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TERENCE'S COMEDIES,

TRANSLATED into ENGLISH PROSE,
As near as the Propriety of the TWO LANGUAGES will admit.

Together with the

Original Latin from the Best EDITIONS.

WHEREIN

The WORDS of the LATIN TEXT are ranged in their GRAMMATICAL ORDER; the ELLIPSES carefully supplied; the OBSERVATIONS of the most Valuable COMMENTATORS, both antient and modern, represented; and the BEAUTIES of the ORIGINAL explained in a new and concise Manner.

With NOTES pointing out the CONNECTION of the several SCENES, and an INDEX CRITICAL and PROSODICAL.

The WHOLE adapted to the Capacities of YOUTH at School, as well as of PRIVATE GENTLEMEN.

IN TWO VOLUMES.

By S. PATRICK, LL.D.

Editor of AINSWORTH'S Dictionary, and HEDERICUS'S Lexicon.

THE THIRD EDITION.

VOL. II.

To which is prefixed the LIFE of TERENCE, with some Account of the Dramatic POETRY of the Antients.



L O N D O N :

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P U B L I I
T E R E N T I I
A D E L P H I.

T H E
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O F
T E R E N C E.

VOL. II.

B

THE ADELPHI OF

TERENCE.

The TITLE.

THIS PLAY WAS EXHIBITED AT THE FUNERAL GAMES, GIVEN IN HONOUR OF L. ÆMILIUS PAULUS, BY QUINTUS FABIUS MAXIMUS, AND P. CORNELIUS AFRICANUS. IT WAS ACTED BY THE COMPANIES OF L. ATILIUS PRÆNESTINUS, AND MINUCIUS PROTIMUS. M. FLACCUS, THE FREED-MAN OF CLAUDIUS, COMPOSED THE MUSIC, WHICH WAS PERFORMED ON TYRIAN FLUTES. IT IS COPIED FROM THE GREEK OF MENANDER, AND WAS FIRST ACTED UNDER THE CONSULSHIP OF L. ANICIUS, AND M. CORNELIUS.

ANNOTATIONS.

¹ *L. Æmilii Pauli.* This is the same *Æmilius Paulus* so famous for his Victory over *Perseus* King of *Macedonia*. He died in the Year of the City 593.

² *Quos fecere Q. Fabius Maximus, P. Cornelius Africanus.* This reading is the Correction of *Muretus*, from an ancient MS. he saw at *Venice*. In former Editions we find *Q. Fabio Maximo, P. Cornelio Africano*. *Ædilibus Curulibus*. This, as *Scaliger* and others have observed, must be erroneous. For not the *Curule* *Ædiles*, but the Children and the Relations of the Deceased, had the Care of the Funeral Games. It is, moreover, certain, that *Scipio Africanus* was not at this time *Curule* *Ædile*: For we are told by *Aurelius Victor*, that the same Year he sued for the *Ædileship*, he was created Consul, before he had arrived at the Age required by Law; and this we know did not happen till the Year of the City 606, thirteen Years after the Death of his Father, and the Representation of this Piece; *Scipio* being even at this time only

in his thirty-sixth Year, at which Age, and not before, it was permitted to stand Candidate for the *Ædileship*. The two Persons here mentioned as giving these Games to the People, were both the Sons of *Æmilius Paulus*. The first is here called *Q. Fabius Maximus*, because he had been adopted by *Q. Fabius Maximus*; and the other *P. Cornelius Scipio*, as having been adopted by the Son of the first *Scipio Africanus*. He too afterwards, when in the third Punic War he had destroyed *Carthage*, obtained also the Name of *Africanus*. The *Curule* *Ædiles* of this Year were *Q. Fulvius Nobilior* and *L. Marcius*.

³ *Tibius Sarranis.* *Tyre* was anciently called *Sor* by the *Pœnicians*. The *Carthaginians*, who were a Colony of that People, instead of *Sor* pronounced it *Sar*, from *Sar* it came to be called *Sarra*. *Sarranis* therefore is *Tyrian*, or of *Tyre*; as in *Virgil*, *Sarrano, dermat. ora*; "Let him Deep on Purple of *Tyre*." *Sarranis Tibius* therefore is, as we have translated it, on *Tyrian*

P. T E R E N T I I A D E L P H I A

TITULUS seu DIDASCALIA.

O R D O.

ACTA LUDIS FUNEBRIBUS L. ÆMILII PAULI, QUOS FECERE Q. FABIVS MAXIMVS, P. CORNELIVS AFRICANVS. EGERE L. ATTILIVS PRÆNESTINVS, MINVCIVS PROTIMVS. MODOS FECIT FLACCVS CLAVDII TIBIVS SARRANIS. FACTA E GRÆCA MENANDRVS. L. ANICIO, M. CORNELIO COSS.

HÆCOMEDIA fuit acta ludis funebribus L. Æmilii Pauli; quos ludos Q. Fabius Maximus, P. Cornelius Africanus fecere. L. Attilius Prænestinus, Minucius Protimus egerunt. Flaccus Libertus Claudii fecit modos tibiis Sarranis. Est facta & Græcæ Menandri.

Menandri; L. Anicio, M. Cornelio Consulibus.

A N N O T A T I O N S.

Tyrian Flutes; that is, on equal left-handed Flutes, because they were in Imitation of the Music of Tyre. But here, as Madam Dacier observes, a great Difficulty arises. These Tyrian or left-handed Flutes had a great Number of Holes, and gave a shrill sharp Sound. They were employed always on Occasions of Mirth and Joy, because their Music was brisk and airy. How is it possible therefore, that the Sons of Æmilii Paulus should employ this kind of Music in the Representation of a Piece exhibited at the Funeral Games given in honour of their Father? This can never with any Reason be supposed. The Title therefore, as that learned Lady observes, has not only been corrupted, but considerably changed, as might easily be made appear. She therefore thinks we ought to read thus: *Acta primum tibiis Lydiis, deinde tibiis Sarranis.* The Music at its first Representation was performed on Lydian Flutes, and afterwards on Tyrian. Two equal right-handed Flutes were called Lydian, as being an Imitation of the Music of that Country. They had but a few Holes, and founded a deep Base, and were on that account made use of on Occasions of Grief and Mourning, because their Music was grave and solemn. After the first Representation, it was played with left-handed Flutes, doubtless because acted upon some

Occasions less mournful than this. Moreover, that she may not be accused of having proposed this Emendation without any apparent Ground for her Conjecture, she quotes the following passage from Donatus in his Preface to this Piece: *Modulata est autem tibiis dextris, id est, Lydiis, ob seriam gravitatem, qua fere in omnibus comædiis utitur hic poeta. Sæpe tamen mutatis per scenam modis, cantica mutavit: quod significat titulus scenæ, habens subjectas personis literis M. M. C.* "The Music which accompanied it in the Representation was performed on right-handed Flutes, or Lydian, on account of the Gravity of the Subject, which prevails very much in all our Poet's Plays. Terence however afterwards changed the Music, as we learn from the Title, at the Foot of which, after the Names of the Persons, we see these three Letters, *M. M. C. i. e.* "Mutatis modis cantici." These three Letters which Donatus tells us were in the Titles of this Play in his Time, are not now to be found, which is a yet farther Proof that the Title is not entire.

* L. Anicio, M. Cornelio Coss. Under the Consulship of L. Anicius Gallus, and M. Cornelius Cethegus, in the Year of the City 593, and 160 Years before the Birth of Christ.

(The ARGUMENT to the ADELPHI,
from MURETUS.

MICIO and Demea were two Brothers, very unlike in their Tempers: Demea followed a Country Life, the other lived in the City: this last lived single, the other had married. Micio was naturally mild and gentle, Demea severe: the first behaved with great Meekness even to Strangers, the other was rough to his own Family: Micio retained his Mildness even in Anger; Demea, at all times, looked stern. Demea had two Sons, the elder of whom, Æschinus, Micio, had adopted, and kept him with him in the City, giving him a very indulgent and liberal Education. The younger, Ctesipho, lived in the Country with his Father, under great Restrictions and Confinement. Æschinus had been in love with several Courtisans, one after another, his adopted Father winking at all; frequently gave Entertainments, and in fine gave into all the Extravagancies of Life, not only freely, but even to a degree of Licentiousness. At last he proceeded so far, that meeting one Night, when he was drunk, a young Virgin, Pamphila by Name, poor indeed, but virtuous, and of a good Family, whom her Mother Sostrata, a Widow, educated chastely, and with all the Care she could; he offered Violence to her, and got her with Child. Afterwards he came to her Mother, begging Forgiveness, and promising to take the Girl he had abused to Wife. In Consideration of this Engagement, she pardoned his Offence, and kept it secret. Ctesipho, as he came sometimes to the City, chanced to fall in love with a certain Music-Girl. Æschinus, to prevent this matter's taking Air, or coming to the Ears of his Father Demea, transfers the whole upon himself. But at length, when the Cock-bawd, who had the Disposal of this Girl, demanded that the Sum, at which he valued her, should be immediately told down, or threatened to sell her to another; Ctesipho, reduced to the highest Despair, was deliberating with himself about leaving his Country; when Æschinus, whom neither fear nor shame held in awe, understanding the matter, he forcibly entered the Cock-bawd's House, and, after beating and abusing him and his Family, carries off the Girl, and gives her to his Brother. The Noise of this Accident soon runs through the City; Demea comes to Town, accuses his Brother, exclaims and appeals to Gods and Men, that it was wholly through Micio's fault that Æschinus was become so dissolute, intemperate, given to Wine and Women, and in a word, had abandoned himself to every thing that was bad. He thanked the Gods, that he, at least, who lived in the Country with him, was temperate and frugal, minded both his Fortune and Reputation, and never so much as thought of those Excesses; so great was the difference between his Manner of training up his Son and his Brother's. Micio endeavours all he can to pacify him, and had actually accomplished it, when another Accident fell out, which raised yet greater Disturbances. The Story of the Music-Girl, whom Æschinus had carried off by Force, is brought to the Mother of Pamphila, who was so far gone with Child, that she was at this very time in Labour.

What

M. Antonii Mureti ARGUMENTUM.

MICIO, et Demea, duo dissimillimo fratres ingenio fuere: ille urbanam vitam secutus est; hic rusticam: ille cœlebs vixit; hic uxorem duxit: ille ingenio lenissimo; hic asperrimo: ille mitis etiam in alienos; hic sævus etiam in suos: ille etiam in ira placidus; hic etiam citra iram ferox. Erant Demeæ filii duo: ex quibus natu majorem Æschinum sibi adoptavit Micio, eumque secum in urbe liberalissime indulgentissimeque educavit. Minorem Ctesiphonem ruri secum severe imprimis ac restrictè habuit pater. Æschinus multas meretrices, patre ad omnia connivente, adamavit: multa convivia celebravit; quæ denique juvenus fert, ea omnia, non libere modo, sed etiam licenter exercuit. Postremo usque eo progressus est: in virginem pauperulam quidem, sed bonam, bonis progeneratam, Pamphilam nomine, quam mater Sostrata vidua sanctè secum et pudice, ut poterat, educabat, noctu temulentus quum incidisset, vim ei attulit, gravidamque fecit. Venit postea ad matrem illius, veniam petens, pollicensque se puellam uxorem ducturum. Ea fide data, et ignotum est, et tacitum. Ctesipho, cum in urbem interdum ventitaret, ipse quoque citharistrice cujusdam amore correptus est. Totam ejus rei famam, ne quia emanaret, ac perveniret ad Demeam, in sese Æschinus transferebat. Tandem, quum leno, puellæ dominus, aut pecuniam sibi, quanti ea erat, vellet in manum dari, aut se eam alii venditurum minitaretur, adductus in summam desperationem Ctesipho, jam de relinquenda patria cogitabat: quum Æschinus, re-intellecta, qui nullo neque pudore teneretur, neque metu, domum lenonis per vim ingressus est, et ipsum et familiam contudit pugnis, puellamque per vim abreptam tradidit fratri. Spargitur tota urbe rumor, venit Demea, Micionem objurgat, inelamat, testatur deos atque homines, quod dissolutus, quod intemperans, quod vinosus, quod scortator, quod nullius bonæ rei Æschinus foret, omnem in Micione uno hædere culpam. Diis gratias agere, quod ille saltem, quem ipse ruri haberet, frugi ac temperans esset; rei studeret, et famæ; illarum rerum nihil ne cogitaret quidem: tantum videlicet interesse inter suam & fratris disciplinam. Placat hominem, quantum in se est, Micio; jamque se ab eo expediverat, quum supervenit aliud, quod majores etiam tumultus excitaret. Raptam ab Æschino citharistriam, perfertur ad matrem Pamphilæ; quæ quidem Pamphila ita erat ad pariendum vicina, ut jam e dolore laboraret. Quid faceret misera? mutatum Æschini

What could the wretched Mother do? She imagined that Æschinus's Mind was changed, and she and her Daughter perfidiously abandoned. She sends Geta, a Servant, who alone supported, in the best manner he could, that distressed Family, to Hegio, a Relation of Pamphila's, and orders him to lay the Case before him as it really was. Mean time, Demea had heard that his own Ctesipho too was present at this Rape; and now he was all in a ferment, when Syrus a Slave of great Cunning, contrives a Tale to bring him to Temper: That Ctesipho indeed had come from the Country, but with a design to reproach Æschinus; that he had said a great many severe Things to him in the public Forum, and afterwards returned to the Country, to mind his Employment there. Demea could scarce refrain from Tears, and congratulated himself, that he had one Son, at least, who was an Example of his Father's Strictness. In his return to the Country he chanced to meet with Hegio, by whom he is informed of the Rape committed upon Pamphila by Æschinus. Again being put into a Rage, while he is in quest of his Brother, upon whom he might vent all his ill Humour, he meets with one coming from the Country, of whom inquiring concerning his Son, he learns that he was not at home. He returns to Syrus, by whom a new Fiction is formed to stop his mouth. He then asks where he is most likely to find his Brother; and receives such an Answer, that the unfortunate old Man, giving too much Credit to him, in vain hunts after him over all the City. Mean time, Micio informed of every thing by Hegio, had himself gone to the Women, soothed their Affliction, removed their Tears, and put an end to all their Grievs, by promising that he would confirm the Marriage between Pamphila and Æschinus. Demea comes, when nothing but Noise, Chiding, and Reproches are to be heard. Even before him too, one of the Slaves unawares names Ctesipho. When rushing suddenly into the House, he finds him, whom he believed minding his Business in the Country; sitting and drinking with his Mistress. This makes him perfectly furious. When he exclaimed till he was wearied, at length, by a peaceable and mild Speech of Micio, he is so far softened, that laying aside his wonted Severity, he thinks of becoming courteous, affable, and calm. Therefore, not only by his Permission, but even at his Desire, Pamphila is carried home, the Nuptials are celebrated, and the Cock-bawd receives the Price of his Music-Girl: Micio himself takes to Wife Sostrata; Hegio has a Competency assigned him to live on; and Syrus with his Wife Phrygia are made free. When Micio, and all the rest, but especially Micio, were admiring at this sudden and unexpected Change; Demea concludes the Play with a grave and affecting Speech: That if they had a mind to throw away their Fortunes, or waste their whole Substance in Banqueting, Whoredom, and Debauchery; that less concerned him than others, as he had probably a shorter time to live; but if they would submit to be corrected in time, or would bear with gentle Admonitions, and moderate Restraints, he was probably the Man best qualified for that Province. At present, he indulges them in the Enjoyment of all their Desires; and thus the Fable concludes.

animum, se vero, filiamque suam proditas per summam perfidiam, ac desertas putabat. Getam servulum, qui pauperem familiam solus, ut poterat, alebat, mittit ad Hegionem, puellæ cognatum, jubetque ei rem, ut erat, exponere. Interea audierat Demea, suum quoque Ctesiphonem in raptione adfuisse: jamque totus in fermento, ut aiunt, erat: quum ei Syrus, servus vasserrimus, mendacium adspersit; venisse quidem rure Ctesiphonem, sed venisse obargutum Æschinum; multa ei medio foro mala dixisse, deinde redisse rus in præfecturam suam; lacrumare gaudio Demea, et gratulari sibi, quod unum saltem haberet in quo extaret paternæ severitatis exemplum. Dum rus redit, incidit in Hegionem, à quo de constuprata per vim ab Æschino Pamphila intelligit. Denique commotus, dum fratrem, ut in eum iram evomeret, quærit, obivium habuit mercenarium à villa; ex quo sciscitatus de filio, accipit, non esse ruri. Redit ad Syrum, à quo ei rursus novum mendacium, velut offa in os, ne latraret, objicitur; quærit, ubi fratrem reperire possit: id vero ita indicavit Syrus, ut infelix senex, dum illius verbis fidem habet, nequidquam omne oppidum perreptaverit. Interea Micio omnium ab Hegione certior factus, ipsemet ad mulieres profectus, jacentes jam et afflictas erexerat, labantes et dubias confirmaverat, tristitia ac mœnore confectas recreaverat, pollicitus, se Æschino Pamphilam uxorem daturum. Venit Demea, clamor, jurgium, convicia. Etiam eo præsentem, servulus quidam Ctesiphonem per imprudentiam nominat. Ille quum subito per vim in ædes irrupisset, quem jampridem putabat ruri fodere, aut arare, aut aliquid ferre denique, eum accubantem cum amica, et suaviter potitantem deprehendit. Ibi vero tanta iracundia incitatus est, ut arderet. Satis diu vociferatus quum esset; tandem placita et composita Micionis oratione eo perducitur, ut deposita vetera sævitia, benignus, affabilis, lepidus esse meditetur. Itaque ipso non permittente tantum, sed etiam jubente, puerpera domum traducitur: fiunt nuptiæ: lenoni numeratur argentum. Micio ipse Sofratam ducit uxorem; Hegioni datur, unde vivat: Syrus una cum Phrygia uxore manumittitur. Quum Micio, ceterique omnes, sed tamen præcipue Micio, illam tantam, tam insperatam, tam subitam mutationem admiraretur, gravi & cordata oratione claudit fabulam Demea. Si omnia profundere, si in omni libidine ac nequitia vivere, si totam rem belluationibus, scortationibus, largitionibus consumere libeat, nibilo id sua magis, aliquanto etiam minus, quo sibi minus ætatis super sit, quam aliorum interesse: sin corrigi se in loco et modice coerceri atque admoneri velint, eum esse se, qui id præstare possit. Permittuntur ei omnia, ita fabula concluditur.

PERSONS of the PLAY.

THE SPEAKER OF THE PROLOGUE.

MICIO, an old Man, Brother to *Demea*, and Father by Adoption to *Æschinus*.

DEMEA, an old Man, Brother to *Micio*, and Father to *Æschinus* and *Ctesipho*.

ÆSCHINUS, a Youth, the Son of *Demea*, and adopted by his Uncle *Micio*.

CTESIPHO, a Youth, Brother to *Æschinus*.

SOSTRATA Mother to *Pamphila*.

PAMPHILA, the Daughter of *Sostrata*, *Æschinus*'s Mistress.

CANTHARA *Pamphila*'s Nurse.

HEGIO, an old Man, *Pamphila*'s Kinsman.

GETA, Servant to *Sostrata*.

SANNIO, a Cock-bawd.

DROMO, Servant to *Micio*.

SYRUS, Servant to *Æschinus*.

MUTES.

BABYLO.

PARMENO, a Servant.

STORAX, a Servant.

A MUSIC-GIRL, *Ctesipho*'s Mistress.

SCENE, ATHENS.

DRAMATIS PERSONÆ.

PROLOGUS.

MICIO, *senex, frater Demæ, pater adoptivus Æschini.*

DEMEÆ, *senex, frater Micionis, pater Æschini & Ctesiphonis.*

ÆSCHINUS, *adolescens, filius Demæ, sed adoptatus à patre Micione.*

CTESIPHO, *adolescens, frater Æschini.*

SOSTRATA, *mater Pamphilæ.*

PAMPHILA, *filia Sostratæ, amica Æschini.*

CANTHARA, *nutrix Pamphilæ.*

HEGIO, *senex propinquus Pamphilæ.*

GETA, *servus Sostratæ.*

SANNIO, *leno.*

DROMO, *servus Micionis.*

SYRUS, *servus Æschini.*

PERSONÆ MUTÆ.

BABYLO.

PARMENO, *servus.*

STORAX, *servus.*

TIBICINA, *amica Ctesiphonis.*

SCENA, ATHENÆ.

PRO.

The PROLOGUE.

WHEN the Poet found that his Writings were like to be attack'd by malicious Critics, and that his adversaries did all in their power to discredit the Play we are now going to act; he resolv'd himself to make an Appeal to you, and leave it to your Judgment, whether what they reproach him with, is worthy Praise or Blame.

The *Synapthnescontes* is a Comedy writ by *Diphilus*. *Plautus* has rendered it into *Latin*, and call'd it *Commorientes*. In the *Greek* of *Diphilus* there is a Youth, who, in the Beginning of the Play, takes a Girl by force from a Cock-bawd. This *Plautus* has left untouched, and our Poet has transferred it Word for Word into his *Adelphi*, a new Play that we are this Day to act before you. Judge, therefore, whether this ought to be call'd a Theft, or if it is not rather recovering what another's Negligence had overlook'd. For as to what these envious Men alledge, that some of our great Men assist him, and write daily in concert with him; this, which they look upon as a mighty Reproach, he regards as his greatest Praise, that he has it in his Power to please those, with whom you, and the whole People of *Rome* are so much pleas'd; and whose Services in War, in Peace, and even in your private Affairs, have been ever with so much Frankness offer'd and accepted. As to what remains, don't expect now to

ANNOTATIONS.

* *Synapthnescontes* *Diphili* comedia est. *Synapthnescontes* was the original Title of the Play. It is a *Greek* Word of the same Signification as the *Latin* *Commorientes*; *Dying together*. It is not known what was the Subject of this Play, or how the Poet had conducted it. We only gather from the Title, that there were some Persons in it who were united in their Deaths. *Diphilus*, the Author of it, flourish'd about the times of *Menander*. *Vell. Paterculus* gives the following Account of him. *Lib. I. sub fin.* "Una, neque multorum annorum spatio divisa, zetas, per divini spiritus vires *Æschylum*, *Sophoclem*, *Euripidem*, illustravit tragedias: una præscam illam et veterem *Cratino*, *Aristophane*, et *Eupolide* comediam: ac novam comicam *Menandri*, æqualesque ejus ætatis magis, quam operis, *Philemon* ac *Diphilus*, et invenere intra paucissimos annos, neque imitanda relinquere."

† *Commorientes*. *Plautus* we are told, translated this Play, and intitled it *Commorientes*, which is the *Latin* Name corresponding to that of the original *Synapthnescontes*. *Varro* tells us that the Comedy of this name was

not done by *Plautus*. But either he speaks of some other Piece which bore the same Title, or in his Time the Learned were divided in their Sentiments; some ascribing it to *Plautus*, others to *Aquilius*. However that was, the Authority of *Terence* ought to go a great way. The Play itself is now lost.

9 In prima fabula. We ought to observe the Manner of Expression here used, in *prima fabula*, which, as *Donatus* rightly observes, stands for in *prima fabula parte*. This is a Liberty very frequently taken by the *Latin* Writers, and of which innumerable Examples might be given. *Cic. pro Rosc. Amer. 44.* In extrema oratione nostra, judices, audietis. And *Epist. ad Att. 5. 16.* *Appius*, ut audiret nos venire, in ultimam provinciam se conjecit.

10 *Eum hic locum sumit sibi in Adelphos*. We are to observe here, that the *Adelphi* of *Terence* is not a Translation of the *Synapthnescontes* of *Diphilus*, but that the Part of it here mentioned, which *Plautus* had omitted in his Translation, had been inserted by our Poet in this Play; which is translated from one of *Menander's* call'd the *Adelphoi*, a *Greek*

POSTQUAM poeta sensit scripturam suam
Ab iniquis observari, & adversarios
Rapere in pejorem partem, quam acturi su-

mus;
Indicio de se ipse erit: vos eritis iudices,
Laudine an vitio duci factum id oporteat.
Synapothnescontes Diphili comœdia est:
Eam Commorientes Plautus fecit fabulam.
In Græcâ adolescens est, qui lenoni eripit
Meretricem, in primâ fabulâ. eum Plautus locum
Reliquit integrum: cum hic locum sumsit sibi
In Adelpheos: verbum de verbo expressum extulit.
Eam nos acturi sumus novam: pernoscite,
Furtumne factum existumetis, an locum
Reprehensum, qui præteritus negligentia est.
Nam quod isti dicunt malevoli, homines nobiles
Eum adjuvare, assidueque unâ scribere:
Quod illi maledictum vehemens esse existumant,
Eam laudem hic ducit maxumam, cum illis placet,
Qui vobis universis, & populo placent;
Quorum operâ in bello, in otio, in negotio,
Suo quisque tempore usu' est sine superbiâ.
Dehinc ne expectetis argumentum fabulæ:

isne furtum esse factum, an locum reprehensum, qui est præteritus negligentia Plauti. Nam quod isti malevoli dicunt, homines nobiles adjuvare eum, assidueque scribere una: Quod illi existimant esse vehemens maledictum, hic ducit eam maximam laudem, cum placet illis, qui placent nobis universis, et populo. Quorum opera quisque est usus suo tempore in bello, in otio, in negotio, sine superbia. Dehinc ne expectetis argumentum fabulæ:

ANNOTATIONS.

a Greek Name, signifying the Brothers.

14 Homines nobiles. Scipio, Lælius, and Furius Publius. See the Life of the Poet.

18 Eam laudem hic ducit maxumam. Terence does not here deny the Charge brought against him, that these great Men assisted him in writing his Comedies: It was a Charge that did him great Honour. For my own part, says Madam Dacier, I am persuaded that Terence's Modesty on this Occasion did not proceed either from the Honour which he imagined was done him, or a Desire of pleasing and flattering his Friends, but from the mere Force of Truth. For it is highly probable that these great Men, distinguished also for their Politeness, were concerned in the Composition of these Plays. Is it likely that a Carthaginian should, in

so short a time, become such a Master of all the Graces and Beauties of so difficult a Language, as to have remained always unrival'd in this Point, even by the native Writers themselves?

20 In bello, in otio, in negotio. Commentators tell us, that in bello regards Scipio, who was a renown'd Captain; in otio, Furius Publius, a great Politician; in negotio, Lælius, who was accounted one of the wisest Men in the Republic, and to whom almost all the City applied for his advice in their private Affairs.

21 Sine superbia. I confess I am at a loss what to make of this sine superbia: nor do I see how it can come in with any sort of Propriety. Eusebius paraphrases it: Quorum opera unusquisque usus est in suis necessitatibus, sine

POSTQUAM poeta sensit suam
scripturam obser-
vari ab iniquis, et
adversarios rapere
in pejorem partem
comœdiam, quam
sumus acturi; ipse
erit indicio de se;
vos eritis iudices,
oporteatne id factum
duci illi laudi an
vitio. Synapoth-
nescontes est comœdia
Diphili: Plautus
fecit eam fabulam
Commorientes. I:
Græcâ comœdia est
adolescens, qui in
prima fabula eripit
meretricem lenoni.
Plautus reliquit eam
locum integrum. Ille
noster poeta sumsit
eum locum sibi in
Adelpheis: et extulit
verbum expressum
de verbo. Nos su-
mus acturi eam co-
mœdiam novam:
pernoscite, existe-

5

10

15

20

hear from me the Subject of the Play; the two Old Men, who come first, will let you into it in part, and the rest will gradually appear in the Representation. Do you, by a candid and impartial Attention, encourage the Poet to Industry in writing.

ANNOTATIONS.

sine aliqua eorum superbia. In the same sense has Madam Dacier too translated it: "And who in Peace and in War, and also in your private Concerns, have rendered to the Republic in general, and to every one in particular, the most considerable Services, without becoming on that account the more haughty or overbearing." This is perhaps the only Turn that can be given to the Words, and yet after all it appears to me to be extremely flat.

²⁵ *Facite, æquanimitas poetæ ad scribendum augeat industriam.* *Vestra*, says Donatus, is wanting here to complete the Sense: *facite, ut vestra æquanimitas augeat industriam poetæ ad scribendum.* But Dr. Bentley thinks that not a single Word only, but a whole Verse is here wanting, which he thus restores:

—Fa-

ACT

Senes qui primi venient, hi partem aperient :
In agendo partem ostendent. Facite, æquanimitas
Poetæ ad scribendum augeat industriam.
Facite, ut vestra æquanimitas augeat industriam poetæ ad agendum.

25 | *hi senes, qui primi
venient, aperient
partem : ostendene
partem in agendo.*

ANNOTATIONS.

— Facite, æquanimitas
Bonitasque vestra, adjutrix nostræ in-
dustriæ.

Poetæ ad scribendum augeant industriam.

Thus in the *Phormio*, 35.

Bonitasque vestra adjutrix, atque æquani-
mitas.

And Prologue to the *Hecyra* 24.

— Vestra intelligentia
Sedabit, si erit adjutrix nostræ industriæ.

It is a known Practice of Terence, in writ-
ing Prologues, to borrow from himself.
Thus we find three successive Verses in the
Prologue to the *Heautontimorumenos*, re-
peated in that of the *Hecyra*. But though all
this may be, the Sense is complete without
this interpolated Verse; and it is evident
that the Doctor, without any Foundation for
his Conjecture, has collected it himself from
the other Prologues, and adapted it to chime
in here.

ACTUS

ACT I. SCENE I.

ARGUMENT.

Micio discovers a great deal of Solitude for his adopted Son Æschinus, because he had not returned from a Supper he had been at the Night before. From this Scene too we may learn how Children are to be trained up, in which he thinks Gentleness of far greater service than Harshness and Severity.

MICIO.

STORAX—*Æschinus*, I find, did not return last Night from Supper, nor any of the Servants who went to see for him. It is, indeed, a true Saying: If you are absent any where, or chance to stay longer than ordinary, better those things happen to you, which your Wife says, or fancies in her resentment, than what tender Parents are apt to suspect. Your Wife, if you are out late, fancies you have picked up a Girl, or a Girl you, or that you are at the Tavern, or in some party of Pleasure, and that you make yourself quite happy, while she is uneasy and pines at home. But for me now, what Apprehensions am I under, because my Son is not return'd; How anxious, lest peradventure he may have catch'd Cold, or had a Fall, or broke some Limb? Good Gods! that a Man should set his mind so much upon any thing, or admit it so far, as to become dearer to him than he is to himself! Nor is this Boy, indeed, my Son, but my Brother's: one, who is of a Temper very different from mine. Ever since from my Youth, I have courted Ease, and the quiet Enjoyments of a Town.

ANNOTATIONS.

We are to suppose, that at the opening of this Scene, *Micio* was seen coming out pretty early in the Morning, and turning about calls upon *Storax*, who not answering, he thence concludes, that *Æschinus* had been abroad all Night. This leads him to a Train of Reflections, which the Poet has with great Judgment so contrived, that they flow naturally from the Circumstances in which we must suppose *Micio*, an indulgent tender-hearted Father to be; and at the same time let the Spectators into so much of the Plot as was necessary to enable them to understand the Design and Intention of the several Scenes, as they succeeded one another. For, first, he begins with expressing the Uneasiness he felt at his Son's not having returned home. This naturally leads him to wonder how Men should so far concern themselves for others, as in a manner to put their Happiness in their power. The Case was still more particular with him, as this *Æschinus*, who gave him so much Trouble, was his

only by Adoption; but in reality his Brother's Son. This of course introduces the Mention of that Brother; he observes his particular Temper, how contrary to his own, and of consequence in how different a manner they trained up the two Youths that were under their several Care. Thus the Reader is let insensibly into the whole Scheme of the Play.

Storax—*non rediit, hoc nolle d. cæna Æschinus*. This Verse, as *Donatus* observes, is by some mark'd with a Point of Interrogation. Did *Æschinus* return last Night from Supper, *Storax*? But this, however it may be defended, is not the Turn which Commentators generally choose to give the Words. *Micio*, coming out of his house pretty early in the Morning, calls upon *Storax*, one of the Servants who had been sent the Night before to wait upon *Æschinus* home; and finding that nobody answered him, he judges by that, that none of them had yet returned, neither Master nor Servants. Hence

ACTUS I. SCENA I.

ARGUMENTUM.

Micio ostendit se admodum esse sollicitum de Æschino adoptivo, quod nondum de cœna hesternâ redierat. Tum ex hac cœna ratio educandi liberos peti potest, quos lenitate potius quam asperitate aut vi instruendos præscribit.

MICIO.

ORDO.

STORAX. non rediit hac nocte à cœnâ Æschini,

Neque servulorum quisquam, qui advorsum

Profecto hoc verè dicunt: Si absis uspiam,
Aut tibi si cesses, evenire ea satius est,
Quæ in te uxor dicit, & quæ in animo cogitat
Irata, quàm illa, quæ parentes propitii.

Uxor, si cesses, aut te amare cogitat,
Aut tete amari, aut potare, aut animo obsequi,
Et tibi bene esse soli, cùm sibi sit malè.

Ego, quia non rediit filius, quæ cogito?

Quibus nunc sollicitor rebus? ne aut ille alserit,
Aut uspiam ceciderit, aut perfregerit [stituerè, aut

Aliquid: vah, quenquamne hominem in animum in-
Parare, quod sit carius, quàm ipse est sibi!

Atque ex me hic natus non est, sed ex fratre. is adeo
Diffimili studio est. jam inde ab adolescentiâ

cogito? Quibus rebus nunc sollicitor? Ne aut ille alserit, aut ceciderit uspiam, aut perfregerit aliquid. Vah, quemquamne hominem insituere in animum, aut parare id, quod sit carius sibi, quàm ipse est sibi! Atque hic non est natus ex me, sed ex fratre. Is adeo est studio diffimili. Ego jam inde ab adolescentiâ

STORAX. Æschini non rediit à cœna hac nocte, nec quisquam servulorum, qui ierant adversum! Profecto dicunt hoc verè: Si absis uspiam, aut si cesses tibi, satius est evenire tibi, quæ uxor dicit in te, et quæ irata cogitat in animo, quàm illa, quæ parentes propitii cogitant. Si cesses, uxor cogitat, aut te amare, aut tete amari, aut te potare, aut obsequi animo, et esse bene tibi soli, cùm sit malè sibi. Ego, quia filius non rediit, quæ

ANNOTATIONES.

Hence he says to himself, non rediit, &c. Æschinus, I find, did not return last Night.

² Advorsum ierant. To defend their Masters, and wait upon them home. The Servants to whom this Office was assigned were termed properly Advorsores.

¹² Aut perfregerit aliquid. This is the reading we constantly find in all Manuscripts, nor is there any Necessity for altering it, as some have rashly pretended to do, since it is a manner of speaking patronized by the best Authors. Liv. Lib. 22. 20. Navis omnes, quæ non aut perfregerant prorai, litore missæ, aut carinas fixerant vadis, reliquas puppibus in alium extraxere. And Cicero de Oratore, 2. 62. Ut in illum Titium, qui cum studiose pile luderet, et idem signa sacra nocte frangere putaretur, gregalesque eum in campum non venisse requirerent, excu-

savit Vespæ Terentius, quod eum brachium fregisse diceret. Phæd. 5. 7, 8.

—Sinistram fregit tibiham.

We have here, as Donatus observes, an Example of Tenderness and Affection carried to excess. Micio dreads for his Son, though now advanced to Manhood, Accidents that are wont only to befall Children.

¹³ Quenquamne hominem in animum insituere, aut parare. The disjunctive Particle aut makes it evident, that the Poet means here to express two distinct things: In animum insituere, to receive into such a Degree of Favour, or, as Madam Dacier expresses it, plâcer dans son cœur. Parare again, to receive into his House. The Word was often used in Matters of Commerce, and was of the same Import as emere. So Cic. ad Att. 12. 13. Cogito interdum tibi

Tibiham

a Town-Life, and, what Men of Pleasure count a Happiness, have always lived single. He again is quite the reverse of all this. Has lived in the Country, being always sparing and laborious, married, and had two Sons. Of these, I have adopted the eldest: bred him up from a Child, kept him with me; and loved him as my own; he is now my whole delight, and what alone I hold dear: and I do all I can too, that I may be equally dear to him. I give, I overlook things, I don't think it necessary to exert my Authority on every occasion. In fine, I have accustomed my Son not to conceal from me those little Extravagancies natural to Youth, which others are at so much pains to hide from their Parents. For he who once dares to lie to, or deceive his Father, will much more do so by others. And I think it the more prudent way, to hold Children to their Duty by the Ties of Modesty and Honour, than the Restraints of Fear. In this my Brother and I differ widely, nor is he at all pleased with my Manner. He often comes to me, loudly exclaiming, "What are you about, *Micio*? "Why do you thus ruin the Youth? Why does he drink? And why "do you supply him in all these extravagant Expences? You indulge "him too much in fine dress: you're quite silly in doing so." Why truly, he himself is much too severe, beyond what is either just or reasonable. And, in my Judgment, he deceives himself greatly, to imagine that an Authority established by force should be more lasting, or of greater weight than that which is founded on Friendship. For in this manner do I reason, and thus persuade myself to believe: He that does his Duty thro' mere Motives of Fear, will be upon his Guard no longer than while he thinks there is Danger of his being discovered. But if he can hope to escape Notice, he returns to his natural

ANNOTATIONS.

Tiberim hortos aliquos parare. Hence the Word very aptly expresses one received into a House or Family by Adoption, as that Ceremony carried in it some Resemblance of an Act of buying.

17 *Ego hanc clementem vitam urbanam.* The Expression here appears to me remarkable: *Vita clemens* instead of *vita quieta, otiosa, tranquilla.* Plautus uses the word *clementer* in the same Sense. *Stichus* 4.1.26.

Hodiene exoneramus navem, frater? PA. Clementer volo.

"Do we unload the Ship to-day, Brother? PA. With all my heart. *Dacier.*

18 *Et, quod fortunatum isti putant.* These Words are of ambiguous Signification, and accordingly have been explained differently. Some by *isti* understand those of a contrary Character to *Micio*, those of *Demea's* Disposition and Turn. If so, the Sentence must run thus: *Uxorem nunquam habui, quod (scilicet uxorem habere) isti fortunatum putant: isti, qui mei dissimiles studio & no-*

ribus sunt, qui uxorem ducunt cum magna dote, qui liberis dant operam, qui posteritati inserviunt. Others, with more Reason, connect *isti* with the Verse immediately preceding *isti urbani*, thus: *et nunquam habui uxorem, quod isti urbani putant fortunatum.*

The Sense, according to this, is complete without any Strain, and exactly agreeable to *Micio's* own Notions. "And, what "those of my Way of Life, who love Ease "and the Town, think a Happiness, I have "never married." It seems incongruous, to suppose *Micio* here making the Opposition between his own and his Brother's Sentiments, when he begins it expressly and formally in the next Sentence, and mentions this very Article:

— *Ille contra, hæc omnia:*

Ruri agere vitam, semper parce ac ducite

Se habere: uxorem duxit.

26 *Non necesse habeo omnia pro meo jure agere.* *Donatus* here takes occasion to distinguish between *jus* and *equitas*. *Jus*, says he,

Ego hanc clementem vitam urbanam atque otium
 Secutus sum: &, quod fortunatum isti putant,
 Uxorem nunquam habui. illi contrà, hæc omnia:
 Ruri agere vitam, semper parcè ac duriter
 Se habere: uxorem duxit: nati filii
 Duo. inde ego hunc majorem adoptavi mihi:
 Eduxi à parvulo, habui, amavi pro meo:
 In eo me oblecto: solum id est carum mihi.
 Ille ut item contrà me habeat, facio sedulo:
 Do, prætermitto, non necesse habeo omnia
 Pro meo jure agere: postremo, alii clanculum
 Patres quæ faciunt, quæ fert adolescentia,
 Ea ne me celet, confuefecit filium:
 Nam qui mentiri, aut fallere insuevit patrem, aut
 Audebit, tanto magis audebit cæteros.
 Pudore & liberalitate liberos
 Retinere, satius esse credo, quàm metu.
 Hæc fratri mecum non conveniunt, neque placent.
 Venit ad me sæpe clamitans, Quid agis, Micio?
 Cur perdis adolescentem nobis? cur amat?
 Cur potat? cur tu his rebus sumtum suggeris?
 Vestitu nimio indulges: nimium ineptus es.
 Nimium ipse est durus, præter æquumque & bonum:
 Et errat longè, mea quidem sententiâ,
 Qui imperium credat gravius esse aut stabilius,
 Vi quod fit, quàm illud, quod amicitia adjungitur.
 Mea sic est ratio, & sic animum induco meum:
 Malo coactus qui suum officium facit,
 Dum id rescitum iri credit, tantisper cavet:
 Si sperat fore clam, rursus ad ingenium redit.

sum secutus hanc
 clementem vitam
 urbanam, atque o-
 tium: et, quod isti
 putant fortunatum,
 nunquam habui ux-
 orem. Ille contra,
 maluit hæc omnia;
 agere vitam ruri,
 semper habere se
 parcè ac duriter:
 duxit uxorem: duo
 filii nati sunt illi.
 Inde ego adoptavi
 mihi hunc majore-
 rem: eduxi à par-
 vulo, habui, ama-
 vi pro meo: ob-
 lecto me in eo: id
 solum est carum mi-
 bi. Facio sedulo,
 ut ille contra ha-
 beat me item carum
 sibi. Do, præ-
 termitto, non habeo
 necesse agere omnia
 pro meo jure: pos-
 tremo, confuefecit
 filium, ne celet me ea,
 quæ adolescentia
 fert: et quæ alii fi-
 lii faciunt clancu-
 lum patres. Nam
 qui insuevit aut
 audebit mentiri, aut
 fallere patrem, tan-
 to magis audebit
 fallere cæteros. Cre-
 do esse satius retine-
 re liberos pudore et

liberalitate, quam metu. Hæc non conveniunt neque placent fratri mecum. Sæpe venit ad me clamitans, Quid agis, Micio? Cur perdis adolescentem nobis? Cur amat? Cur potat? Cur tu suggeris sumtum his rebus? Indulges nimium vestitui, nimium ineptus es. Equidem ipse est nimium durus præter æquumque et bonum; et quidem mea sententiâ errat longè, qui credat imperium esse gravius aut stabilius, quod fit vi, quàm illud, quod adjungitur amicitia: Ratio mea est sic, et sic induco meum animum credere: Qui facit suum officium coactus mala, tantisper cavet, dum credit id iri rescitum: si sperat fore clam, reat rursus ad ingenium.

A N N O T A T I O N S.

he, "est quod omnia recta et inflexibilia
 "exigit: æquitas est quæ de jure multum
 "remittit: ergo hic sensus; non necesse est,
 "etiam si liceat, sævum esse partem. Et
 "nisi ostendit jus summum; nisi necessi-
 "tate, non esse servandum."

27 Postremo alii clanculum. Not alii pa-
 tres, but alii adolescentes clanculum patres
 suos. Clanculum has here all the Force of
 the Preposition, as if clam patres.

32 Pudore et liberalitate. Pudor here re-
 spects the Children. We are to inspire them
 with such Notions as will make them a-
 shamed of Vice, and look upon it as some-

thing mean, base, and contemptible. Libe-
 ralitas regards Parents, and is equivalent to
 Mildness, Gentleness, Affability, the true
 Method of forming free Spirits, born to en-
 joy and defend Liberty.

41 Qui imperium credat gravius esse, vi
 quod fit, quàm quod amicitia adjungitur.
 Nothing can be more just, useful, and in-
 structive, than what Micio says here with
 regard to the Education of Youth. Indul-
 gence, it is true, ought not to be carried too
 far, but Softness and Gentleness are always
 to be preferred to Harshness and Severity.
 For in the Management of Youth, it is

natural Bent: but where one is gained by Kindness, he acts from Inclination, strives to make a due Return, and present or absent will be the same. This, indeed, is the part of a Father, to accustom his Son to what is right, more from his own Choice, than any outward Fear; and here chiefly lies the Difference between a Father, and a Master. He that can't do this, let him own that he knows not how to train up Children. But is not this the very Man of whom I was speaking? 'Tis the same: he seems vex'd too, I can't think why. I believe, according to custom, we shall have a Quarrel. *Demea*, I am glad to see you so well.

ANNOTATIONS.

no otherwise than in the government of a Kingdom. Terror and Awe are but frail sources in every Exigence. This is a Re-Bonds of Obedience; but the Affections and good Will of the People are what may be Authors. *Sall. Jugurth. 10. Non exercitius, neque*

ACT I. SCENE II.

ARGUMENT.

Demea, a Man rough and severe in his Disposition, complains heavily to Micio of Æschinus, as froward, debauch'd, and mischievous. Micio excuses him rather with too much Softness and Indulgence.

DEMEA, MICIO.

Demea. OH! well met: you're the very Man I was looking for.

Mic. What makes you look so vex'd?

Dem. Can you ask why? when we have got such a Son as Æschinus?

Mic. (To himself.) Didn't I say it would be so? (to Demea.) What has he done?

Dem. What has he done? one, who is ashamed of nothing, nor fears any one, nor imagines that any law can control him. For, not to speak of things past, but just now what a Project has he been upon?

Mic. What is it?

Dem.

ANNOTATIONS.

In this Scene we are let more particularly into the different Characters of the two Brothers. *Demea* hearing that *Æschinus* had broke into the House of a Cock bawd, and taken thence by force a Musick Girl, comes to reproach his Brother *Micio* with it. This was his usual way. For as he knew *Micio* to be of an easy indulgent Temper, and that he was not severe in checking these youthful Sallies of his Son, he judged that it would be in vain for him to chide the young man himself, so long as his Brother overlooked his Follicies, and even granted him

whatever he wanted to support them. He therefore carries his first Complaints to *Micio*, and accuses him as the cause of all these Irregularities. The other endeavours to defend his Conduct, as agreeable to Reason and good Sense, which provokes *Demea* so much, that they are near coming to a downright Quarrel.

¹ *Ehem, opportund.* *Demea's* Churlishness and Rusticity appears in his very first Address. He neglects his Brother's Salutation, as impatient to vent his Spleen against him.

² *Rogas me, ubi nobis Æschinus sit?* These words

Quem beneficio adjungas, ille ex animo facit:

Studet parere ferre, præsens absensque idem erit.

Hoc patrium est, potius consuefacere filium

Sua sponte rectè facere, quam alieno metu.

Hoc pater, ac dominus interest, hoc qui nequit,

Fateatur nescire imperare liberis.

Sed estne hic ipse, de quo agebam? & certè is est.

Nescio quid tristem video. credo jam, ut solet,

Jurgabit. Saluum te advenire, Demea,

Gaudemus.

*Ille, quem adjungas beneficio, facit ex animo; placet re-
ferre par, præsens absensque erit idem.
Hoc est patrium, potius consuefacere filium, facere rectè sup sponte, quam alieno metu. Hoc interest pater ac dominus. Qui nequit hoc, fateatur se nescire imperare*

liberis. Sed estne hic ipse frater, de quo agebam? et certe est is. Nescio propter quid video eum tristem. Credo jam jurgabit, ut solet. Demea, gaudemus te advenire saluum.

ANNOTATIONS.

neque thesauri, præsidia regni sunt, verum anxi, quos neque armis cogere, neque auro parare queas: officio & fide parantur. The Words of Mithridates, King of Numidia, to Ju-

gurtba. And Cicero, Off. 2: 7. Rerum autem omnium nec aptius est quidquam ad opes tuendas & tenendas, quam dirigi: nec altius, quam timeri.

ACTUS I. SCENA II.

ARGUMENTUM.

Demea, homo durus & asper, graviter cum Micionem exprobat de Æschini absentis petulantia, cupiditatibus, & injuriis: excusas eundem Micio, plus nimis indulgens pater.

DEMEA, MICIO

HEM, opportunè: te ipsum quærito.

Mr. Quid tristis es? DE. rogas me, ubi nobis Æschinus

Siet, quid tristis ego sim? MI. dixin' hoc fore?

Quid fecit? DE. quid ille fecerit? quàm neque pudet

Quidquam, nec metuit quenquam, neque legem putat

Tenere se ullam. nam illa, quæ antehac facta sunt, 6

Omitto: modò quid designavit? MI. quidnam id est?

Quem neque quidquam pudet, nec metuit quenquam, neque putat ullam legem tenere se. Nam omitto illa, quæ sunt facta antehac: quid designavit modò? MI. Quidnam id est?

ANNOTATIONS.

words will admit of different Meanings, and accordingly have been differently explain'd by Commentators. Some will have it; *Can you put that Question to me, who have got such a Son as Æschinus?* This is Euphrasius's Opinion; whose Words are, *Interrogas, quid ego tristis sim, cum Æschinum filium babeamus?* But Madam Dacier contends that we ought to understand *ubi, apud quem.* *Tunc rogas me quid ego sim tristis, tu apud quem Æschinus sit.*

7 *Modò quid designavit?* Designare is a word taken sometimes in a good, sometimes in a bad Sense, and properly denotes the doing any thing new or extraordinary. We

find that among the Romans, they who had the care of Funeral Games, were call'd *Designatores*; probably for this Reason, that, in exhibiting them, they were generally at a great deal of pains to find out things new and wonderful, such as might both please and surprize the people. Hence *D. natus* conjectures, that *Designatio* was a collecting or drawing together the People into a Body. This happened when a Man, by any remarkable Exploit, drew the Eyes of the Populace upon him, and held them, expecting how he would acquit himself, as the *Designatores*, by the several Shews exhibited in funeral Games retained the admiring Multitude.

Dem. He has broke open another's Door, rush'd into his House, beat the Master and his whole Family almost to death, and carried away a Wench he had taken a liking to by force. All the Town exclaim against it as a vile thing. How many told me of it, as I was coming to you, *Micio*? It's in every body's mouth. In fine, would he but take example, does he not see his Brother, industrious, contented to live in the Country, frugal and sober, not guilty of any of these mad tricks? But *Micio*, when I thus blame *Æschinus*, I blame you too, for you are the cause of his Ruin.

Mic. There is nothing more unreasonable than a Man without Experience of the World, who will allow nothing right, but what he does himself.

Dem. What means this?

Mic. Because, *Demeca*, you judge wrong of these matters. It is not, believe me, any mighty Crime in a young Man to wench or drink; it is not indeed, or to break open a Door. If neither you nor I did so in our younger Days, it was because Poverty check'd us; and you would now make a Merit of what was owing to downright Necessity. 'Tis unfair: for had we had wherewithal to do it, we should have been just like others: and it would be wise in you to allow the same Liberty to that other Son of yours, while he is of an Age fit for it, rather than that after getting rid of you, a thing long wish'd for with Impatience; he should yet give into these Follies at an Age when they will less become him.

Dem. O *Jupiter*! the Man will drive me to Distraction! Is it no Crime in a young Man to do these things?

Mic. Oh! only hear what I have to say, and don't for ever teaze me

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¹ *In ædes irruit alienas.* The Poet takes care to make every one speak agreeably to his Character, and the Designs he may have in view. *Demeca* here wants to represent this late Attempt of *Æschinus* in the worst Light, that by making him appear highly blameable, he may the more irritate his Brother against him. For this reason he suppresses part of the Truth, and in telling *Micio* what he had done, says, in *ædes irruit alienas*, which makes the offence appear very heinous; whereas, had he told it plainly as 'was, in *ædes irruit lenonis*, he knew his Brother would have laughed at it as a trifle. We are to observe here farther, the idea which the Poet gives of the Manners of those Times. It was the Custom then, as well as now, for young Rakes, if refused Admittance to their Mistresses, to assault the House violently, and raise Disturbances. *Horace*, in one of his Odes, speaks of some Instruments wherewith young Men were provided for this very purpose; and that it was common for them, arm'd with these, to

range the Streets all Night, and engage in such like Adventures. Nay, so far did they carry this, that the Courtizans themselves were proud to have their Doors and Windows frequently battered by the young Fellows; and we find him objecting it as a Reproach to one of them, who had disobligh'd him, that she was now become so despicable, as to be no longer disturbed by these nightly Visits. *Odorum Lib. I. 25. 1.*

Parcius junctas quatunt fenestras

Istibus crebris juvenis protervi,

Nec tibi somnos adimunt, amatque janua limen.

¹⁶ *Nullum hujus simile factum?* These Words are to be supposed spoken with Vehemence, and an Air of Indignation against the other, who was so unlike this Example of Sobriety. The Reader too must be highly diverted to find *Demeca* so lavish in his Praises of the Person who was chiefly in fault, and for whose sake alone the Assault was committed.

¹⁸ *Homine imperito.* By *bambo imperitus*, *Micio* here means one who knows not the World, and the Practices of it. As the Circle

DE. Fores effregit, atque in ædes irruit
 Alienas: ipsum dominum atque omnem familiam
 Multavit usque ad mortem: eripuit mulierem,
 Quam amabat: clamant omnes indignissime
 Factum esse: hoc advenienti quot mihi, Micio,
 Dixere? in ore est omni populo. denique
 Si conferendum exemplum est, non fratrem videt
 Rei dare operam, ruri esse parcum ac sobrium? 15
 Nullum hujus simile factum? hæc cum illi, Micio,
 Dico, tibi dicō. tu illum corrumpi finis.
 MI. Homine imperito nunquam quidquam injustius,
 Qui, nisi quod ipse fecit, nihil rectum putat.
 DE. Quorsum istuc? MI. quia tu, Demea, hæc male
 judicas! 20
 Non est flagitium, mihi crede, adolescentulum
 Scortari, neque potare; non est, neque fores
 Effringere. hæc si neque ego, neque tu fecimus,
 Non sivit egestas facere nos. tu nunc tibi
 Id laudi ducis, quod tum fecisti inopiā.
 Injuriū est. nam si esset unde id fieret,
 Faceremus: & tu illum tuum, si esses homo,
 Sineres nunc facere, dum per ætatem licet,
 Potius quam, ubi te expectatum ejecisset foras,
 Alienore ætate post faceret tamen. 25
 DE. Proh Jupiter! tu homo adigis me ad insaniam.
 Non est flagitium facere hæc adolescentulum? MI. ah,
 Ausculta, ne me obtundas de hac re sæpius.

DE. Effregit fores,
 atque irruit in æ-
 des alienas: mul-
 tavit ipsum domi-
 num atque omnem
 familiam usque ad
 mortem: eripuit
 mulierem, quam a-
 mabat: omnes cla-
 mant esse factum in-
 dignissime. Quot
 dixere hoc mihi ad-
 venienti, Micio?
 Est omni populo in
 ore. Denique, si ex-
 emplum est conferen-
 dum, non vidit fra-
 trem dare operam
 rei, & esse parcum
 ac sobrium ruri?
 Nullum factum si-
 mile hujus? Cum
 dico hæc illi, Micio,
 dico tibi; tu finis
 illum corrumpi. MI.
 Nunquam quid-
 quam est injustius
 homine imperito, qui
 putat nihil rectum,
 nisi quod ipse fecit.
 DE. Quorsum istuc?
 MI. Quia tu, De-
 mea, judicas hæc
 male. Non est fla-
 gitium, crede mihi,
 adolescentulum scor-
 tari, neque potare; non est: neque effringere fores. Si neque ego, neque tu fecimus hæc,
 egestas non sivit nos facere. Tu nunc ducis id laudi tibi, quod fecisti tum inopia. Injuriū est.
 Nam si esset unde id fieret, faceremus: & tu si esses homo, nunc sineres illum tuum facere
 hæc, dum licet per ætatem: potius quam ubi ejecisset te expectatum foras, faceret tamen post,
 alieniore ætate. DE. Proh Jupiter! tu homo adigis me ad insaniam. An non est flagitium
 adolescentulum facere hæc? MI. Ah, ausculta, ne obtundas me sæpius de hac re.

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Circle of his Acquaintance is very narrow, and his Notions of things for the most part contracted; he is apt to blame every little Deviation from his own Manner, as a real Crime.

21 *Non est flagitium*, &c. Micio seems here to carry his Indulgence too far; but we are to reflect, that it is more to oppose Demea's Surliness, than from any real Approbation of his Son's Follies, that he speaks in this manner: for towards the end of the Scene he owns that he was not a little concern'd for this late Behaviour of *Æschinus*, who rather carried his Extravagancies too far. It is evident, however, that both *Greeks* and *Romans* were very complaisant to their Children in this Article, and seldom check'd them, but when they gave themselves entirely up to Gallantry, or were expensive beyond Reason. They, moreover, seem to have distinguish'd

between *peccatum* and *flagitium*. Thus Gallantry and Intriguing came under the Denomination *peccatum*, but they would not allow it to be what they call'd *flagitium*. The following Passage from *Cicero* will give the Reader a clearer Apprehension of the Notion of the Ancients in this particular, than any thing I can say. *Pro. Cæl. 20.* "Verum si quis est, qui etiam meretriciis amoribus interdictum juventuti putet, est ille quidem valde severus: negare non possum: sed abhorret non modo ab hujus seculi licentia, verum etiam à majorum consuetudine atque concessis. Quando enim hoc factum non est? Quando reprehensum? Quando non permixtum? Quando denique fuit, ut, quod libet, non liceret?"

27 *Si esses homo*. That is, say some, *Si esses humanus*, non tyrannus erroribus juve-

me with these stories. You gave me this Son to adopt him: he is now become mine: if he is guilty of any Fault, *Demea*, it is to me: I bear the Burden of all. Does he treat? Does he drink? Does he smell of Perfumes? 'Tis all at my charge. Does he wench? He shall have Money of me, while I can supply him; when I have no more to give, he may perhaps then be discarded. Has he broke open a Door? they shall have another. Has he torn any one's Clothes? they shall be mended. I have, thank God, enough to do all these things, and as yet, they don't hurt me. In fine, either cease complaining, or choose some one to judge between us: I'll make it appear that you're more to blame in this Affair than I.

Dem. Dear me! learn to be a Father from those who know what it is to be really so.

Mic. You are his Father by Nature, but I by my Care and Instructions.

Dem. You a Father to him by your Instructions!

Mic. Nay, if you go on at this rate, I'll leave you.

Dem. Is this your way?

Mic. Must I be so often tormented with the same Story?

Dem. It touches me very near.

Mic. And me too. But, *Demea*, let each take care of what he ought: you of your Son, and I of mine. For to pretend to the care of both, is, in a manner, to demand back him whom you have given me.

Dem. Ah, *Micio*!

Mic. So it seems to me.

Dem. What's all this? if you like it, let him squander, spend and destroy; 'tis nothing to me. If henceforth I say one word—

Mic. You again put yourself into a passion, *Demea*.

Dem. Don't you believe me? Do I demand back him I gave you? 'tis very hard: I'm no Stranger, if I do oppose these Courses... but I have done. You desire me to take care of one; I do: and thank Heaven, he is just such as I would have him. That Spark of yours will be sensible of it in time; I don't care to say any thing worse of him at present.

Mic. There is something in what he says, tho' it be not all true; nor

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num irascens, cum veniam te illis deceret dare. But this does not so well agree with what follows, by which it is evident, that *Micio* means, if he would act wisely. *Homo* singly taken often signifies Courage, Prudence, or any good Quality that renders one worthy of the name of a Man. Thus, *Plaut. Epid. III. 4. 57.*

Pugnossi, Homo es.

And *Cic. Fam. 7. 29.* *At illa nostra prædicatione quanti est, nos quod sumus, quod habemus, quod homines existimemur, id omne abs te habere.* Att. 4. 15. *Si vis Homo esse, re-*

cipe te ad nos. Si esses Homo, if you acted like a Man of common Prudence.

35 *Is meus est factus.* This was the Law of Adoption among the Romans: for the Person adopted was immediately considered as the Son of him who adopted him; and to him was thenceforth transferred all the Power and Authority of the Father.

39 *Fortasse excludetur foras.* These Words are of ambiguous Signification: for they may either mean that his Mistresses will then discard him, or that *Micio* himself will send

Tuum filium dedisti adoptandum mihi :
 Is meus est factus : si quid peccat, Demea, 35
 Mihi peccat : ego illi maximam partem feram.
 Opsonat : potat : olet unguenta : de meo.

Amat : dabitur à me argentum, dum erit commodum ?
 Ubi non erit, fortasse excludetur foras.

Fores effregit : restituentur. discidit 40

Vestem ? refarcietur. est, Dis gratia,
 Et unde hæc fiant, & adhuc non molesta sunt.

Postremo aut desine, aut cedo quemvis arbitrum :

Te plura in hac re peccare ostendam. Dē. hei mihi !

Pater esse discet ab illis, qui verè sciunt. 45

Mr. Natura tu illi pater es, consiliis ego.

Dē. Tun' consulis quidquam ? Mr. ah ! si pērgis, abiero.

Dē. Siccine agis ? Mē. an ego toties de eadem re audiam ?

Dē. Curæ est mihi. Mr. & mihi curæ est : verum,
 Demea,

Curemus æquam uterque partem, tu alterum, 50

Ego item alterum. nam ambos curare, propemodum

Reposcere illum est, quem dedisti. Dē. ah Micio !

Mr. Mihi sic videtur. Dē. quid istuc ? tibi si istuc placet,

Profundat, perdat, pereat, nihil ad me attinet.

Jam si verbum unum posthac. Mr. rursum, Demea, 55

Irascere ? Dē. an non credis ? repeton' quem dedi ?

Ægrè est. alienus non sum. si obsto ..hem, desino.

Unum vis curem : curo : & est Dis gratia,

Quum ita, ut volo, est. iste tuus ipse sentiet

Posterius : nolo in illum gravius dicere. 60

Mr. Nec nihil, neque omnia hæc sunt, quæ dicit. tamen

mibi curæ. — Mr. Et est mihi curæ : verum, Demea, uterque curemus æquam partem : tu alterum, ego item alterum : nam curare ambo, est propemodum reposcere illum, quem dedisti, Dē. Ab Micio ! Mr. Sic videtur mihi. Dē. Quid istuc ? Si istuc placet tibi, profundat, perdat, pereat, attinet nihil ad me. Jam si addidero verbum unum posthac — Mr. Demea, rursum irascere ? Dē. An non credis ? Repetone quem dedi ? est agere : non sum alienus, si obsto, hem, desino. Vis curem unum : curo : & est gratia diis, quum est ita ut volo : iste tuus, ipse sentiet posterius ; nolo dicere quid gravius in illum. Mr. Nec nihil, neque omnia hæc quæ dicit, sunt vera ; tamen hæc sunt non nihil molesta mihi :

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send him packing. I am rather inclin'd to follow the first, as it is more agreeable to Micio's Character of a fond easy Father. Nor ought we to pass over, without Remark, the Tenderness and Good-nature that appears in his manner of expressing himself. He does not say absolutely, *he will be discarded ; excludetur foras :* but *perhaps he may ; fortasse excludetur foras.* He loves his Son so well, and has so good an opinion of him, as to flatter himself he will be agreeable to them ; even without the Recommendation of Presents. There is an inexpressible Beauty and Elegance in the word *fortasse.*

Donatus too was sensible of it, and expresses himself thus : Et mire fortasse dicit, ut pater indulgens, & credens adulescentem posse etiam amari ab amico. Non enim affirmavit, ut diceret, excludetur foras.

46 *Natura tu illi pater es, consiliis ego.* This is Micio's Answer to Demea, charging him with not knowing the Duty of a Father ; intimating, that he thought Nature not of so great Importance in training up of Children, as Deliberation and Prudence. A real Father may be often blinded by his Affection, but in the case of one, whose liking was founded upon the Merit of the Person

"or am I wholly free from Concern on this account; but I was not willing that he should see my Uneasiness: for such is the nature of the Man, that when I want to pacify him, I oppose him briskly and huff him; and yet he is scarce able to contain himself: but were I to humour him in his Passion, or blow the Coal, I should be no less a Madman than he. And yet after all, *Æschinus* has not used us quite well in this Affair. What Girl is there but he has been intriguing with, or made some Present to? Besides, lately (I suppose he was then sick of these Follies) he promised me to marry. I was in hopes that the high Tide of his Youth was now over, and was highly pleased at it: But see, he has begun again: however I am resolved to know it whatever it is, and will find out my Gentleman, if he is at the Forum.

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beloved, there was less reason to think that he would be biased by Passion, and that, therefore, he could judge of his Behaviour without Prejudice, and give such Advice as was most agreeable to his real Circumstances.

62 *Non nihil molesta hæc sunt mihi.* Terence shows great Judgment in his way of managing *Micio's* Character. It is evident that the Poet inclines to the milder way of educating children; and that *Micio* was a favourite Character with him, which he meant as a Pattern for Imitation. He has set him off with Affability, Good-nature, and every amiable endearing Quality; nor is his Indulgence to *Æschinus* founded on any other Consideration, than that he sees him of a Temper there was no danger of spoiling. He therefore judged it better to give him his way a little for the present, that by being

acquainted with the Follies and Vanities of the World, he might be proof against them, when reason came to bear sway. But as *Micio* had seem'd to carry his Indulgence too far before *Demea*; Terence, to satisfy the Spectators, and to prevent their receiving any Impressions to his Disadvantage, represents him here, after his Brother is gone, as somewhat uneasy and disturbed at what *Æschinus* had done. *Donatus's* Remark upon this is excellent, and well worthy of being transcribed, "Optime poeta Micionem fecit commotum: ne si omnino immobilis esset, non indulgere adoptivo filio, sed omnino eum non curare videretur. Ergo sic in eum servat placidum animam, ut tamen retineat patris affectum." 71 *Dixit, velle uxorem ducere.* Terence, in several Places gives us Hints, by which we may partly understand the Subject of the Play,

ACT II. SCENE I.

ARGUMENT.

The Old Men being now dismissed, we have here *Æschinus* quarrelling with the Cock-bawd, about the Girl he had taken by force out of his House; a Scene that represents to us the Confidence and Boldness of a forward Youth.

SANNIO, ÆSCHINUS.

Sannio **F**OR Heaven's sake, good Neighbours, give your Assistance to a miserable, innocent Man: help the distressed. *Æsch.*

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We have seen in the preceding Scene, that *Demea* had been informed of *Æschinus's* coming into Sannio's House, and taking

thence by force a Musick-Girl. As this Scene therefore seems to contain a Representation of that scuffle, it may appear to the Reader

Non nihil molesta hæc sunt mihi: sed ostendere,
 Me ægre pati, illi nolui. nam ita est homo:
 Cum placo, advorso sedulo, & deterreo;
 Tamen vix humane patitur: verum si augeam, 65
 Aut etiam adiutor sim ejus iracundiæ,
 Infaniam profecto cum illo. etsi Æschinus
 Nonnullam in hac re nobis facit injuriam.
 Quam hic non amavit meretricem, aut cui non dedit
 Aliquid? Postremo nuper (credo jam omnium 70
 Tædebat) dixit velle uxorem ducere.
 Sperabam jam defervisse adolescentiam:
 Gaudebam ecce autem de integro: nisi, quidquid est,
 Volo scire, atque hominem convenire, si apud forum est.
 aliquid? Postremo nuper (credo jam tædebat omnium) dixit se velle ducere uxorem. Spe-
 rabam adolescentiam jam defervisse. Gaudebam. Ecce autem caput de integro: nisi (sed)
 quidquid est, volo scire, atque convenire hominem, si est apud forum.

sed nolui ostendere
 illi, me ægre pati.
 Nam homo est ita;
 cum placo, ad-
 vorso sedulo, &
 deterreo; tamen
 vix patitur huma-
 ne: verum si au-
 geam, aut etiam
 sim adiutor ejus
 iracundiæ, profecto
 infaniam cum illo.
 Etsi Æschinus facit
 nonnullam injuriam
 nobis in hac re.
 Quam meretricem
 hic non amavit?
 Aut cui non dedit

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Play, and that even from Persons who are themselves ignorant of it: for although *Micio* knew nothing of Æschinus's Love for *Pampbila*; yet he says here, *Credo jam omnium tædebat, & dixit se velle uxorem ducere*. This was extremely well imagined in the Poet; that *Micio*, who was so indulgent to his Son, and encouraged him to hide nothing from him, might not appear wholly ignorant of so important a Transaction. For hence we are let to understand, that it was not want of Candour in Æschinus, or that he desired to deceive his Father; for we see he had intended to discover all, and had actually begun it, but, restrained by Modesty and Awe, had gone no farther than to tell him, that he was now weary of the Follies of Youth, and had some Thoughts of marrying. His real

Intentions are clear'd up in the Progress of the Play.

72 *Sperabam jam defervisse adolescentiam*. The Heat and Fire of Youth is frequently expressed by the Word *fervor*, a Metaphor taken from the Rage and Impetuosity of a stormy Sea. Hence the abating and subsiding of this Heat, is signified by the Verb *deferveo*. *Cic. pro Cael. 13.* "Multi & nostra, & patrum majorumque memoria, judices, summi homines, & clarissimi cives fuerunt; quorum cum adolescentiæ cupiditates defervissent, eximiae virtutes, firmata jam ætate, extiterunt." In like manner, in his Book *de Senectute, Cap. 13.* "Epulari igitur cum sodalibus omnino modice, sed erat quidam fervor ætatis, quæ progrediente, omnia fient indies miora."

ACTUS II. SCENA. I.

ARGUMENTUM.

Omissis senibus, describitur Æschini factum, jurgantis cum lenone, propter puellam ereptam. Protervi adolescentis fidentia & impetus hac scena exprimitur.

SANNIO, ÆSCHINUS.

O Bfecro, populares, ferte misero atque innocenti auxilium:

ORDO.
 SA. O Bfecro, populares, ferte auxilium misero atque innocenti:

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Reader preposterous, and contrary to the Order of Time. To obviate this Difficulty, we are to observe, that Æschinus had no less than two Quarrels with Sannio. The first, when

Æsch. (To the Musick-Girl.) Stand just there where you are, without fear. Why do you look back? there's no danger. I'll undertake, he does not offer to touch you while I am here.

Sann. But in spite of the World, I will—

Æsch. Tho' he be a Villain; he'll scarce do any thing to provoke me to give him a second Drubbing.

Sann. Hark ye, *Æschinus*; that you may'nt afterwards pretend to have been ignorant of my Profession; I'm a Woman-Merchant.

Æsch. I know it.

Sann. And as honest in my way as ever Man was. Your pretending to clear yourself afterwards, by telling me, that you're sorry for it, and could heartily wish it had never happened, shall have no weight with me: for, be assur'd, I'll pursue my Right; nor shall all your fine words be able to atone for the real Injury you have done me. I know the common Excuses on these Occasions: I'm heartily sorry for it, I'll take my Oath you did not deserve it: when, mean-time, I have been treated in the most unworthy manner.

Æsc. (To *Parmeno*.) Run before quickly, and open the Door.

Sann. 'Tis all to no purpose.

Æsc. (To *Parmeno*.) In with her now.

Sann. (Stepping between.) But I'll take care to prevent it.

Æsc. Come hither, *Parmeno*: you're got too far on that side: stand here close by this Rascal. There, just so: take care now to keep your Eyes always fix'd on mine; that when I tip the wink, you may instantly give him a slap in the Face.

Sann. I'd have him try that.

Æsc. Hip! take care, *Parmeno*, (he strikes) (to *Sannio*.) Let go the Woman.

Sann. O scandalous!

Æsc. He'll repeat it, unless you take care. [*Parmeno strikes again.*]

Sann. O miserable! *Æsc.*

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when he broke into his House, and carried off the Musick-Girl. As this could not be done without a great deal of noise, and gathering a croud of People about the Door, the Rumour of it flew all over the Town in an instant; and reaching *Demea*, he runs to his Brother *Micio*, to complain, and reproach him with it. This is what we have seen in the last Scene. Mean time, *Æschinus*, bringing home the Musick-Girl, is followed by the Pimp, who persecutes him all the way, till he comes to *Micio's* Door; and endeavours to hinder him from conveying her into the House, which gives rise to another Squabble. This is evident from the Circumstances of the Story itself: for *Sannio*, speaking of the former Assault, says;

Domo me eripuit, verberavit: me invito adduxit meam:

Homini misero plus quingentos colaphos infregit mihi.

Whereas in this latter Quarrel *Æschinus* says to his Servant: *abi præstrenue ac, fores aperit: Fores scilicet ædium Micionis patris Æschini:* And afterwards, *I intro nunc jam.*

2 *Otiöse: nunc jam illico hic confisse.* These Words are addressed to the Musick-Girl, who no doubt lik'd better to be in the Hands of *Æschinus* than *Sannio*, and had followed with a Mixture of Joy and Fear. Hence *Æschinus* uses the Word *otiose*, which, as *Donatus* explains it, is equivalent to *secre*. *Illico* is an Adverb of Place, not of Time. Stand perfectly easy and unconcerned, *illico hic*, in this very place.

7 *Leno ego sum.* He declares this to *Æschinus*, to intimidate him, because the Merchants,

Subvenite inopi. *Æs.* otiose: nunc jam illi scio hic consistere: Quid respectas? nihil periculi est: nunquam, dum ego adero, hic te Tanget. *Sy.* ego istam inviti omnibus.

Æs. Quanquam est scelestus, non committet hodie unquam iterum ut vapulet.

SA. *Æschine*, audi: ne te ignarum fuisse dicas meorum morum; [fide quisquam optimam.

Leno ego sum. *Æs.* scio. *SA.* at ita, ut usquam fuit Tu quod te posterius purges, Hanc injuriam mihi nolle factam esse; hujus non faciam. crede hoc, ego meum jus persequar; [feceris.

Neque tu verbis solves unquam, quod re mihi male-
Novi ego vestra hæc: Nollem factum: Jusjurandum dabitur; te esse [ceptus modis.

Indignum injuriâ hac; indignis cum egomet sim ac-
Æs. Abi præstrenuè, ac fores aperi. *SA.* cæterum hoc nihil facis. [accede illuc, *Parmeno*;

Æs. I intro nunc jam. *SA.* at enim non sinam. *Æs.* Nimiùm istoc abisti: hic propter hunc assiste. hem, sic volo.

Cave nunc jam oculos à meis oculis quoquam demoveas tuos, [malâ hæreat.

Ne mora sit, si innuerim, quin pugnus continuo in
SA. Istuc volo ergo ipsum experiri. *Æs.* hem, serva. omitte mulierem. [*SA.* hei misero mihi!

SA. O facinus indignum! *Æs.* geminabit, nisi caves

indignum hac injuria; cum egomet sim acceptus indignis modis. *Æs.* Abi præstrenuè, ac aperi fores. *SA.* Cæterum nihil facis hoc. *Æs.* Jam nunc i intro. *SA.* At enim non sinam. *Æs.* *Parmeno*, accede illuc, abisti nimium istoc: assiste hic propter hunc: bene volo sic. Cave nunc jam ne demoveas tuos oculos quocquam à meis oculis, ne sit mora, si innuerim, quin pugnus continuo hæreat in malâ. *SA.* Volo ergo ipsum experiri istuc. *Æs.* Hem, serva. omitte mulierem. *SA.* O indignum facinus! *Æs.* Geminabit, nisi caves. *SA.* Hei mihi misero!

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chants, who dealt in Slaves, had great Privileges at Athens, by reason of the Advantages the Commonwealth drew from them. And it was forbid to abuse them, under pain of Disinheritance. Hence, in *Lucian*, a young Man complaining that he had been injuriously disinherited by his Father, says, Is there any Merchant of Slaves, who accuses me of having used him ill?

9 Hujus non faciam. It is necessary, to compleat the Sense, that some Action or Gesticulation be supposed to accompany these Words; as either that he held something of little or no value in his hand, and pointed it to *Æschinas*, or inapp'd his Fingers, or did something else of the like nature.

11 Nollem factum: jusjurandum dabitur, &c. In this the Poet shews the usual Re-

fuges of young Fellows, when they had abused any one who resented it so far, as to pursue them upon it. Nay, and it is evident, that the Injured were often appeased by Submissions of this kind. Thus in *Plautus*, *Amph.* 3. 2. 7. *Alcmena* charg'd with Baseness by her Husband *Amphitruo*, says,

— Quin ego illum aut disiram,

Aut satisfaciât mihi: atque adjuret in-

super,

Nolle esse dicta, quæ in me insontem præ-

sult.

Sannio here threatens, that however prevalent he may have found these Excuses on some Occasions, yet they should have no weight with him.

18 Hem, serva. *Sannio*, after saying istuc volo ergo ipsum experiri, had laid hold of the Girl,

Æsc. (*To Parmeno.*) I didn't give the wink; however, err rather on that side. Now go in.

Sann. What means this? Do you reign here, *Æschinus*?

Æsc. If I did, you should be handled as you deserve.

Sann. What Business have you with me?

Æsc. None.

Sann. What! Do you know who I am?

Æsc. I don't want to know.

Sann. Did I ever touch any thing of yours?

Æsc. If you had, you should have answer'd for it.

Sann. What greater Right have you to my Slave, whom I fairly paid for? answer me.

Æsc. You had better not make all this Disturbance before the Door; for if you continue to be troublesome, I'll have you dragg'd in immediately, and there lash'd without mercy.

Sann. What! A Free-man, and lash'd!

Æsc. It shall be just so.

Sann. O shameless Man! Is it here that they pretend all Men enjoy equal Liberty?

Æsc. If you have done with raving, Mr *Pimp*, pray hear me now a little.

Sann. Have I been raving at you, or you at me?

Æsc. Let that pass, and come to the Point.

Sann. To what Point? Where shall I come?

Æsc. Are you willing now, that I should speak to you about your own Affairs?

Sann. With all my heart; let it only be with justice.

Æsc. Pretty, truly: a Cock-bawd cautions me against Injustice.

Sann. I am a Bawd, I own it, the common Bane of Youth, a perjured Wretch, a public Scourge; yet I never injured you.

Æsc. No: for that's to come.

Sann. Pray, *Æschinus*, return to your first Proposal.

Æsc. You bought her for threescore Pounds, and may your Bargain never thrive. You shall have the Money for her again.

Sann. What if I don't choose to sell her? Will you force me?

Æsc. By no means.

Sann. I was afraid you would.

Æsc. Nor do I think she can be sold, who is a Free-woman; for I here

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Girl, which occasions *Æschinus*'s turning suddenly to *Parmeno*: *Hem, serva*; and then, with a peremptory Air to the *Pimp*; *Omitte mulierem*. But as he still keeps his hold, *Parmeno* gives him a Blow on the Face, when he exclaims, *O facinus indignum!* And as *Æschinus* tells him, *geminabit, nisi caveris*, *Parmeno* hastily, without expecting the Signal from his Master, gives him another; which draws from him that Lamen-

tation, *Hei misero mihi!* Upon which *Æschinus* says to *Parmeno*, *Non innueram: verum in istam partem potius peccato tamen.*
 23 *Quid? noslin' qui sum?* *Donatus* has a Remark upon these Words, which deserves particular Explanation; *Proprie: sic enim dicit qui nihil quidquam debet, NUM ME NOVIT? non quod ignoratur, sed quod in jure non cernatur.* "*Sannio* here answers very properly, for this was the common An-

"swear

Æs. Non innueram: verum in istam partem potius peccato tamen. 20

I nunc jam. SA. quid hoc rei est? regnumne, Æschine, hic tu possides?

Æs. Si possiderem, ornatus esses ex tuis virtutibus.

SA. Quid tibi rei mecum est? Æs. nihil. SA. quid? nostin' qui sim? Æs. non desidero.

SA. Tetigin' tui quidquam? Æs. si attigisses, ferres infortunium.

SA. Qui tibi magis licet meam habere, pro qua ego ar- Responde. Æs. ante ædes non fecisse erit melius hic convicium: [que ibi

Nam si molestus pergis esse, jam intro abripiere, at- Usque ad necem operiere loris. SA. loris liber? Æs. sic erit. [esse æquam omnibus

SA. O hominem impurum! hiccine libertatem aiunt Æs. Si fatis jam debacchatus es, leno, audi si vis nunc

jam. 30 SA. Egon' debacchatus sum autem, an tu in me? Æs.

mitte ista, atque ad rem redi. SA. Quam rem? quò redeam? Æs. jamne me vis dicere id, quod ad te attinet?

SA. Cupio, æqui modò aliquid. Æs. vah, leno iniqua me non volt loqui! [tium,

SA. Leno sum, fateor, pernicies communis adolescens. Perjurus, pestis: tamen tibi à me nulla est orta injuria.

Æs. Nam hercle etiam hoc restat. SA. illuc quæso redi, quò cœpisti, Æschine. 36

Æs. Minus viginti tu illam emisti, quæ res tibi vortat male: [lo vendere?

Argenti tantum dabitur. SA. quid, si ego tibi illam no- Coges me? Æs. minimè. SA. namque id metui. Æs.

neque vendundam censeo,

sum debacchatus in te, an tu es debacchatus in me? Æs. Mitte ista, atque redi ad rem. SA. Ad quam rem? Æs. Visne me jam dicere id, quod attinet ad te? SA. Cupio, modo dic ali-

quid æqui. Æs. Vah, leno vult me loqui non iniqua! SA. Sum leno, fateor. communis pernici- cies adolescentem, perjurus, pestis; tamen nulla injuria est orta tibi à me. Æs. Nam hercle hoc etiam restat. SA. Quæso, Æschine, redi illuc, quo cepisti. Æs. Tu emisti illam viginti

minis, quæ res vortat male tibi: tantum argenti dabitur. SA. Quid si ego nolo vendere illam tibi, coges me? Æs. Minime. SA. Namque metui id. Æs. Neque censeo illam esse vendundam,

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"swere of a Man who owed nothing, Does he know me? Not that the Person to whom he spoke did not know him, but because he had no Action against him in any Court of Justice." Thus, *nostri me? nosti qui sim?* are Terms drawn from the Practice and Formalities of the Bar. Instead of saying, I owe you nothing, the usual Phrase was, *Do you know me?* For a Debtor was generally well known to his Creditor:

and Æschinus's Answer, that he did not desire to know him, is much the same as if he had said, *I don't want to have any Demands upon you.* Thus all the Pleasantry of this Passage consists in the equivocal Meaning of the Terms, which must be lost in the Translation, as our Language annexes no double Sense to the Words. Dacier.

26 Convicium. Quasi convicium, seu mul- torum junctus clamor. Hence it is used to signify

Æs. Non innue- ram: verum tamen peccato potius in istam partem. I nunc jam. SA. Quid rei est hoc? Æschine, tunc pos- sides regnum hic? Æs. Si possiderem, esses ornatus ex tuis virtutibus. SA. Quid rei est tibi mecum? Æs. Ni- hil. SA. Quid? Nostine qui sim? Æs. Non desidero. SA. Tetigine quid- quam tui? Æs. Si attigisses, fer- res infortunium. SA. Qui magis li- cet tibi habere me- am puellam, pro qua ego dedi argen- tum? responde. Æs. Erit melius non fecisse convici- um hic ante ædes: nam si pergis esse molestus, jam ab- ripiere intro, atque ibi operiere loris usque ad necem. SA. Egone liber o- periar loris? Æs. Sic erit. SA. O hominem impurum! Hiccine aiunt liber- tatem esse æquam omnibus? Æs. Si es jam debacchatus fatis, leno, audi nunc jam, si vis. SA. Egone autem

here claim her by an Action of Freedom. Now see which you'll choose: to take the Money, or try your Cause. Think of it, I say, Mr Bawl, till I return.

Sann. (Alone.) O almighty Jove! truly I don't much wonder that Men ruin mad under Oppression. He dragg'd me out of my own House, beat me, took away my Girl from me by force, and has given me above five hundred Blows; and in return for all this fine usage, wants that I should give her for what she cost me. True: since he deserves of me so well, let him have her: he demands but his right. Well: I could even be content to quit her after all, were I sure of the Money. But this is what I suspect, when I have consented to give her for so much, he'll immediately take Witnesses of her being sold. As to my having the Money, 'tis a mere Dream. Don't fear, you shall have it; call again to-morrow. Nay, I could bear with that too, unjust as it is, were I but sure of it at last. But the real truth of the Matter is this: when a Man has once begun such a Trade; he must resolve to bear in silence the Affronts of these young Blades. But here is nobody to pay me; it is in vain for me to be making up Accounts with myself.

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signify any Noise, Scuffle or Disturbance. *Cic. pro Arch. 6. Quia suppeditat nobis, ubi & animus ex hac forensi strepitu reficiatur, & aures convicio diffusa conquiescant.*

40 *Nam ego liberali illam affero causa manu.* These Words may be thus paraphrased: *Quia liberam mulierem, quæ vendi non potest, alienare vis, ego illam liberali causa, i. e. directa legis, qua liberis homines alienare prohibitum est, actione, affero manu.* This *Æschinus* says to *Sannio*, to frighten him into the Composition which he had refused. *Plaut. Curc. V. 2. 66.*

Et tunc hic debet nobis triginta minas.

PH. Quamobrem istuc? *TH. Quia ille ita repræmisit mihi,*

Si quisquam hanc liberali afferuisset manu, Sine controversia omne argentum reddere. *Afferere manu*, was therefore a Law Phrase, and implied the undertaking to defend any one as free. These Defenders of Liberty were called *Affertores*, and the Action which they commenced to evince this Liberty, *Causa liberalis*, an Action of Freedom. "Locutio inde orta (says *Westerbovius*) quod "qui hominem in servitute constitutum defendere vellet, & esse liberum dicere, cum "juxta se collocatum coram prætoris & manu apprehensum quasi affereret seu plantaret, dicens, Hunc ego hominem, jure *Quiritium liberum esse aio.* Est enim ferere "non tantum semen in terram mittere, sed " &

ACT II. SCENE II.

ARGUMENT.

Sannio complains of the Injury done him by Æschinus; and is deceived by the Cunning of Syrus, who artfully brings him to consent to take the Money for the Girl in question.

SYRUS, SANNIO.

Syrus. (TO Æschinus within.) Say no more; I'll go meet him myself, and soon make him glad to take the Money; nay, and he

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Æschinus, in the preceding Scene, had left *Sannio* abruptly, having first alarm'd him with an apprehension, that he intended to stand upon his Defence, and assert the Freedom

Quæ libera est: nam ego liberali illam affero causâ manu.

Nunc vide utrum vis, argentum accipere, an causam meditari tuam. I [Jupiter!

Delibera hoc, dum ego redeo, leno. SA. proh supreme

Minimè miror, qui insanire occipiunt ex injuriâ. 43

Domo me eripuit, verberavit: me invito abduxit meam.

Ob malefacta hæc tantidem emptam postulat sibi tradier.

Homini misero plus quingentos colaphos infregit mihi.

Verum enim, quando bene promeruit, fiat: suum jus postulat. [hariolor:

Age, jam cupio, modò si argentum reddat. sed ego hæc

Ubi me dixero dare tanti, testes faciet illico,

Vendidisse me: de argento somnium: mox, Cras redi.

Id quoque possum ferrè, si modò reddat: quanquam injurium est. 51

Verum cogito id, quod res est: quando eum quæstum occiperis,

Accipiunda & mussitanda injuria adolescentium est.

Sed nemo dabit: frustra egomet mecum has rationes puto.

Age, jam cupio, modò si argentum reddat. sed ego hariolor hæc. Ubi dixero me dare illam tanti, illic faciet testes me vendidisse eam: de argento erit somnium: dicet, Habebis mox, redi cras. Possum ferrè id quoque, quanquam est injurium, si modò reddat. Verum cogito id quod res est: quando occiperis eum quæstum; injuria adolescentium est accipienda, & mussitanda. Sed nemo dabit argentum mihi; egomet frustra puto has rationes mecum.

AN N O T A T I O N S.

" & plantam vel fureculum figure. Unde
" asserere simpliciter pro defendere usurpa-
" tor. Flor. l. 11. Latini quoque Tarqui-
" nos asserbant."

41 *Causam meditari tuam.* This carries in it something of the Air of a Proverb. Cic. Att. 8. 11. *Vidis, quam causam mediter.* He, also in another Place calls it, *commentari*

causam.

46 *Plus quingentos colaphos infregit mihi.* Donatus observes a poetical Beauty in the word *infregit*; which Sannio, he supposes, pronounced in such manner, as that it might carry some Resemblance of the rebounding of the Blows he had received. *Infregit*, i. e. *illisit, injuxit.*

A C T U S II. S C E N A II.

ARGUMENTUM.

Sannio queritur de injuria sibi facta ab Æschino, & Syri consiliis eluditur; qui eum callide impellit ut accipiat pretium pro erepta virgine.

SYRUS, SANNIO.

O R D O

TACE, egomet conveniam ipsum: cupidè accipiat jam faxo, atque etiam

Syr. T Ace, egomet conveniam ipsum; &

jam faxo ut accipiat cupidè, atque etiam ut

A N N O T A T I O N S.

Freedom of the Musick-Girl. Accordingly with himself, what was best for him to do; we find Sannio, when left alone, reflecting and, as is usual in these Cases, resolves to put up

he shall say he has been well used too. (*To Sannio.*) What's this, *Sannio*? I hear you have had I don't know what Quarrel with my Master.

Sann. Quarrel! I never saw a more unequal one in my Life. He with beating, and I with being beaten, were both of us tired sufficiently.

Syr. 'Twas your own fault.

Sann. What could I do?

Syr. You should have yielded to the young Gentleman.

Sann. What cou'd I do more? when I even gave my Face to his Blows?

Syr. Well, do you know what I am going to say? To seem to slight Money on some occasions, is often the surest gain. How! Was you afraid, greatest of all Fools, that if you had parted with a little of your Right now, and humoured the young Gentleman, it would not in the end have return'd to you with Interest?

Sann. I don't like to pay for my Hope.

Syr. You'll never be rich. Away, Fool, you don't know how to take in young Blades.

Sann. I believe it might have been the better Way: but I was never yet so cunning as not to prefer the ready Money, when I could get it.

Syr. Well, come, I know your Spirit: as if threescore Pounds were any thing to you, in comparison of obliging my Master. Besides, they say you are going to *Cyprus*.

Sann. Hah!

Syr. That you have bought up a whole Stock of Goods to carry thither; and hired a Vessel: I know you're in suspense; however, I hope you'll make it up, when you come back.

Sann.

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up the Assront, and rest satisfied, if he can but obtain his own. *Æschinus*, in the mean time was not easy, he knew the severe Penalties he was liable to, did *Sannio* prosecute the Suit, and therefore, was willing by all means to come to an Agreement with him. For this purpose he applies to *Syrus*, a Slave of great Cunning, and expert in these Affairs. *Syrus* undertakes it, and is here represented as coming out from his Master, and talking to him within, giving him Assurances that he will soon bring *Sannio* to Terms.

² *Quid istuc, Sannio est?* It is worth while to remark here, how *Terence* varies his Style, and always suits it to the Genius, Character, and Designs of the Person who speaks. In the former Scene, *Æschinus* carries it with a high Hand, disdains to make any Concessions to *Sannio*; and instead of calling him by his own Name, in contempt denominates

him by his Profession: *Delibera hoc, dum ego redeo, leno.* This Behaviour is natural enough in a young Man of the Town, arrogant and fierce; and who, no doubt, thought the only way to humble his Adversary, was to shew that he undervalued and despised him. But *Syrus*, who wanted to make up matters, begins with a softer Tone, and addresses him by his own Name; which was doing great Honour to a Man who got his Living by so fordid an Employment; for we find that this Familiarity was a mark of Esteem and Affection, even among People of Condition. Both in Poets and Historians, nothing is more common than this plain simple Address. In the *Eunuch*, when *Thais* wants to ingratiate herself with the Soldier, it is, *Salve, mi Tbrafo*; and when afterwards she speaks in Anger and Resentment, *Miles, nunc adeo edico tibi.*

³ *Nunquam vidi iniquius certationem com-
paralam.*

Bene dicat secum esse actum. Quid istuc, Sannio, est, quod te audio [di iniquiūs

Nescio quid cum hero concertasse? SA. nunquam vi-
Certationem comparatam, quàm hæc hodie internos fuit.
Ego vapulando, ille verberando, usque ambo defessi su-
mus. [rem gestum oportuit. 6

SY. Tua culpa. SA. quid agerem? SY. adolescenti mo-
SA. Quî potui meliūs, qui hodie usque os præbui? SY.
age, scis quid loquar? [lucrum. hui!

Pecuniam in loco negligere, maxumum interdum est
Metuisti, si nunc de tuo jure concessisses paululum,
Atque adolescenti esses morigeratus, hominum homo
stultissime; 10

Ne non tibi istuc foeneraret? SA. ego spem precio non
emo. [Sannio.

SY. Nunquam rem facies: abi, nescis inescare homines,
SA. Credo istuc melius esse: verum ego nunquam adeo
astutus fui, [sentiâ.

Quin, quidquid possem, malletm auferre potiūs in præ-
SY. Age, novi tuum animum: quasi jam usquam tibi
sint viginti minæ, 15

Dum huic obsequare. præterea autem, te aiunt pro-
ficisci Cyprum. SA. hem.

SY. Coëmissee hinc, quæ illuc veheres, multa; navem
conductam: hoc scio, [hoc ages,

Animus tibi pendet: ubi illinc, spero, redieris, tamen

precio. SY. Nunquam facies rem. Abi, Sannio, nescis inescare homines. SA. Credo istuc
esse melius: verum ego nunquam fui adeo astutus, quin malletm potius auferre quidquid possem
in præsentia. SY. Age, novi tuum animum: quasi viginti minæ sint jam usquam tibi, dum
obsequare huic: præterea autem aiunt te proficisci Cyprum. SA. Hem. SY. Aiunt te coëmissee
multa, quæ veheres hinc illuc: navem esse conductam. Scio hoc, animus pendet tibi: tamen
ubi redieris illinc, spero, ages hoc.

dicat esse actum be-
ne facum. Quid istuc
est, Sannio, quod
audio te concerta-
visse nescio ob quid
cum hero? SA.
Nunquam vidi cer-
tationem compara-
tam iniquiūs, quon-
iam hæc fuit compara-
ta inter nos hodie.
Ego vapulando, il-
le verberando ambo
usque sumus defessi.
SY. Culpa est tua.
SA. Quid agerem?
SY. Oportuit morem
fuisse gestum adole-
scenti. SA. Quî
potui meliūs, quî
hodie præbui usque
os? SY. Age, scis
quid loquar? Neg-
ligere pecuniam in
loco, interdum est
maximum lucrum.
Hui! Homo stultis-
sime hominum, me-
tuisti, si concessisses
paululum nunc de
tuo jure, atque esses
morigeratus adole-
scenti, ne istuc non
foeneraret tibi? SA.
Ego non emo spem

ANNOTATIONS.

paratam. This Answer is founded upon what Syrus had just said, for by the word *concertasse*, he seem'd to put *Æschinus* and *Sannio* upon an Equality; hence, in the Answer we meet with, *comparatam*, a Term drawn from the Combats of Gladiators, where it was the Custom to choose out such as seem'd to be most upon a level, and match them together.

8. Hui! *Guido Juvenal* ascribes this to *Sannio*, who here interrupts *Syrus*. *Interjectio* (says he) *videntis, quasi leno rideat dicta servi, & contemnat*. But I think it reads much better, if we suppose it to come from *Syrus*, who here makes a sudden Pause, as wondering that *Sannio* did not see that by humouring *Æschinus* for the present, he might be able to make him his Dupe afterwards.

9 Si nunc de tuo jure concessisses paululum. *Sannio* maintain'd it as his Right, that he

could not be forced to sell the Music-Girl. This is what *Syrus* refers to here: You ought not to have insisted so rigorously, but, as you found him so earnest, your best way was to have yielded, which would have been certain gain to you in the end. *Concedere de jure tuo, i. e. paululum de jure remittere*. *Cic. Fam. XI. 3. Illud vero quemadmodum ferendum sit, tute cogita: non licere prætoribus, concordia ac libertatis causa, per edictum de suo jure decedere, quin Cos. arma minentur*. And *Off. 2. 18. Est enim non modo liberale, paulum nonnunquam de suo jure decedere, sed interdum etiam fructuosum. Habenda autem est ratio rei familiaris, quam quidem dilabi sinere flagitiosum est: sed ita, ut illiberalitatis avaritiæque absit suspicio. Posse enim liberalitate uti, non spoliantem se patrimonio, nimirum is est pecunie fructus maximus*.

12 Abi, nescis inescare homines, *Sannio*.

Sann. I don't stir a Foot. Ruin'd, by *Jupiter*; but was upon this Hope they built their Project.

Syr. He's afraid, I see: I have aim'd right.

Sann. O *Basenefs*! only see how he has nick'd me in the very critical Article. I have bought several Women Slaves; and other things to carry to *Cyprus*. Unless I get thither before the Fair is over, I shall be a very great Loser; and if I leave this Business unfinished now, 'twill come to nothing. When I return, it will be all over, the Affair will be quite forgotten. What, are you come at last? Why did you neglect it so long? Where have you been? Inasmuch, that I had better lose it altogether, than either stay here so long till it is paid; or sue for it after my Return.

Syr. Well, have you done yet with computing the Gains of your Voyage?

Sann. Is this acting honourably? Is this becoming in *Aeschinus*? to attempt to take my Girl from me by downright force?

Syr. [*Aside.*] He sinks, I perceive — I have this one Proposal to make: see whether it will please you. Rather than run the hazard of saving or losing all, *Sannio*, compound with him; take one half: he'll some way or other contrive to scrape thirty Pounds together.

Sann. Wretch that I am! What am I in danger of losing part even of the Principal? Is he past shame? he has beat out all my Teeth; my whole Head is full of Bumps with the Blows he gave me; and would he moreover defraud me? I'm going no where.

Syr. As you will: Have you any thing more to say before I go?

Sann. Yes, my dear *Syrus*, I have this to request: however these things have been, yet rather than go to Law, let him give me back my own, at least what she cost me: *Syrus*, I know, you never yet had any occasion for me in a friendly way; but you'll say I'm neither unmindful nor ungrateful.

Syr. I'll do the best I can for you. But I see *Ctesipho* coming: he's all in Spirits, that he has got his Mistress.

Sann. Will you do as I ask?

Syr. Stay a little.

ANNOTATIONS.

Compare this with *Plautus, Asin. I. 3. 63.*

Non tu feci? bre noster quaestus aucupii simillimus.

Aucups quando contraxit aream, offundit cibum,

Avēs adflescunt: necesse est facere sumptum, qui quaerit lucrum.

Sepe edunt: simul si sunt captae, rem sibi vult aucupi.

Idem hic apud nos: adis nobis area est, aucups sum ego;

Esca est meretrix; lectus illux est; amatores aves.

21 *Emia mulieres, complures et item kine alia, quae porto Cyprum.* *Guyetus* will not allow that *Sannio* had bought these Slaves at

Athens, to carry them to *Cyprus*; but contrariwise, that they had been bought at *Cyprus*, to carry to *Athens*; and upon this Supposition, he changes and alters the Text at pleasure. But he seems to have forgot, that it was the Practice of the Merchants to range all over *Greece*; and buy up Women Slaves, to sell them at a celebrated Fair, which was kept at *Cyprus*; and that the Practice which *Greece*, especially the *Athenians*, drew from this Commerce, was the Cause of their granting so many Privileges to the Merchants of Slaves.

28. *Jamno enumerasti, &c.* This Passage has been generally misunderstood, in being supposed to refer to the Music-Girl; where-

SA. Nusquam pedem. perii hercle : hac illi spe hoc in-
ceperunt. SY. timet :

Injeci scrupulum homini. SA. ô scelera ! illud vide, 20

Ut in ipso articulo oppressit. emptæ mulieres

Complures, & item hinc alia, quæ porto Cyprum.

Nisi eò ad mercatum venio, damnum maximum est.

Nunc si hoc omitto, actum agam : ubi illinc rediero,

Nihil est, refrixerit res : Nunc demum venis? 25

Cur passus? ubi eras? ut sit satius perdere,

Quàm aut hic manere tam diu, aut tum persequi.

SY. Jamne enumerasti id quod ad te rediturum putes?

SA. Hoccine illo dignum est? hoccine incipere Æf-
binum?

Per oppressionem ut hanc mi eripere postulet? 30

SY. Labascit. unum hoc habeo. vide si satis placet :

Potius quàm venias in periculum, Sannio,

Servesne an perdas totum, dividuum face.

Minas decem contradet alicunde. SA. hei mihi !

Etiam de sorte nunc venio in dubium miser. 35

Pudet nihil : omnes dentes labefecit mihi.

Præterea colaphis tuber est totum caput.

Etiam insuper defraudet? nusquam abeo. SY. ut lubet.

Numquid vis, quin abeam? SA. imo hercle hoc quæso,

Syre;

Ut ut hæc sunt facta, potius, quàm lites sequar, 40

Meum mihi reddat, saltem quanti emptæ est. SYre,

Scio te non usum antehac amicitia meâ :

Memorem me dices esse, & gratum. SY. sedulo

Faciam. sed Ctesiphonem video : lætus est 44

De amicâ. SA. quid, quod te oro? SY. paulisper mane.

ervesne an perdas totum, fac dividuum. Contradet decem minas alicunde. SA. Hei mihi.

Miser, venio etiam nunc in dubium de sorte. Pudet nihil : labefecit omnes dentes mihi.

Præterea totum caput est tuber colaphis. Insuper etiam defraudet? abeo nusquam. SY.

Ut lubet. Numquid vis, quin abeam? SA. Imo hercle quæso hoc, Syre ; ut ut hæc sunt facta,

potius quam sequar lites, reddat meum mihi, saltem quanti est emptæ. Scio, Syre, te antehac

non usum fuisse mea amicitia : dices me esse memorem & gratum. SY. Faciam sedulo. Sed

video Ctesiphonem : est lætus de amicâ. SA. Quid facies, quod oro te? SY. Mane paulisper.

ANNOTATIONS.

as it is really a Piece of Cunning in Syrus, to
turn the Discourse to another Subject ; and,
by his seeming Unconcern, increase the Fears
and Anxiety of the Pimp. He demands,
therefore, whether he had computed the
Gains he expected to make by his Voyage,
which as it made Sannio sensible that they
knew the Necessity he was under, was like
to bring him sooner to submit to Terms.

35 *Etiam de sorte nunc venio in dubium*
miser. Sors is properly the principal Sum,
lodg'd any where for the accumulating of
Interest, it is call'd also *caput*, the ca-
pital Stock, and the Interest granted upon

it *merces.* Hor. Lib. I. Sat. 2.

Quinas hic capiti mercedes exscat.

Sannio here uses the word *sors*, in speaking
of the original Price, which he gave for the
Music-Girl, because he considered that as a
kind of Capital, and the Profit he expected
in selling her again, as the Interest. To be
deprived of this latter, was to him a heavy
Misfortune ; but to lose part, even of the
Principal, appear'd quite intolerable. He,
therefore exclaims against the Injustice, and,
repeating all the ill Usage he had already re-
ceived, asks of Syrus, whether he can carry his
Baseness so far, as moreover to defraud him?

ACT II. SCENE III.

ARGUMENT.

Ctesipho commends and praises his Brother, and thanks him in his Absence, for the Service he had done him.

CTESIPHO, SYRUS.

Ctesipho. IT gives one pleasure to receive a Benefit from any Hand, where the Want is pressing : but it doubles the Joy, when it comes from one from whom we have reason to expect it. O Brother, Brother ! In what Words shall I now praise you ? This I know well enough, that all I am able to say, must come far short of your Merit : for I reckon myself particularly happy in this, beyond all other Men ; that no one can boast of having a Brother more distinguish'd for every good Quality, than mine.

Syr. O *Ctesipho* !

Ctes. O *Syrus* ! Where's *Æschinus* ?

Syr. He's at home there, waiting for you.

Ctes. Oh !

Syr. What's the Matter ?

Ctes. The Matter ? But for him, *Syrus*, I had not now been alive. Delightful Man ! who disregarded every Consideration that might have restrained him, when my Happiness was at stake, and took all the Reproach, Infamy, Intrigue, and Fault upon himself.

Syr. He could, indeed, do no more.

Ctes. But what noise is that at the Door ?

Syr. Stay, stay, he's coming out himself.

ANNOTATIONS.

The Rape of this Music-Girl was not upon *Æschinus*'s own account, but for his Brother. Endeavours had been used to obtain her fairly from *Sannio* ; but he insisted upon Conditions, which it was impossible for them to comply with. This reduced *Ctesipho* to the greatest Despair, insomuch, that he was upon the point of leaving his Country. *Æschinus* seeing the Consequences were like to prove so terrible, resolves upon Violence,

and, as we have seen, carries the Girl off by force. *Ctesipho* had, by this time, heard of it, and is here introduced full of Joy at his good Fortune, and of Gratitude to a Brother who had done so much for him.

7 O *Ctesipho* ! Cr. O *Syrus* ! *Æschinus ubi est* ? Nothing can be better conducted than this Meeting of *Ctesipho* and *Syrus*. O is an Interjection of Joy or Surprise. *Syrus* sees *Ctesipho* happy and possess'd of all

ACTUS II. SCENA II.

ARGUMENTUM.

*Ctesipho fratrem laudat & commendat, agitque gratias
absenti pro accepto beneficio.*

CTESIPHO, SYRUS.

ORDO.

ABS quisvis homine, cum est opus, beneficium acci-
pere gaudeas: [facere, is bene facit.

Verum enimvero id demum juvat, si, quem æquom est

O frater, frater, quod ego nunc te laudem? satis certo

scio, [superet tua.

Nunquam ita magnificè quidquam dicam, id virtus quin

Itaque unam hanc rem me habere præter alios præci-
puam arbitror,

Fratrem homini nemini esse primarum artium magi
principem. [lum, te exspectat domi. CT. hem.

Sy. O Ctesipho. CT. ô Syre, Æschinus ubi est? Sy. el-

Sy. Quid est? CT. quid sit? illius operâ, Syre, nunc vi-
vo. festivum caput!

Qui omnia sibi post putârit esse præ meo commodo.

Maledicta, famam, meum amorem, & peccatum in se
transulit.

Sy. Nihil pote supra. CT. quidnam fores crepuit?

Sy. mane, mane, ipse exit foras.

CT. Syre. Ubi est, Æschinus? Sy. Ellum, expectat te domi. CT. Hem. Sy. Quid est?
CT. Quid sit? Nunc vivo, Syre, illius opera. Festivum caput! qui putaverit omnia esse
sibi post, præ meo commodo. Transulit in se maledicta, famam, meum amorem, & meum
peccatum. Sy. Nihil pote supra. CT. Quidnam fores crepuit? Sy. Mane, mane, ipse
exit foras.

ANNOTATIONS.

his Wishes. Ctesipho is address'd unexpected-
ly by Syrus, and turns to him with an Emo-
tion of Surprise, ô Syre! But as his Thoughts
are full of Æschinus, the very first Question
regards him; Ubi est Æschinus?

8 Festivum caput! qui omnia sibi postputa-
vit esse, &c. There is nothing that affects
us with equal Pleasure, as what we are
satisfied comes from the Heart. The Ex-

pressions here made use of by Ctesipho, as
they are the manifest Overflowings of a
grateful Mind, must sensibly touch every
Reader who knows how to distinguish what is
amiable and praise-worthy in a Character.
For as Ingratitude is one of the blackest
Vices, and, if well represented, must excite
Horror; so the contrary Character is in pro-
portion pleasing and lovely.

ACT II. SCENE IV. A

ARGUMENT. A

The two Brothers talk together. It is agreed upon to discharge the Bawd, and make ready a Supper.

ÆSCHINUS, SANNIO, CTESIPHO, SYRUS.

Æschinus. WHERE's that Scoundrel?

Sann. He wants me: does he bring any thing with him? I'm quite undone, I see nothing.

Æsc. (*Seeing Ctesiphio.*) Hah, you're come very fortunately, I wanted you. How goes it, *Ctesiphio*? All's safe: no more of your grave Faces.

Cte. I have done with them, by *Hercules*, having such a Brother as you. O my *Æschinus*! O my Brother! but I'm unwilling to praise you any more before your Face, lest you should suspect it rather Flattery than Gratitude.

Æsc. Away Fool, as if we did not now perfectly know one another. This grieves me, that we knew it so late, and that the matter was almost come to that pass, that, had all Mankind desired it, it had not been in their power to serve you.

Cte. Modesty hindred me.

Æsc. Pshaw! that is Folly, not Modesty. To be upon the point of leaving your Country for such a trifle. It ought never to be mention'd: Heaven forbid it.

Cte. I own my fault.

Æsc. (*To Syrus.*) What says *Sannio* to us at last?

Syr. He's now very tame.

Æsc. I'll to the *Forum* directly, and discharge him; get you in to your Girl, *Ctesiphio*.

Sann. *Syrus*, urge it.

Syr. Let us dispatch him; for he wants to be at *Cyprus*.

Sann. Not in any such haste; tho' I have no need to loiter away my time here.

Syr. You shall have your Money, don't be afraid. *Sann.*

ANNO TATIONS.

Æschinus again appears, and with the same haughty Air towards *Sannio*, as knowing that was the most likely way to humble him, and bring him to Terms. In this Scene, the several Characters are preserved with wonderful Exactness; the Discourse runs upon different Subjects, but each is mindful of what it was natural to think should most employ his Thoughts. *Sannio* is attentive only to the Recovery of his Money. Every thing he does or says tends to this. *Æschinus* still speaks with his usual Haughtiness, and a threatening Tone; but withal whispers *Syrus*, to know how the Bawd stood inclin'd; and, when told that he was come to Terms, resolves to go immediately and dis-

charge him. *Ctesiphio's* first Concern is, to express his Gratitude to his Brother: which, when done, he thinks how to provide against his Father's hearing any thing of what had happen'd; and for this purpose begs of *Syrus*, that *Sannio* may be discharged as soon as possible.

¹ *Me querit.* So we ought to read, without an Interrogation, for *Sannio*, no sooner hears the words *ubi est ille sacrilegus?* than he understands that they are meant of him, and applies them accordingly. *Me querit.* We are to suppose too, that he says this with an Air of Complacency, as expecting that *Æschinus* had brought the Money with him; but when he sees no Marks of that, he soon changes

ACTUS II. SCENA IV.

ARGUMENTUM.

*Colloquuntur fratres; agitur de pecunia reddenda lenoni,
& de paranda cæna.*

ÆSCHINUS, SANNIO, CTESIPHO, SYRUS.

ORDO.

UBI ille est sacrilegus? SA. me quærit. numquidnam effert? occidi: [quid fit, Ctesipho?

Nil video. Æs. ehem, opportunè: teipsum quærto. In tuto est omnis res: omitte verò tristitiam tuam.

Cr. Ego illam hercle verò omitto, qui quidem te habeam fratrem, ô mi Æschine! [plius, 5

O mi germane! ah, vereor coram in os te laudare am- Ne id assentandi magis, quàm quò habeam gratum, facere existumes. [nos, Ctesipho

Æs. Age inepte, quasi nunc non nôrimus nos inter Hoc mihi dolet, nos penè serò scisse, & penè in eum

locum [liarier. Redisse, ut, si omnes cuperent, nihil tibi possent auxi-

Cr. Pudebat. Æs. ah, stultitia est istæc non pudor: tam ob parvolam

Rem pene è patria! turpe dictu. Deos quæso, ut istæc prohibeant. [jam mitis est.

Cr. Peccavi. Æs. quid ait tandem nobis Sannio? Sy.

Æs. Ego ad forum ibo, ut hunc absolvam. tu intro ad illam, Ctesipho. [Cyprum. SA. ne tam quidem;

SA. Syre, insta. Sy. eamus; namque hic properat in Quamvis etiam maneo otiosus hîc. Sy. reddetur, ne time.

scisse, & redisse pene in eum locum, ut, si omnes cuperent, nihil possent auxiliari tibi. Cr. Pudebat. Æs. Ab, istæc est stultitia, non pudor: fugisse pene è patria ob tam parvulam rem! turpe dictu. Quæso Deos, ut prohibeant istæc. Cr. Peccavi. Æs. Quid Sannio tandem ait nobis? Sy. Est mitis jam. Æs. Ego ibo ad Forum, ut absolvam hunc. Tu, Ctesipho, abi intro ad illam. SA. Syre, insta. Sy. Eamus: namque hic properat in Cyprum. SA. Ne tam propere quidem; quamvis etiam maneo otiosus hic. Sy. Argentum reddetur, ne time.

ANNOTATIONS.

changes his Note. Occidi! nil video. Nothing can be juster than this: Sannio is not at all concern'd at the hard Names given him, those go for nothing, as no doubt he was us'd to them in that Profession; but not to see Money, when he expected it, was a real Affliction.

5 Coram in ore te laudare amplius. Coram, says Donatus, ad ipsum pertinet qui laudat, & ad eos qui audiunt: in os ad ipsum qui laudatur. Nam coram laudat, qui non tacet apud alios, & hoc agit non per epistolam, sed ipse præsens. In os, qui apud ipsum loquitur, quem collaudat.

15 Pene è patria. We are told by Donatus, that in Menander, the young Man was

about to kill himself in despair. But as that appear'd too tragical; Terence has taken care to soften it a little, which is improving upon his Original.

14 Eamus; namque hic properat in Cyprum. Syrus takes a malicious Pleasure in vexing Sannio, who was always startled at hearing his Voyage to Cyprus named, as dreading that Æschinus would take advantage of it; whence his Answer, Ne tam quidem.

15 Quamvis etiam maneo otiosus hic. Commentators seem to have mistaken the Sense of these Words, when they explain them, I am at leisure to stay here as long as you will; & take them rather to express his De-

Sann. But shall I have it all?

Syr. I tell you, you shall have all; only be silent, and follow us.

Sann. I will.

Ctes. Hark ye, hark ye, *Syrus*.

Syr. What now?

Ctes. Pray discharge that mean Wretch as soon as possible, lest, if he should be further provok'd, the Story may reach my Father, and then I'm ruin'd for ever.

Syr. That shan't happen: Fear nothing; but enjoy yourself with her meanwhile within Doors; and order the Cloth to be laid for us, and every thing to be in readiness: for as soon as the Affair is ended, I'll come home with Store of Provisions.

Ctes. Do, pray: and since all has succeeded so well, let us e'en make a chearful Day of it.

AN NOT A T I O N S.

five of being dispatch'd as soon as possible. The whole runs thus, *I am in no such haste to be at Cyprus, although I am here idling away my Time.* As if he had said, I have no Business that calls me to Cyprus, yet is it not the less inconvenient to be hanging on here, when I have other important affairs to call me elsewhere? and therefore pray dispatch me as soon as possible.

17 *Obsecro herc, hominem istum impurissimum.* *Ctesipho* had gone in to his Mistress, but recollecting, that if *Sannio* was not dis-

charged, he might make a noise, and the Story come to his Father's Ears, he calls after *Syrus*, to caution him upon that Head. His manner of expressing himself, as *Donatus* observes, is suitable to the Character of one who had all his Life time been bred in the Country, and therefore was too modest to use the word *leno*: This Remark may, perhaps, to some appear too refin'd; and, indeed, it was common, when speaking of any one who either by his Profession or sordid Character, was a proper Object of Contempt, to describe

ACT III. SCENE I.

ARGUMENT.

The Poet introduces Sostrata full of Anxiety for her Daughter, who is big with Child by Æschinus.

SOSTRATA, CANTHARA.

Sostrata. **F**OR Heaven's sake, dear Nurse, how is she like to be?

Cant. Like to be, say you? very well, I hope.

Sostr. Her Pains, Nurse, seem to be just beginning.

Cant. You're as much afraid now, as if you had never been present at a Labour, or cry'd out yourself.

AN NOT A T I O N S.

Æschinus, in one of his Night-Rambles, had happened to meet an Athenian Virgin, call'd *Pamphila*, the Daughter of *Sostrata*, who, tho' poor, was yet well descended, and had been virtuously educated. After a violent Struggle, he forced her; but chancing to drop his Ring, *Pamphila* secur'd it, as thinking it might be a means of discovering some

time or other who this Author of her Misfortune was. *Æschinus*, when he came to reflect on what he had done, convinced of the Baseness of ruining a young Creature, who had probably nothing beside her Virtue to depend upon, resolves to make Reparation. He goes to them, excuses the late Insult, and promises to marry the Girl. Thus all is

SA. At ut omne reddat. SY. omne reddet, tace modò,

ac sequere hanc. SA. sequor.

CT. Heus, heus, Syre. SY. hem, quid est? CT. obsecro hercle, hominem istum impurissimum

Quamprimùm absolvitote, ne, si magis irritatus fiet, Aliqua ad patrem hoc permanet, atque ego tum perpetuò perierim. [oblecta interim, 20

SY. Non fiet: bono animo es. tu cum illâ te intus Et lectulos jube sterni nobis, & parari cætera.

Ego jam transactâ re convertam me domum cum opsonio.

CT. Ita quæso: quando hoc bene successit, hilarem hunc sumamus diem.

SY. Non fiet: es bono animo: tu interim oblecta te cum illâ intus, & jube lectulos sterni nobis, & cætera parari. Ego, re transactâ, jam convertam me domum cum opsonio.

CT. Fac ita quæso: &, quando hoc successit bene, sumamus hunc diem hilarem.

ANNOTATIONS.

describe him in the very same Terms that Cissiphusus here: Cic. præ Cluent. 25. Quæ pecunia simulatque ad eum delata est, bono impurissimus statim cepit in ejusmodi mente & cogitatione versari: nihil esse suis rationibus utilis.

Ego jam transactâ re convertam me domum cum opsonio. Donatus has upon this the following judicious Remark: Convertam, magnifice dictum: verbum est enim magni moliminis & agminis ingentis. Nam convertere se, dicitur, quem pompa præsedit: ut imperator proprie convertit exercitum. Et

hoc spectatur, ut moribus arrogantes serui sint, quum letantur. "Convertam carries something magnificent in the very Expression, for it is a word peculiar to a great Train and Attendance. Convertere se is properly said of one who is preceded by some solemn Pomp, as in a Triumph. "in like manner, convertit is used of a General, when he changes the March of his Army. In this, therefore, we see the boasting and vain-glorious Humour of Slaves, "when things go on prosperously with them."

ACTUS III. SCENA I.

ARGUMENTUM.

Solicitam inducit Sostratam, ob filia, quæ ex Æschino gravida est, vicinum partum.

SOSTRATA, CANTHARA.

ORDO.

OBsecro, mea nutrix, quid nunc fiet? CA. quid fiet, rogas? [cipiunt primulùm.

Rectè ædèpol, spero. So. modò dolores, mea tu, oc-

CA. Jam nunc times, quasi nunquam adfueris, nunquam tute pepereris.

So. OBsecro, mea nutrix, quid fiet nunc? CA. Rogas, quid fiet? ædèpol, spero rectè. So. Mea tu, modò dolores primul-

am occipiunt. CA. Jam nunc times, quasi nunquam adfueris in partu, quasi tute nunquam pepereris.

ANNOTATIONS.

hush and quiet; Pamphila, mean time, proves with Child; and the Mother is here introduced full of Anxiety, because her painful Moments seem to be just at hand.

Modò dolores, mea tu. These Words, which, in almost all Editions, have been ascribed to Sostrata, Tanquil Faber contends

must belong to the Nurse. The whole Passage he reads thus:

So. OBsecro, mea nutrix, quid nunc fiet? CA. Quid fiet, rogas? Rectè, ædèpol, spero. Modò dolores, mea tu, occipiunt primulùm.

Jan

Soft. Alas! I have nobody with me, we're all alone: *Geta* too is absent; nor is there a Soul to send for the Midwife, or call *Æschinus*.

Cant. He'll be here presently, I know: for he never suffers one Day to pass without coming.

Soft. He's my only Consolation amidst all my Misfortunes.

Cant. It could not have happened better, as the thing is, Mistress, than that, as your Daughter was forced, it should be by one so much of a Gentleman, of so noble and generous a Spirit, and so well descended.

Soft. 'Tis, indeed, as you say, Nurse: pray Heaven he may be preserved to us.

ANNOTATIONS.

Sum nunc times, quasi nunquam adfueris, nunquam tute pepereris.

But besides that this last Line does not come in so well, as if we suppose, *Modo dolores, mea tu*, to be said by *Sostrata*; the very Expression, *mea tu*, is too familiar from a Servant to her Mistress.

* *E re nata*, &c. In this manner, says *Donatus*, we speak of things which happen

to us contrary to our Inclination, as in the present Case, the Virgin's Misfortune. The Words, therefore, may be thus paraphras'd: *E re nata*, i. e. postquam res ita nata erat, ut nimirum filie tuæ offerretur vitium: melius fieri baud potuit, i. e. malum illud ad majorem salutem converti non potuit, quam quod ad *Æschinum* attinet, illum esse talem. This Congratulation from *Canthara* to

ACT III. SCENE II.

ARGUMENT.

In this Scene, *Geta*, a faithful Servant of *Sostrata*, relates, with great Concern, how *Æschinus*, forgetting his first Love and abandoning an Athenian Virgin, whom he had debauch'd, had taken a Music-Girl by force from a Cock-bawd.

GETA, SOSTRATA, CANTHARA.

Geta. NOW is our Misfortune such, that were all Mankind to combine and unite their Counsels for a Remedy to this Disaster which has happened to me, my Mistress, and her Daughter, all would be ineffectual. How wretched a Situation is this! So many Calamities beset us at once, out of which it is impossible for us to extricate ourselves. Violence, Poverty, Injustice, Solitude, Infamy: What a base Age! O the Wickedness of Men! O sacrilegious Race! O perfidious Man!

ANNOTATIONS.

The Poet, by the short Conversation between *Canthara* and *Sostrata*, in the preceding Scene, prepares for what is to happen here. While they are in discourse, talking of *Æschinus*, as the only Support of the Family, and praying to Heaven for his Safety, *Geta* appears. He chanced to be passing along the Street where *Sannio* lived, when

the Scuffle happened, and saw *Æschinus* carry off the Music-Girl by force. It was natural enough for him to conclude, that all this was done on his own account; and that the Music-Girl must be some new Mistress he had fallen in love with. *Geta*, who was *Sostrata*'s Servant, one well affected to the Family, and whose Labour and Industry was their chief Support

So. Miseram me, neminem habeo, solæ sumus: Geta autem hic non adest:

Nec quem ad obstricticem mittam, nec qui accersat Æschinum.

CA. Pol is quidem jam hic aderit: nam nunquam unum intermittit diem, [remedium.

Quin semper veniat. SA. solus mearum miseriarum est

CA. E re natâ melius fieri haud potuit, quàm factum est, hera; [potissimum,

Oblatum quando vitium est, quod ad illum attinet

Talem, tali genere atque animo, natum ex tantâ familiâ.

So. Ita pol est, ut dicis, salvus nobis, Deos quæso, ut fiet.

È re nata, quam est factum, hera; quando vitium est oblatum filix tuæ, quod attinet, potissimum ad illum talem, tali genere, atque animo, & natum ex tanta familia. So. Pol est ita, ut dicis, Quæso Deos, ut sit salvus nobis.

ANNOTATIONS.

to *Sostrata*, is for this reason brought in here by the Poet, that the shock which *Geta's* Relation gives in the following Scene, might appear the greater. *Bentley* reads, *E re natæ*, which he explains, *Ex commodo filix tuæ, melius haud fieri potuit, quam factum est.* So *Pbormio* V. 7. 76.

Non hercle ex re istius me infligasti, Demipho.

10 Tali genere, ex tanta familia. Genus, according to some, refers to the Nobility and Splendor of his Race; familia, with its Epithet, represents their Power and Wealth. Ex tanta familia. i. e. ex tam divite & potenti domo. Bentley reads, Tali ingenio atque animo.

ACTUS III. SCENA II.

ARGUMENTUM.

Hic Geta, Sostratæ servus fidelis, vehementer commotus, refert quomodo Æschinus alio amore captus, puellam lenoni eripuerit, deserta ac sprete Attica virgine.

GETA, SOSTRATA, CANTHARA.

NUNC illud est, quod, si omnes omnia sua confilia conferant, [ferant;
Atque huic malo salutem quærant, auxilii nihil af-
Quod mihiq; heræque, filixque herili est. væ misero mihi!

Tot res repentè circumvallant, unde emergi non potest, Vis, egestas, injustitia, solitudo, infamia.

Hoccine seclum? ô scelera! ô genera sacrilega! ô hominem impium!

auxilii. Væ misero mihi! Tot res repente circumvallant nos, unde non potest emergi, vis, egestas, injustitia, solitudo, infamia. Hoccine est seclum? O scelera! O genera sacrilega! O hominem impium!

ANNOTATIONS.

Support, bewails, bitterly this alarming was now quite alienated from them, Want Misfortune. *Æschinus*, in all probability, and Infamy threatened them; nor was the Calamity

So. *Hæc me miseram, habeo neminem, sumus solæ: Geta autem non adest hic, nec ullus alius, quem mittam ad obstricticem, nec qui accersat Æschinum.* CA. *Pol is quidem jam aderit hic: nam nunquam intermittit unum diem, quin semper veniat.* So. *Ille solus est remedium mearum miseriarum.* CA. *Haud potuit fieri melius*

10 Tali genere, ex tanta familia. Genus, according to some, refers to the Nobility and Splendor of his Race; familia, with its Epithet, represents their Power and Wealth. Ex tanta familia. i. e. ex tam divite & potenti domo. Bentley reads, Tali ingenio atque animo.

ORDO. *Gr. NUNC illud est nostrum infortunium, quod, si omnes homines conferant omnia sua consilia, atque quærant salutem huic malo, quod est factum mihiq; heræque, filixque herili, afferant nihil*

Soft. Alas ! What can be the meaning of *Geta's* hatching to us in such a Fright ?

Get. Whom neither Honour, nor Oaths, nor common Humanity, have been able to restrain, or soften to Pity ; nor that the poor young Creature, whom he so shamefully abused, was big with Child by him, and near her Time.

Soft. I don't well understand what he says.

Can. Let us, pray, *Soft*rate, go a little nearer.

Get. Wretch that I am ! I'm almost bereft of my Senses, so far has my Anger transported me. There is nothing I so much wish for, as to meet the whole Family of them, that I may discharge all my Vengeance against them, while the Wound is fresh ; for I would contentedly incur any Punishment to obtain but my full Revenge. First of all, I'd tear out the Soul of the old Wretch, who produced that Monster of Wickedness ; and then as for *Syrus*, the Prompter to this Mischief, ah, what Torments would I not invent for him ? I'd first snatch him by the middle, then dash his Head against the ground, and strew the Way with his Brains. The sweet Youth himself, I'd tear his Eyes out, and afterwards tumble him over some Precipice. The rest I'd rush upon, drive them before me, drag them, trample on them, and crush them to pieces. But why do I linger to inform my Mistress of her Misfortune ?

Soft. Let us call him back : *Geta* !

Get. Pish, let me alone, whoever you are.

Soft. 'Tis *Soft*rate.

Get. Where is she ? 'Tis you I want, and am looking for. It is very fortunate that I have met you, Mistress.

Soft. What's the matter ? Why do you tremble ?

Get. Alas !

Soft. Why do you hurry yourself so ? Take Breath a little, *Geta*.

Geta.

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Calamity such as admitted any Alleviation. These his Complaints are overheard by *Soft*rate, who goes up to him to know what is the matter.

15 *Satis mihi id habui supplicii, dum illi ulciscar, nego.* It is not easy to ascertain the proper Sense of these Words. The more general and received way of explaining them is, thus, "That he would be satisfied and think it Punishment enough, could he but take what Revenge upon them he pleas'd." But this is flat, and seems to carry with it no consistent Meaning. *Madam* *Dacier*, therefore, endeavours to give them another turn, "En verité (*says she*) ce seroit là un chose bien surprenante que *Geta* crût ces gens là assez punis, s'il avoit arrache le cœur à l'un, & ecrase le tête à l'autre. Je m'étonne que l'on n'ait senti que cela fait un tres mauvais sens. *Satis*

"*haberem id supplicii*, signifie, *je suffirais tel supplice que l'on voudroit.*" *Donatus* seems to have taken the Words in the same sense, when he says : "Moraliter loquitur : nam fere quando quisquam irascitur, sibi videtur fortis, tanquam qui plus audet." It may not, perhaps, be amiss, to suppose that *Geta*, in the heat of Anger, speaks with too much Hurry and Inattention to be accurate ; and, therefore, notwithstanding some little Difficulty in the Construction, we may very naturally suppose him speaking thus : "Nor is there any thing I wish more, than to have the whole Family in my power, that I may discharge my Vengeance upon them without Reserve ; for I care not what becomes of myself, if I can but have my Revenge on them."

10 *Seni animam exstinguerem ipsi.* This may be understood either of *Demia* or *Micio*, because

So. Me miseram, quidnam est, quod sic video timidum & properantem Getam?

GE. Quem neque fides, neque iusjurandum, neque illum misericordia

Repressit, neque reflexit, neque quod partus instabat Cui miseræ indignè per vim vitium obtulerat. So. non intelligo

Satis quæ loquatur. CA. propius, obsecro, accedamus, Softrata. GE. ah,

Me miserum, vix sum compos animi, ita ardeo ira. Nihil est, quod malim, quàm totam familiam dari mihi obviam,

Ut iram hanc in eos evomam omnem, dum ægritudo Satis mihi id habeam supplicii, dum illos ulciscar modo. Seni animam primum exstinguerem ipsi, qui illud produxit scelus:

Tum autem Syrum impulsorem, vah, quibus illum lacerarem modis!

Sublimem medium primum arriperem, & capite in Ut cerebro dispergat viam.

Adolescenti ipsi eriperem oculos, post hæc præcipitem darem.

Cæteros ruerem, agerem, raperem, tunderem, & prosternerem.

Sed cesso hoc malo heram impertiri propere? So. revo. Quisquis es, sine me. So. ego sum Softrata. GE. ubi ea est? teipsam quærito:

Te exspecto. oppidò opportunè te obtulisti mihi ob. Hera. So. quid est? quid trepidas? GE. hei mihi!

So. quid festinas, mi Geta?

lacerarem illum! primum arriperem medium sublimem, & statuerem eum capite in terram, ut dispergat viam cerebro. Eriperem oculos ipsi adolescenti, post hæc darem præcipitem: ruerem, agerem, raperem, tunderem, & prosternerem cæteros. Sed cesso propere impertiri heram hoc malo? So. Revocemus. Geta. GE. Hem, quisquis es, sine me. So. Ego sum Softrata. GE. Ubi ea est? Quærito teipsam: exspecto te. Obtulisti te obviam mihi oppidò opportunè, hera. So. Quid est? Quid trepidas? GE. Hei mihi! So. Quid festinas, mi Geta?

ANNOTATIONS.

because *produxit*, will refer either to the begetting or educating of *Æschinus*. It will, however, have a better Effect, if we apply it to *Demea*. *Geta*, in the heat of his Passion, talks at random, without regard to nice discriminating Circumstances. How much soever *Demea* might disapprove of his Son's Behaviour; *Geta*, in his present Fury, thinks it Crime enough that he begot him.

19 *Ut cerebro dispergat viam*. *Tanzquil Faber* observes, that the original Reading must have been *dispergeret*: for that the Latins never said, *illum invaderem ut interficerem*; but, *ut interficerem*, in like manner it

ought to be, *Arriperem, & statuerem capite in terram, ut dispergeret*:

21 *Ruerem, agerem, raperem*. These are all Terms borrowed from the Art of War, and aptly chosen to suit *Geta's* present Temper, who, in the heat of his Rage, thinks himself irresistibly strong.

23 *Quisquis es, sine me*. *Madam Dacier* observes upon this Place, that in Greece, the People often took a pleasure to stop and detain Servants in the Streets, that they might be last'd when they got home, for staying out so long.

25 *Quid festinas, mi Geta?* Nothing can

Get. Quite. —

Soft. What, quite!

Get. Ruin'd! undone!

Soft. Say, for Heaven's sake, what's the matter?

Get. Now! —

Soft. What now, *Geta*?

Get. *Æschinus*. —

Soft. What of him?

Get. Is no more attach'd to our Family.

Soft. Ah! undone! Why so?

Get. He has got another Mistress.

Soft. Wretch that I am.

Get. Nor does he affect to conceal it: He himself openly forc'd her from the Bawd.

Soft. Are you perfectly sure of this?

Get. Perfectly sure! I myself was an Eye-witness to it, *Soft* *rata*.

Soft. Unhappy Wretch that I am! What can one believe now, or whom? What, our *Æschinus*! the very Life of us all; our only Hope and Support, who swore that it would be impossible for him ever to live a single Day without her; who said, he would place the Infant on his Father's Knees, and in that manner conjure him to give his Consent to their Marriage!

Get. Mistress, forbear your Tears, and let us rather consult what is best to be done in the present Conjuncture; whether we should submit patiently, or discover it to some Friend.

Can. Ah, ah, Man, have you lost your Senses quite? Is this a Business to make known to any one?

Get. I indeed think not. For, first, it is evident that he is now wholly alienated from us. If therefore we make the thing public, he'll deny it, I know very well. Your Reputation, and the Honour and Repose of your Daughter will suffer. Nay, should he even confess all, as his Affections are now with another, it were not prudent

AN NOT A T I O N S.

exceed the Justness and Masterly Strokes of this Description. *Geta*, when he comes to acquaint his Mistress with the Misfortune that had befallen her, as he knew how much pain it must give her, finds himself almost deprived of the Power of Speech. He was too much shock'd to be able to express himself any otherwise than in single Words, or broken and interrupted Sentences. *Hei mihi prorsus — perimus! actum est — Jam — Æschinus, — &c.* This, almost every one's Experience can inform him to be Nature itself. For in speaking with another, especially where awed by Friendship and Respect; whatever we say with Reluctance, or foresee will be disagreeable, and give pain, comes out with great difficulty. Our Speech,

in spite of ourselves, will be broken and abrupt, and Breath seems to fail us in uttering our Words.

30 *A lenone ipse eripuit palam Donatus's* remark upon this Passage is well worth the transcribing, as it discovers a hidden Art in the Poet, that might otherwise escape our Notice. "*Sic nuntiati, ut ultima peiora sint: Et his argumentis vult probare, quod immodice amavit Æschinus, qui plus quam virginem, id ipsum quod pudor nec hortatur, nec consultat, amat. Quis autem magis potuit impudens esse, quam qui post honestum amorem, ab lenone amet? hoc etenim significat moretriciem. Ergo non honestum, sed ab lenone non per alium, sed ipse; nec emit, aut abduxit, sed ob impatentiam*"

Animam recipe. GE. prorsus. So. quid istuc prorsus ergo est? GE. perimus.

Actum est. So. eloquere ergo, obsecro te, quid sit. GE. jam. So. quid jam? Geta?

GE. Æschinus, So. quid is ergo? GE. alienus est ab nostrâ familiâ. So. hem,

Perii, quare? GE. amare cocepit aliam. So. vae miseræ mihi!

GE. Neque id occultè fert. à lenone ipse eripuit palam. So. Satin' hoc certum est? GE. certum. hisce oculis egomet vidi, Sofrata. So. ah.

Me miseram? quid credas jam? aut cui credas? nostruine Æschinum, [omnes sitæ

Nostram vitam omnium, in quo nostræ spes opesque Erant, qui sine hac jurabat se unum nunquam victurum diem

Qui se in sui gremio positurum puerum dicebat patris, Ita obsecraturum, ut liceret hanc sibi uxorem ducere! GE. Hera, lacrimas mitte, ac potius, quod ad hanc rem opus est, porro prospice,

Patiamurne, an narremus cuiquam? CA. au, au, mi homo, sanusne es? an [quidem non placet, Hoc proferendum tibi videtur esse usquam? GE. mihi Jam primum, illum alieno animo à nobis esse, res ipsa indicat.

Nunc si hoc palam proferimus, ille inficias ibit, sat scio; Tua fama, & gnata vita in dubium veniet. tum si maxime

Fateatur, cum amet aliam, non est utile hanc illi dari. gremio sui patris, obsecraturum ita, ut liceret sibi ducere hanc uxorem! GE. Hera, mitte lacrimas, ac potius porro prospice quod est opus ad hanc rem: patiamurne, an narremus cuiquam? CA. Au, au, mi homo, sanusne es? An hoc videtur tibi esse usquam proferendum? GE. Non quidem placet mihi. Jam primum ipsa res indicat illum esse animo alieno à nobis. Nunc si proferimus hoc palam, ille, sat scio, ibit inficias; tua fama, & vita gnata veniet in dubium: tum si maxime fateatur, cum amet aliam, non est utile hanc dari illi.

ANNOTATIONS.

"impatientiam valde amantis eripuit. Ne-
"que id occulte, ut qui celaret factum, tan-
"quam satisfacturus uxori videretur; sed
"palam." The Reader, perhaps, will be
surprised to find so much Art and Judgment
in a Passage that appear'd to him quite easy
and unaffected: nay, and expressed in the
only manner in which it seem'd capable of
being express'd. This, indeed, is the Per-
fection of Art, to employ it with that Pru-
dence and Reserve, that it appears not to have
any hand in the Composition; and it is a
sure sign the Poet has attain'd this, when
things are told in the very Words, which
every one thinks he would use himself in the
like Circumstances.

32 *Nostrumne Æschinum.* There is a particular Emphasis and Beauty in the Addition of *nostrum* to Æschinus's Name. This single word assembles a Crowd of tender Ideas. One is insensibly led to reflect upon all the endearing Instances of Æschinus's Love and Generosity. Hence Sofrata's Distress appears in a stronger Light, and the Compassion of the Spectators begins to be warmly engaged for her.

35 *Qui se in sui gremio positurum puerum dicebat patris.* Not to meddle with the Disputes and Cavils of Commentators, with respect either to the Reading or Construction of this Passage; I think it enough to propose the following Explanation of it from

Wessterbovius,

Recipe animam.
GE. *Prorsus.* So. *Quid ergo est istuc prorsus?* GE. *Perimus.* actum est.
So. *Obsecro te ergo eloquere, quid sit.* GE. *Jam.* So. *Quid jam, Geta?* GE. *Æschinus.* So. *Quid is ergo?* GE. *Est alienus ab nostra familia.* So. *Hem, perii, quare?* GE. *Cocepit amare aliam.* So. *Vae miseræ mihi!* GE. *Neque fert id occulte: ipse palam eripuit puellam à lenone.* So. *Estne hoc satis certum?* GE. *Est certum.* Egomet vidi hisce oculis, Sofrata. So. *Ab, me miseram! Quid credas jam? Aut cui credas?* Nostrumne Æschinum facere ita, nostram vitam omnium, in quo omnes nostræ spes opesque erant sitæ, qui jurabat se nunquam victurum unum diem sine hac, qui dicebat se positurum puerum in

dent to give him your Daughter: For which reason, I think, we ought at any rate to keep all secret.

Soft. Ah, by no means! I'll not do it.

Get. What do you resolve upon then?

Soft. I'll make it public.

Get. Ha, *Soft*! take care what you do.

Soft. The thing can't be worse than it is already. For first, she has no Fortune: then besides, she has lost that which might have served instead of a Fortune: she cannot now be made to pass for a Maid: and should he deny it, I have still this Resource; the Ring which he lost in the Struggle will witness against him. In fine, as I am conscious to myself that there is no Reproach on my side, and that neither Avarice, nor any dishonourable View was the Cause of this Misfortune; I'll even venture to make it public, *Get*.

Get. What can one say? As you seem to speak with more Justice, I readily yield.

Soft. Run, therefore, immediately to *Hegio*, her Kinsman, and tell him the whole Story exactly as it is: for he was our *Simulus*'s best Friend, and has always behaved with great regard to us.

Get. For, truly, nobody else takes any notice of us.

Soft. Do you, *Canthara*, make haste to bring the Midwife, that she mayn't be wanting when we have occasion for her.

ANNOTATIONS.

Westerbovius, as what sets it in a clear and intelligible Light, "*Qui dicebat, se positurum puerum recens natum in gremio patris sui Micionis, atque ita obsecratum, & patris misericordiam imploratum, ut ex qua suscepisset hunc puerum, hanc sibi liceret uxorem ducere.*"

47 *Quæ secunda ei dos erat, periit.* The Ancients set a great Value upon Chastity: that alone was often a sufficient Recommendation, and made one respected where Fortune and the Splendor of a Name were wanting. Thus, in the *Pbormio*, *Antipho* complaining of the continual Anxiety he was under for fear of his Father's Displeasure, because he had married a Girl of no Fortune, is thus answer'd by *Pbædria*, his Companion and Equal:

Ut ne addam quod sine sumptu, ingeniam, liberalem, natus es:

Quod habes, ita ut voluisti, uxorem sine mala fama.

We are not, therefore, to wonder, that in ancient Comedy, we so often meet with young Gentlemen of Fortune, in love with

Girls of lower Rank, and earnest to have them in Marriage. The Poets have taken care to paint them with Chastity unstain'd; and this single Circumstance, they thought, carried in it a sufficient Vindication. Compare this with the two following Quotations from *Plautus*, *Amphit.* II. 2. 209. where *Alcmena* says:

Non ego illam mihi dotem esse duco, quæ dos dicitur:

Sed pudicitiam, & pudorem, & sedatam cupidoem.

Aul. II. 2. 61.

En. *At nihil est dotis, quod dem. Mæ.*

Ne duas:

Dummodo morata recte veniat, dotata est satis.

"*En.* But I have no Fortune to give with
"her. *Mæ.* What then? give her none;
"provided she is chaste, and of Morals unstain'd, that is Fortune sufficient." *Horace* too, in that famous Ode of his, where he gives so fine a Description of the Innocence and virtuous Manners of the *Scythians*, does not forget to mention it to their Honour.

Quapropter quoquo pacto tacito est opus. So. ah, minime gentium :

Non faciam. GE. quid ages ? So. proferam. GE. hem, mea Sostrata, vide quam rem agas. 45

So. Pejore res loco non potis est esse, quam in hoc, quo nunc sita est. [dos erat,

Primum indotata est : tum præterea, quæ secunda ei Periit : pro virgine dari nuptum non potest. hoc relliquom est, [ferat.

Si inficias ibit, testis mecum est annulus, quem amiserat, Prostreto, quando ego conscia mihi sum, à me culpam esse hanc procul, 50

Nec precium, neque rem ullam intercessisse illâ aut me indignam ; Geta,

Experiar. GE. quid istic ? accedo, ut melius dicas. So. tu, quantum potes, [nem ordine :

Abi, atque Hegioni cognato hujus rem enarrato omnem Nam is nostro Simulo fuit summus, & nos coluit maxumè. [tu, mea Canthara: 55

GE. Nam hercle alius nemo respicit nos. So. propera Curre, obstetricem arcesse, ut, cum opus sit, ne in morâ nobis fiet.

Quapropter opus est tacito quoquo pacto.

So. Ab, minime gentium : non faciam.

GE. Quid ages ? So. Proferam.

GE. Hem, mea Sostrata, vide quam rem agas.

So. Res non est potius esse in pejore loco, quam in hoc, quo est nunc sita.

Primum est indotata : tum præterea, quæ erat secunda dos ei,

periit : non potest dari nuptum pro virgine.

Hoc est reliquum, si ibit infidias, annulus, quem amiserat, est testis mecum.

Postremo, quando ego sum conscia mihi, hanc culpam esse procul à me, & nec precium, neque ullam

rem intercessisse indignam illâ aut

me ; experiar, Geta. GE. Quid istic ? Accedo tibi, ut qui dicas melius.

So. Tu abi, quantum potes, atque enarrato omnem rem ordine Hegioni, cognato hujus : nam is fuit summus amicus nostro Simulo, & coluit nos maxime.

GE. Nam hercle alius nemo alius respicit nos.

So. Propera tu, mea Canthara, curre, arcesse obstetricem, ut ne sit in mora nobis, cum opus sit.

ANNOTATIONS.

nour, that Virtue and Chastity are what they chiefly regard in the Choice of their Wives. L. 3. Ode 24. 17.

Illic matre carentibus

Privignis mulier temperat innocens.

Nec dotata regit virum

Conjux, nec nitido fidit adulterò.

Dos est magna, parentium

Virtus, & metuens alterius viri

Certo fœdere castitas ;

Et peccare nefas, aut pretium est mori.

I have been the more large upon this, to shew that the ancient Comic Poets are liable to no Censure or Ridicule, for painting Manners so greatly different from ours.

52 *Quid istic ? accedo ut melius dicas.*

These Words have greatly perplexed Commentators, chiefly because of the Difficulty of reconciling them with what follows. The Sense generally received, and which, indeed, seems most naturally to offer itself. is this ; What are you about ? I beg you will resolve

on something better. But this would have undoubtedly drawn from Sostrata, if not a further Defence of her Design, at least an express Declaration that she would not change it : whereas she speaks to Geta, as one who was come into her Opinion ; and desires him to run and acquaint Hegio with the whole Affair. We are, therefore, under a Necessity of explaining Geta's Answer, so as to make it imply an Assent ; and this is what I have endeavoured to do. *Quid istic ? accedo tibi, ut qui dicas melius.* " Say no more : " I submit to you, as one that seems to have " a juster Notion of what is best in the present Exigence." *Westerbovius* supposes that Sostrata had shewn some Symptoms of Anger, and on that account explains, *Ut melius dicas ; ut bona verba loquaris : Rather than offend you, or incur your displeasure.* But this, besides that it is too straining'd, would be no satisfying Answer to Sostrata.

THE BROTHERS.

ACT III. SCENE III.

A R G U M E N T.

Demea is in great Distress, having heard that his Son Ctesipho was present, when Æschinus carried off the Music-girl.

DEMEA.

IM perfectly distracted: I have heard that my Son *Ctesipho* was with *Æschinus*, at the carrying off of this Girl. It completes my Misfortune, if he should draw him too into Debauchery, who otherwise promises so fair. Where shall I inquire for him? I doubt they have carried him into some bad House: that profligate Brother of his has persuaded him, I do believe. But I see *Syrus* coming this way; he, probably, can inform me. But now I think on't, he's one of the Gang; if he perceives that I want him, the Rogue will never tell. I'll not let him see my Design.

A N N O T A T I O N S.

Demea is introduced here in great Concern, because he had been told that his other Son, *Ctesipho*, had also been present when *Æschinus* broke into the Cock-Bawd's House. He is afraid that this Youth, of whom he had conceived great Hopes, might be seduced by his Brother, and give into the same Debaucheries. He therefore appears here considering with himself where to seek for him, that he may carry him home, and remove

him from so dangerous a Companion. Mean-time he spies *Syrus*, and as he can't guess where to meet with his Son, resolves artfully to draw the Secret from him.

* *Qui alicui rei est. Sub. natus, aptus, idoneus.* *Eugraphius* seems to have read *alicujus spei*: but the Alteration is unnecessary, as the other reading is agreeable enough to the common Forms of Speech; for so *Plautus*, *Stich.* 5. 4. 38.

Nolo

ACT III. SCENE IV.

A R G U M E N T.

Ctesipho is praised, Micio and Æschinus are blamed; both by Syrus, who here exerts all his Cunning. Demea, again, is highly delighted, with bearing a recital of Ctesipho's Virtues.

SYRUS, DEMEA.

Syrus. **W**E just now told the Old Gentleman the whole Exploit, as it had been conducted. I never saw any thing better pleased in my Life.

Dem. My God! The Folly of the Man!

Syr. He commended his Son, and thank'd me, who put him upon the Project.

A N N O T A T I O N S.

This Scene is one of the most diverting in the whole Play, and represents how Men of a severe rigid Character, tenacious of Virtue and Honesty, are generally ridicul'd or hated, wherever they come. In the second Act *Æschinus* and *Syrus*, followed by *Sannio*, went to the Forum to look for *Micio*. They had told him by this time the whole Affair as it happened; and the old Man, far from being angry, was rather delighted with the

Humour of the Thing, and told down the Money immediately, to discharge *Sannio*. As he imagined the young Sparks, pleased that their Project had succeeded, would like to spend the Day in Mirth and Jollity; he moreover gives *Syrus* half a *Quint* to lay out on Provisions, &c. There he had brought home, and is preparing to have them dressed, when he is accosted by *Demea*. The Conversation is full of Humour and Variety, and perhaps

P. TERENTII ADELPHI.

ACTUS III. SCENA III.

ARGUMENTUM.

Male est Demeæ, quod filium Ctesiphonem audiverit unâ adfuisse, cum eriperet mulierem Æschinus.

DEMEÆ

Disperii. Ctesiphonem audiui filium
Unâ fuisse in raptione cum Æschino.
Id misero restat mihi mali, si illum potest,
Qui alicui rei est, etiam ad nequitiam eum abducere.
Ubi ego illum quæram? credo abductum in ganeum
Aliquo. persuasit ille impurus, sat scio.
Sed ecceum Syrum ire video. hinc scibo jam, ubi fiet.
Atque hercle hic de grege illo est: si me senserit
Eum quæritare, nunquam dicet carnufex.
Non ostendam id me velle.

Ille impurus persuasit ei, sat scio. Sed ecceum video Syrum ire. Jam scibo hinc, ubi sit: at hercle hic est de illo grege. Si carnifex senserit me quæritare eum, nunquam dicet. Non ostendam me velle id.

ANNOTATIONS.

Nolo ego nos pro summo biberi: nulli rei cri-
mus posita.
Demea himself too says above, in his first
Conversation with Micio: *Non fratrem rei*
dare operam videt, ruri esse parcum ac so-
brum?

⁶ *Persuasit ille impurus. Suademus faci-*

ORDO.

Disperii. Audi-
vi filium Cte-
siphonem una fuisse
cum Æschino in rap-
tione. Id mali restat
mibi misero, si potest
abducere illum, qui
est aptus alicui rei,
abducere inquam et-
iam cum ad nequitiam.
Ubi ego quæ-
ram illum? Credo
eum esse abductum
aliquo in ganeum.

lia persuademus difficilia. Et suadere fa-
cientis est, persuadere perficientis. Impurus
autem pro improbo ponitur apud Terentium. Et
hic quoque excusata voluntas est Ctesiphonis, cui
a majore fratre et improbi ingesta sit persuasione
nequitia. Donat.

ACTUS III. SCENA IV.

ARGUMENTUM.

Commendatur Ctesipho, vituperanter Micio Æschinus: callide utrumque Syrus facit. Demea autem narratione virtutum Ctesiphonis plurimum gaudet.

SYRUS, DEMEÆ.

OMnem rem modò seni,
Quo pacto haberet, enarramus ordine.
Nil quidquam vidi lætius. DE. proh Jupiter,
Hominis stultitiam! SY. collaudavit filium:
Mihi, qui id dedissem consilium, egit gratias.
minis! SY. Collaudavit filium: egit gratias mihi, qui dedissem id consilium.

ORDO.

SY. ENarramus
modò om-
nem rem ordine seni,
quo pacto haberet se:
vidi nil quidquam
lætius. DE. Proh
Jupiter, stultitiam ho-

ANNOTATIONS.

perhaps one of the best conducted in all Te-
rence. Here we see the Fondness of a Fa-
ther towards his favourite Son; the Pleasure
he takes to encourage a Discourse that flatters
his Partiality; and the artful Management

of a cunning Slave, who, taking advantage of
the old Gentleman's Bias, exposes him all
the while to the Ridicule of the Spectators.

² *Enarramus. By an Enallage of the*
Tense for enarravimus. This Figure, in its

Dem. I shall burst.

Syr. He sold down the Money directly, and gave me, moreover, a Piece and Half to spend; that's laid out as I could wish.

Dem. So! if you would have any thing done to purpose, leave it to this Gentleman.

Syr. Ha, *Demea*! I did not see you: how goes it?

Dem. How should it go? I can't enough wonder at your manner of living.

Syr. Silly enough, truly, not to dissemble, and absurd. (*To Dromo within.*) *Dromo*, gut and scale the rest of the Fish: let the great Conger-Eel play a little in the Water; when I come back, he shall be boned; not before.

Dem. Are Enormities like these to be endur'd?

Syr. Indeed, I don't half like them; nay, I often exclaim against them. *Stephanio*, see that the salt Fish are well soak'd.

Dem. Good God! Is this done on purpose, or does he imagine it will be to his Credit to ruin his Son? Wretch that I am! methinks I see the Day when this young Spark will be obliged to run away for want, and lift himself for a Soldier.

Syr. O *Demea*! that, indeed, is being wise, not only to take care of the present, but look forward, also, into what's to come.

Dem. What! Is this Musick-girl now with you?

Syr. For certain: she's within.

Dem. Why, sure, he don't design to keep her at home?

Syr. Nay, I believe he's mad enough.

Dem. Is it possible?

Syr. The foolish Lenity of his Father, and an Easiness greatly to be blamed.

Dem. Why, truly, I'm quite ashamed and sorry for my Brother.

Syr. There's too great Difference; nor do I say it, *Demea*, because you are here present; there is by far too great a Difference between you. You, in every thing, are Wisdom itself: he's a mere Dreamer. Would you suffer your Son to go on in this way?

Dem. I suffer him? Or would I not have smelt him out, think ye six whole Months, before he attempted any such Project?

Syr.

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original Signification, implies a Change of Order, from *ἡ ἀλλὰ ττω*, *permuto*; and respects, either the Number, Gender, Mood, Person, or Tense. Instances of it are innumerable. Thus *Cicero ad Trebat. Sed valebis, meaque negotia videbis, meque diis adiuvantibus ante brumum expectabis*; instead of *vide, vale, expecta*. Where the Future of the Indicative is put for the Imperative.

Vestram nequeo mirari satis rationem. Ratio here signifies their Conduct, Procedure, or Manner of living.

Congrum istum maximum. It is divert-

ing here, to observe how *Syrus* divides his Discourse between *Demea* and the Servants to whom he had given the Fish in charge. This was making pretty free with his Master's Brother. The Rogue knew he was but little regarded among them; and that makes him the more presuming, as Servants are always apt to be in these Cases. The Poet too has so contrived it, as to raise *Demea*'s Astonishment still more, and fill him with Reflections of the approaching Ruin that threatened his Brother's Family. *Conger*

or *congrus* was a Fish of the nature of a

large

DE. Disfrumpor. SY. argentum adnumeravit illico:
 Dedit præterea in sumtum dimidium minæ:
 Id distributum sanè est ex sententiâ. DE. hem,
 Huic mandes, si quid rectè curatum velis.
 SY. Ehem Demea, haud aspexeram te: quid agitur?
 DE. Quid agatur? vestram nequeo mirari satis.
 Rationem, SY. est hercle inepta, ne dicam dolo,
 Atque absurda. Pisces cæteros purga, Dromo:
 Congrum istum maxumum in aquâ finito ludere
 Tantisper: ubi ego rediero, exossabitur;
 Prius nolo. DE. hæccine flagitia? SY. mihi quidem
 non placent:

Et clamo sæpe. Salsamenta hæc, Stephanio,
 Fac macerentur pulchrè. DE. Dî vestram fidem;
 Utrum studione id sibi habet, an laudi putat
 Fore, si perdidit gnatum? væ misero mihi!
 Videre videor jam diem illum, cum hinc egens
 Profugiet aliquo militatum. SY. ô Demea,
 Istuc est sapere, non quod ante pedes modò est,
 Videre, sed etiam illa, quæ futura sunt,
 Prospicere. DE. quid? istæc jam penes vos saltria est?
 SY. Ellam intus. DE. eho, an domi est habiturus?
 SY. credo, ut est

Dementia DE. hæccine? fieri? SY. inepta lenitas
 Patris, & facilitas prava. DE. fratris me quidem
 Pudet, pigetque. SY. nimium inter vos, Demea, ac
 Non quia ades præsens, dico hoc, pernimum interest.
 Tu, quantus quantus, nihil nisi sapientia es:
 Ille somnium, sineres verò illum tu tuum
 Facere hæc? DE. sinerem illum? aut non sex totis
 mensibus

Prius olfecissem, quàm ille quidquam cœperit?

prospicere illa, quæ sunt futura. DE. Quid? An istæc saltria est jam penes vos? SY. Ellam
 intus. DE. Ebo, an est habiturus eam domi? SY. Credo, ut dementia est. DE. Hæccine
 fieri? SY. Inepta lenitas patris & facilitas prava facit. DE. Quidem pudet pigetque me fra-
 tris. SY. Nimium, Demea, inter vos, ac non dico hoc, quia ades præsens, pernimum interest.
 Tu quantus quantus, es nihil nisi sapientia: ille somnium: an vero tu sineres illum tuum facere
 hæc? DE. Sinerem illum? Aut non olfecissem sex totis mensibus, priusquam ille cœperit quid-
 quam?

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large over-grown Eel. It was in great e-
 steem among Men of a delicate Taste. They
 came mostly from Sicily, and were general-
 ly brought over alive.

21. Videre videor, &c. A Way of speak-
 ing somewhat singular, yet not without Ex-
 ample. Cicero Fam. 16. 21. Quando ego
 mihi nunc ante oculos tuum jucundissimum con-
 spectum præpono? videor enim videre ementem
 te. rusticas res, cum villicis loquentem, in lacinia
 sercaptum ex mensa secundâ sinis.

DE. Disfrumpor. SY. Adnumeravit argen-
 tum illico: dedit præ-
 terea dimidium minæ
 in sumtum: sanè id
 est distributum ex sen-
 tentiâ. DE. Hem, se-
 velis quid curatum
 rectè, mandes huic.
 SY. Ehem Demea,
 haud aspexeram te:
 quid agitur? DE.
 Quid agatur? Ne-
 queo satis mirari vos-
 tram rationem. SY.

Herclè est inepta, ne
 dicam dolo, atque ad-
 surda. Dromo, purga
 cæteros pisces: finito
 istum maximum con-
 grum ludere tantisper
 in aqua: ubi ego re-
 diero, exossabitur;
 nolo prius. DE. Hæc-
 cine flagitia? SY.
 Quidem non placent
 mihi: & clamo sæpe;
 Stephanio, fac ut hæc
 salsamenta macerentur
 pulchrè. DE. Dî
 vestram fidem; ut-
 rumne habet id stu-
 dio sibi? an putat
 fore laudi, si perdi-
 derit gnatum? Væ
 misero mihi! videor
 jam videre illum diem
 cum egens profugiet
 hinc aliquo milita-
 tum. SY. O Demea,
 istuc est sapere, non
 modo videre quod est
 ante pedes, sed etiam

26
 31

33 An non sex totis mensibus, prius olfecis-
 sem? The Poet has purposely contrived in
 this Scene to make Demea appear in the most
 ridiculous Light possible. Syrus extols his
 Wisdom, and pretends to admire him, great-
 ly, but manifestly sneers all the while. De-
 mea seems to have no Suspicion, but that he
 is serious: for Men of his Character, are apt
 to put a great Value upon themselves, and
 implicitly swallow every kind of Praise, be-
 cause they think they deserve it. The Poet

Syr. Need I to be told of your Foresight?

Dem. Pray Heaven he may be always such as he is at present.

Syr. As Fathers breed up their Sons, so they generally prove.

Dem. But about this Son of mine: Have you seen him to-day?

Syr. Who, your Son?—I'll dispatch him into the Country.—I fancy he's hard at work in the Fields, by this time.

Dem. Are you sure he's there?

Syr. Sure? when I went so far with him myself.

Dem. That's well: I was afraid he might be loitering here somewhere.

Syr. And in a mighty Passion too.

Dem. For what?

Syr. He fell a scolding at his Brother in the Forum, about this Musick-girl.

Dem. Say you so, indeed?

Syr. He did; and in very free Language too. For as by chance we were telling down the Money, the Gentleman came unexpectedly upon us: So, Æschinus, cry'd he, *Are these your ways? Are you not ashamed to dishonour our Family by such Courses?*

Dem. Oh, I weep for Joy.

Syr. 'Tis not the Money only that you destroy, but your very Life, your good Name.

Dem. Heaven preserve him; I hope he'll be like his Forefathers.

Syr. No doubt of it.

Dem. Syrus, he's full of these Maxims.

Syr. Well he may; he had one at home to teach him.

Dem. I do it with all the Care I am able; I overlook nothing, but endeavour to make Virtue habitual. In a Word, I tell him to look into the Lives of Men, as into a Glass, and thence to take Example. Do this——

Syr. Perfectly well!

Dem. Shun that——

Sy. Excellent!

Dem. This is praise-worthy——

Syr. There you have it again.

Dem. That were blameable——

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gives an Instance of this Weakness in the Passage now referred to. *Demea* imagines himself a Man of too great Quickness and Penetration to be deceived. It were impossible for his Son to make a false Step, but he would discover it immediately; nay, could discern the very first Inclinations and Propensities to go astray. This must be highly entertaining to the Reader, who knows the while that *Crespho* is chiefly in fault, and that this so very wise Father is the Dupe of the whole Family.

³³ *Abigam hunc rus.* This *Syrus* says in

a kind of Whisper, turning to the Spectators.

⁴² *Vab, nihil reticuit.* *Syrus*, as he knew it would give *Demea* Joy to find that his Son *Crespho* resembled him, takes care to omit no Circumstance that he thought would take with the old Man. *Crespho*, though the younger Brother, attacks *Æschinus*, nor does the Disparity of Age keep him in awe, he makes no scruple to speak his Mind freely: *nihil reticuit.* This was the more agreeable to *Demea*, as it resembled perfectly his own Carriage towards his Brother *Micio*.

⁴³ *Intervenit homo de improvise.* *Intervenit*

SY. Vigilantiam tuam tu mihi narras? DE. sic fiet 35
Modo, ut nunc est, quælo. SY. ut quisque suum vol
esse, ita est.

DE. Quid eum? vidistis? hodie? SY. tuumne filium?
(Abigam hunc rus) jamdudum aliquid ruri agere ar
bitror. [opumè est.

DE. Satin' scis ibi esse? SY. oh, quiegotmet produxi. DE.
Metui, ne hæeret hic. SY. atque iratum admodum. 40

DE. Quid autem? SY. adortus jurgio fratrem apud forum
De psaltria istac. DE. ain' verò? SY. vah, nil reticuit:

Nam, ut numerabatur fortè argentum, intervenit
Homo de improvviso: cœpit clamare; Æschinë,
Hæccine flagitia facere te? hæc te admittere 45

Indigna genere nostro? DE. oh, oh, lacrumo gaudio.
SY. Non tu hoc argentum perdis, sed vitam tuam.

DE. Salvus sit: spero, est similis majorum suum. SY. hui.

DE. Syre, præceptorum plenus istorum ille. SY. phy,
Domi habuit, unde disceret. DE. fit sedulo: 50

Nil prætermitto: consuefacio: denique

Inspicere, tanquam in speculum, in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.

Hoc facito. SY. rectè sanè. DE. hoc fugito. SY. callide.

DE. Hoc laudi est. SY. istæc res est. DE. hoc vitio datur.

proviso, cœpit clamare: Æschine, oportuitne te facere hæc flagitia? Te admittere hæc indig
na nostro genere? DE. Ob, ob, lacrumo gaudio. SY. Tu non modo perdis hoc argentum, sed
perdis tuam vitam. DE. Sit salvis: spero, est similis majorum suorum. SY. Hui. DE.
Syre, ille est plenus istorum præceptorum. SY. Phy, habuit domi unde disceret. DE. Fit
sedulo: prætermitto nihil: consuefacio: denique jubeo illum inspicere in vitas omnium tanquam
in speculum, atque sumere exemplum sibi ex aliis. Facito hoc. SY. Rectè sanè. DE. Fugito
hoc. SY. Callide. DE. Hoc est laudi. SY. Istæc est res. DE. Hoc datur vitio.

A N N O T A T I O N S.

aire, est in medio negotio, quasi ex insidiis
supervenire, & opprimere in ipso actu eos, qui
sem celatam vellent. Et vide quam oratorie
narret gestionem rei, quæ nunquam facta
fit: his enim fides fit. Donatus.

46 Lacrumo gaudio. We see that Demea
is here prone to believe every thing to the
advantage of his favourite Son, of whom he
had before boasted so highly.

Non fratrem videt
Rai dare operam, ruri esse parcum, ac so
brium?

Unde (says Donatus) mira poetæ arte, & in
dia, & media, & postrema sibi congruunt atque
respondent.

52 Inspicere, tanquam in speculum. Dona
tus seems to doubt, whether speculum comes
in properly here, where the Poet speaks of
examining into the Lives of other Men, to as
certain the proper Standard for our own Con
duct. I think it enough to observe, that as
we make use of a Glass to correct those Faults
& Elements, which Custom or Negligence

may have given us, and to find out the Air,
Dress and Manner that best becomes us: in
like manner, we ought to look into the Lives
of others, to learn what is infamous and re
proachful, and what on the contrary is laud
able, and praise-worthy; for we are sooner
apt to see what is faulty in others, than in
ourselves; because, in the one Case, we judge
without Partiality, in the other, Self-love
misleads us. Cicero, Off. l. 41. Non est in
commodum, quale quodque eorum sit, ex aliis
judicare: ut, si quid dedecat alior, vitemus
& ipsi. Fit enim rescio quomodo, ut magis in
aliis cernamus, quam in nobismet ipsis, si quid
delinquitur. This, I say, is what the Poet
means by looking into the Lives of others,
as into a Glass, not that they represent our
Lives to us, as a Mirrour reflects the Objects
placed before it.

54 Hoc facito, hoc fugito, hoc laudi est,
hoc vitio datur. The Character of Demea is
very natural, and very happily conducted. A
Man of this Turn and Way of Life cannot

Syr. Admirable!

Dem. Besides—

Syr. Why, truly, Sir, I am not at leisure to hear you out now; I have got some excellent Fish to dress, and must take care they be not spoiled; for that were as great a Crime among us, *Demea*, as for you to neglect those Precepts you have been just inculcating. And, as far as I am able, I instruct my Fellow-Servants in the same Strain. This is too salt: that's quite burnt: this isn't wash'd enough: that's perfectly well: pray remember to do so another time. I am ever giving them the best Advice I can, according to my Capacity. In fine, *Demea*, I bid them look into their Dishes, as into a Glass, and tell them what they are to do. I confess that these, our Matters, are trifling enough; but what can one do? As the Man is, so we must study to humour him. Have you any thing else?

Dem. That you may learn more Wisdom.

Syr. You are going into the Country, I suppose?

Dem. Directly.

Syr. For what should you do here? where, give you ever such good Advice, nobody regards it.

Dem. I, indeed, go hence, since he, for whose sake I came, is gone into

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be supposed capable of instructing his Son in that part of Philosophy, which explain'd the Reasons of things; why some Actions were good, and some bad. His Lessons must be suited to his Figure in Life; that of a plain Country Gentleman, who advises his Son to take Example from others, and points out what is praise-worthy or blameable in the several Characters within his Observation. To enter into all the Elegance and Beauty of this Passage, the Reader may compare it with what *Horace* says upon the same Subject. Sat. 4. Lib. I. where he evidently copies what our Poet says here; for he makes his Father give him the very same Instructions, as those of *Demea* to *Cleopho*. I shall transcribe the Passage at length. Verse 105.

Insuevit pater optimus hoc me,

Ut fugerem exemplis vitiorum quæque notando.

Cum me hortaretur, parce, frugaliter, atque

Vivorem uti contentus eo, quod mi ipse parasset:

Nonne vides, Albi ut male vivat filius? Utque

Barus inops? Magnum documentum, ne patriam rem

Perdere quis velit. A turpi meretricis amore

Cum d'erreret: Sestani dissimilis sis.

Ne sequeretur mœchæ, concessa cum Venere

Possim: depressi non bella est fama Treboni, Aiebat. Sapiens vitatu quidque petiu

Sit melius, causas reddet tibi: mi satis est, si

Traditum ab antiquis morem servare, tuamque

Dum custodis eges, vitam sanamque tueri.

Incolam possim; simul ac duraverit ætas

Membra atque tuum, nabis sine cortice. Sic me.

Formabat puerum dictis:

" 'Twas after this manner, that the best of
" Fathers taught me to shun Vice, pointing
" out its Enormity by living Examples.
" When he recommended Frugality and
" good Oeconomy, and advised me to live
" contented with what he had provided for
" me: Don't you see, said he, the Misery
" to which the Son of *Albius*, and indigent
" *Barus* have reduced themselves? A re-
" markable Lesson to deter young Men from
" wasting their paternal Estates. When
" he counselled me against the Love of pro-
" fligate Women; Beware, said he, of the
" Example of *Sestanus*. When he would
" dissuade me from Gallantry with married
" Women, and press me to seek only after
" lawful Pleasures; You see how *Trebonius*
" has lost his Reputation, ever since his cri-
" minal Intrigues were discovered. The
" Philosophers, added the good Man, will
" explain the Reasons why some things are
" to be sought after, and others to be avoid-

" ed.

Sy. Probiſſumè. DE. porro autem. Sy. non hercle otium eſt

Nunc mihi auſcultandi. piſces ex ſententiâ Nactus ſum: hi mihi ne corrumpantur, cautio eſt.

Nam id nobis tam flagitium eſt, quàm illa, Demea, Non facere vobis, quæ modo dixi: &, quod queo,

Conſervis ad eundem iſtunc præcipio modum.

Hoc ſallum eſt, hoc aduſtum eſt, hoc lautum eſt parum: Illud recte, iterum ſic memento: ſedulo

Moneo, quæ poſſum pro meâ ſapientiâ.

Poſtremo, tanquam in ſpeculum, in patinas, Demea, Inſpicere jubeo, & moneo quid factio uſu' ſit.

Inepta hæc eſſe, nos quæ facimus, ſentio.

Verum quid facias? ut homo eſt, ita morem geras.

Numquid viſ? DE. mentem vobis meliorem dari.

Sy. Tu rus hinc ibis? DE. recta. Sy. nam quid tu hic

Ubi, ſi quid bene præcipias, nemo obtemperet? [agas,

DE. Ego verò hinc abeo, quando is, quamobrem huc veneram,

etiam, & moneo quid uſus ſit factio. Sentio hæc, quæ nos facimus, eſſe inepta. Verum quid facias? Ut bono es, ita geras morem. Numquid viſ? DE. Mentem meliorem dari vobis. Sy. An tu ibis hinc rus? DE. Recta. Sy. Nam quid tu agas hic, ubi, ſi præcipias quid boni, nemo obtemperet? DE. Ego vero abeo hinc, quando is, quamobrem veneram huc,

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"ed. 'Tis enough, for a Man of my Con-
dition, to obſerve the Train of Culture
uſed by our Anceſtors, and keep your Life
and Character clear from Reproach, while
you ſtand in need of a Director. When
Age ſhall have ripened your Judgment, as
well as bodily Strength, you will then be
your own Maſter, and be able to walk
without a Guide. 'Twas thus that, when
a Child, he formed me to Virtue by his
Precepts." The Remark which *Donatus*
makes here, is ſomewhat akin to that above:
"Non philoſophicè, ſed civiliter monet.
Non enim dixit, hoc bonum; ſed, hoc laudi
eſt. Nec, hoc malum; ſed, vitio datur.
Ergo ut ſidiota & cemicus pater, non ut
ſapiens & præceptor."

"*Non hercle otium eſt.* Syrus now begins
to loſe Patience; eſpecially when *Demea*, af-
ter ſo long and particular a Detail, comes out
with *porro autem*; two Words that ſeem'd
to threaten a long Diſcourſe. He therefore
interrupts him; and, to prevent his being
any more teased with theſe ſage Leſſons, turns
all he had ſaid into Ridicule, by gravely ap-
plying the very Expreſſions *Demea* had uſed,
to the Directions, he, in quality of Head-
cook, gave the Servants under him.

"*Pro mea ſapientiâ.* Syrus had ſaid before
to *Demea*, Tu quantum quantus nihil mihi ſci-

entia es; but here ſpeaking of himſelf, he af-
fects to talk diminutively. As if he had ſaid,
"Your Leſſons are the Diſtates of Wiſdom
itſelf." I too, according to my ſmall Ca-
pacity, obſerve the ſame Method, in inſtruct-
ing my Fellow-Servants. *Donatus* obſerves,
that *ſapientia* is to be underſtood here equi-
vocally, not only in its common Acceptation,
but as a Term of Cookery; for Cooks, in
ſeaſoning, are directed by Taſte and Reliſh;
gustu, & ſapore. But this, perhaps, may
be refining too much.

"*Mentem vobis meliorem dari.* *Demea*
maintains to the laſt, his Character of Sulli-
neſs and Ruſticity. He will not answer in
the common Way, recte or valde. "Sed
hic (ſays *Donatus*) ne vel abienſ blandus
eſſet, pro ſalutationibus iſtis amara ſup-
ponit. Et memento etiam huic eundem
inſalutatum relinquere, qui adveniens nec
ſalutaverat, nec reſalutaverat fratrem.
"Melioſem autem pro bona ac tolerabili po-
ſuit. Non enim bonam credit, ut melio-
rem optet." Sic *Virgilius*. Georg. 3. 513.
Dii meliora piis, erroremque boſtibus illuſum.

"*Tu rus hinc ibis?* This ought to have
after it a Mark of Interrogation; and it is
further to be obſerved, that theſe Interroga-
tions are not ſo much from a view of Infor-
mation, as Admonition, when we want to
inſinuate

into the Country. He is my whole Care; he belongs to me. Since my Brother will have it so, let him look after that other Spark himself. But who's that I see at some distance there? Isn't it *Hegio* of our Ward? If I see right, it is the very same. Ah, a Man I have lived in Friendship with from a Child. Good Gods! How few have we, now-a-days, such Citizens as he? A Man of ancient Probity and Strictness; one, that would not for the World be guilty of any thing to give Offence. How I rejoice to find that there are still some Remains of this Race! Ah, now I think there's some Pleasure in Life. I'll wait for him here, to salute and have some Discourse with him.

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infringe to any one, whose Absence we desire, what they ought to do. His Question, therefore, implies an Advice: and he pronounces it with such an Air, as shews that he made no doubt, what he hinted at, would be done; and approves of it too. For when *Demea* says, *recta*; he has his Answer immediately ready, *Nam quid tu hic agas?* which is enforcing his Advice, and insinuating Dispatch.

⁷³ *Illum curio unum.* The Poet conducts here with great Judgment: *Demea* means his favourite Son, whom he was more inclined to look after, and where there was nobody to controul him. But it was no easy matter for him to forget *Æschinus*: it would not have looked like a Father, much less such a Father as *Demea* is represented to be. He therefore still shews how anxious he was for him, and that if he did not any more con-

cern himself about him, it was not so much owing to any Indifference in his Temper, as because his Brother would have it so. *Quando ita vult frater, de istoc ipse viderit.*

⁷⁶ *Tribulis noster.* We are told that the ancient *Athenians* were divided into Tribes, but Writers are not agreed as to their Number. Some tell us they were twelve, in imitation of the *Jewish* tribes; a far-fetched Conjecture, for what Connexion was there between the *Athenians* and *Jews*? It is more probable that this Number was derived from the twelve Months, into which the Year was divided; for we also find that there were in every Tribe thirty Sub-divisions, in allusion to the Number of Days in a Month.

⁸¹ *Quam gaudeo, ubi etiam hujus generis reliquias restare video!* We have here another Instance, with what a masterly Judgment the Poet handles his Subject. *Hegio* is

ACT III. SCENE V.

ARGUMENT.

Hegio here acquaints *Demea*, that *Æschinus* had debauch'd *Sostrata's* Daughter, and now added to his other ill Usage, that of abandoning her.

HEGIO, GETA, DEMEA, PAMPHILA.

Hegio. Immortal Gods, a base Action, *Geta*! Is it, indeed, as you tell me?

Get. It is indeed.

Heg. That any thing so dishonourable should come from so worthy

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We have seen before, that *Geta* was dispatched by *Sostrata*, to acquaint *Hegio*, their Kinsman, of the Misfortune that had befallen her Daughter. This he had accordingly done; We see them here coming along together, and *Hegio* appears perfectly astonished

at a Behaviour so base and dishonourable. *Demea*, who, in the former Scene, had spied him, and was resolved to wait his coming up, overhears part of their Conversation; and, as it regarded *Æschinus*, applies it to the Story of the Musick-girl, which he thought

Hegio

Rus abiit : illum curo unum : ille ad me attinet.

Quando ita volt frater, de istoc ipse viderit.

Sed quis illic est, quem video procul ? estne Hegio 75

Tribulis noster ? si satis cerno, is hercle est, vah,

Homo amicus nobis jam inde à puero. Dii boni !

Næ illiusmodi jam magna nobis civium

Penuria est. homo antiquâ virtute ac fide :

Haud citò mali quid ortum ex hoc sit publicè. 80

Quàm gaudeo, ubi etiam hujus generis reliquias

Restare video ! vah, vivere etiam nunc lubet.

Opperiar hominem hîc, ut salutem & conloquar.

tiqua virtute ac fide. Haud citò quid mali ortum sit publice ex hoc. Quàm gaudeo, ubi video reliquias etiam hujus generis restare ! Vah, etiam nunc libet vivere. Opperiar hominem hîc, ut salutem & colloquar.

ANNOTATIONS.

to act a very important Part : he must deal with two Old Men upon an Affair of the greatest Nicety : their Interest too is so very opposite to his Demands, that no other than a Character of the highest Moment, would have stood the least Chance to meet with any Regard or Notice from them. *Terence* has, therefore, taken care to represent him in such a Light, as gives the greatest Weight to every thing he says. He is a Man of the ancient rigid Virtue, and strictest Probity, consequently must be dear to *Demea* ; nor would he be less rever'd by *Micio*, who was naturally inclined to Justness, and of invincible Good-nature. He was, besides, their Relation, and had lived in intimate Friend-

ship with them, which gave him still more Authority. No wonder, therefore, if the Remonstrances of such a Man have great Weight : nor would they chuse much to be engaged in a suit, where, besides the Iniquity of the Cause itself, the very Character of the Man who managed it against them, must heighten the Odium. By all these Circumstances, has the Poet provided against our thinking the easy Consent of the Old Men improbable, or too hasty. *Demea* himself, when he sees him at a Distance, speaks of him with the utmost Respect, as a Man whom he, in a manner, rever'd. How could he, therefore, deny a just Petition, representea so forcibly, and from such a Mouth ?

ACTUS III. SCENA V.

ARGUMENTUM.

Hegio docet Socratæ filiam inique ab Æschino tractatam, tandem vitiatam esse : id factum nunc Demeæ narrat.

HEGIO, GETA, DEMEA, PAMPHILA.

ORDO.

PROH Dii immortales, facinus indignum, Geta !

Quid narras ? GE. sic est factum. HE ex illan familia

GE. Sic est factum. HE. Tamne illiberale facinus esse ortum ex illa familia ?

HE. **P**ROH Dii immortales, facinus, Geta ! Quid narras ?

ANNOTATIONS.

Hegio was much shock'd at, out of his Concern for their Family. But, upon entering into Discourse with him, he is soon undeceived. Hence different Passions and Emotions on both sides. On *Demea*'s, Astonishment, Anger and Hesitation. He could not easily consent to his Son's marrying a Woman of no Fortune, and he was both absolutely to

reject a Demand that had so much Justice on its side, was urged with such force, and by a Person of so grave and weighty a Character. In *Hegio*, we see the manly Indignation of a free Spirit, that warmly resents every thing dishonourable ; and tho' he addresses a Man considerably his Superior, yet he speaks with that Boldness and Confidence, which a Consciousness

a Family? O *Æschinus*, sure you never learnt this of your Father!

Dem. See now! he too has heard of this Musick-wench, and, tho' a Stranger, is concern'd at it; yet this worthy Father of his thinks it nothing. Alas! were he but something nigh here, to overhear all this

Heg. If they refuse to do as they ought, they shan't come off so easily.

Get. All our Hope, *Hegio*, is in you: you are our only Friend, our Patron, our Father. The Old Man on his Death-bed recommended us to you; if you abandon us, we are undone.

Heg. Take care what you say: I'll never do it, nor, indeed, can I do it in honour.

Dem. I'll go up to him. *Hegio*, I salute you with the greatest Respect and Friendship.

Heg. O *Demea*, your Servant: I wanted greatly to see you.

Dem. For what, pray?

Heg. Your eldest Son, *Æschinus*, whom you gave to be adopted by your Brother, has acted neither like a Man of Worth, nor a Gentleman.

Dem. What has he done?

Heg. Did you know *Simulus*, a Friend and Companion of mine?

Dem. Perfectly well.

Heg. He has debauch'd his Daughter, a Virgin.

Dem. How!

Heg. Hold: you have not heard the worst yet, *Demea*.

Dem. What! Is there any thing worse?

Heg. Worse by much: for this will, in some degree, admit of an Excuse: Night might prompt him, Love, Wine, or the Heat of Youth; there is nothing in this, but what may be attributed to human Frailty. When he was sensible of what he had done, he came of himself to the Girl's Mother, weeping, praying, begging, protesting upon his Honour, and swearing that he would take her home. It was pardon'd, hush'd, and his Word taken: the Girl proved with Child; this is the tenth Month. He, sweet Youth, has got a Musick-girl, forsooth, to live with, and hath cast off the other quite.

Dem. Is that certainly true which you say?

Heg. Both the Girl and her Mother are here ready to satisfy you; nay, the thing itself speaks but too plain. Besides, here's *Geta*, as Ser-

vants

ANNOTATIONS.

Consciousness of having Equity on our side, "of the'r Crime at this rate, on such easy always inspires.

¹ *Tam illiberale facinus.* An Action so dishonourable, so unbecoming a Man born to Freedom, and those higher Notions, which Independency of Mind and Fortune ought to inspire.

² *Haud sic audent.* Vix. *Culpam, factum sic audent veniam hujus facinoris illiberale.*

inultum. "They shan't carry off Impunity

So *Cicero ad Att.* 16. 16. *Adimus ad Cæ-*

sarem,

Tam illiberale facinus esse ortum? Æschine,
Pol haud paternum istuc dedisti. DE. videlicet
De psaltria hac audivit; id illi nunc dolet

Alieno; pater is nihili pendit. hei mihi!
Utinam hic prope adesset alicubi, atque audiret hæc.

HE. Nisi facient quæ illos æquum est, haud sic auferent.

GE. In te spes omnis, Hegio, nobis sita est:

Te solum habemus: tu es patronus, tu pater:

Ille tibi moriens nos commendavit senex.

Si deferis tu, perimus. HE. cave dixeris:

Nec faciam, neque me satis pie posse arbitror.

DE. Adibo. salvere Hegionem plurimum

Jubeo. HE. oh, te quærebam ipsum; salve, Demea.

DE. Quid autem? HE. major filius tuus Æschinus,

Quem fratri adoptandum dedisti, neque boni,

Neque liberalis functus officium est viri.

DE. Quid istuc est? HE. nostrum amicum nôras Simu-

Atque æqualem? DE. quid ni? HE. filiam ejus virgi-

nem

Vitiavit. DE. hem! HE. mane, nondum audisti, Demea,

Quod est gravissimum. DE. an quidquam est etiam

amplius?

HE. Verò amplius: nam hoc quidem ferundum aliquo

modo est.

Persuasit nox, amor, vinum, adolescentia:

Humanum est. ubi scit factum, ad matrem virginis

Venit ipse ultro, lacrumans, orans, obsecrans,

Fidem dans, jurans se illam ducturam domum.

Ignotum est, tacitum est, creditum est. virgo ex eo

Compressu gravida facta est. mensi hic decimus est:

Ille bonus vir nobis psaltriam, si Dis placet,

Paravit, quicum vivat, illam deferat.

DE. Pro certon' tu istæc dicis? HE. mater virginis

In medio est, ipsa virgo, res ipsa: hic Geta

filiam ejus virginem. DE. Hem. HE. Mane, nondum audivisti, Demea, quod est gravissimum. DE. An est etiam quidquam amplius? HE. Amplius vero: nam hoc quidem est ferendum aliquo modo. Nox, amor, vinum, adolescentia, persuasit: humanum est: ubi scit factum, ipse venit ultro ad matrem virginis, lacrymans, orans, obsecrans, dans fidem, jurans se ducturum illum domum. Ignotum est, tacitum est, creditum est. Virgo est facta gravida ex eo compressu. Hic est decimus mensis. Ille bonus vir, si Dis placet, paravit psaltriam nobis, quicum vivat, deferat illam. DE. Dicisne tu istæc pro certo? HE. Mater virginis est in medio, ipsa virgo, ipsa res. Præterea hic Geta,

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sciam, verba facimus pro Euthectis, liberalissimum decretum abstulimus.

Satis pie. Pietas in Latin, often stands for the Duty which results from the different Relations, which People bear to one another, especially that of a Father to a Son, or a Son to a Father. This Answer, therefore,

depends upon what Geta had just said, "Tu es patronus, tu pater." But as the word piety in our Language, would not convey the same Idea; I have endeavoured in the Translation to conform to the present Manners, and Fashion of Speech.

Si dis placet. This was a common Form,

vants now are, no bad one, nor wanting in Diligence ; he maintains them, and by his Labour alone supports the whole Family. Take him, bind him, force the Truth from him.

Get. Nay, put me to the Torture, if you will, to be satisfied, *Demea* : besides, he won't deny it himself, bring us only together.

Dem. I'm quite ashamed, nor know not what to do, or how to answer him.

Pam. Wretch that I am, I am racked with Pains : *Juno Lucina* help, preserve me, I beseech you.

Heg. What ! Is she in Labour, pray ?

Get. For certain, *Hegio*.

Heg. Hah ! This young Creature, *Demea*, now implores your Honour and Compassion ; let her obtain, frankly, what the Law will otherwise oblige you to. Pray God you may do in this as you ought, and as becomes you ; but if you are resolved not, I'll defend her, and her deceas'd Father, to the utmost of my power. He was my Kinsman, we were bred up from Children together, and were constant Companions at home, and in the Wars : We have together too experienced the Hardships of Poverty. I am therefore resolved to do my utmost, pursue it vigorously, and try all means to obtain Justice : in fine, I'll rather abandon Life, than desert these poor Women. What do you say ?

Dem. I'll go meet my Brother, *Hegio* : whatever Advice he gives me in this Affair, I'll follow it.

Heg. But *Demea* ; see that you carry this in mind ; the more easy your Circumstances in Life ; the more powerful, rich, fortunate and noble you are ; so much the greater are your Obligations to act with Honour and Justice, if you value the Reputation of Probity.

Dem. Well, return : every thing shall be done as it ought to be.

Heg. This is as becomes you. *Geta*, shew me in to *Sofrata*.

Dem.

ANNOTATIONS.

Form, where they wanted to aggravate an Action, or express a Detestation of it, and answers to our *Forsooth*.

34 *Ut captus est servorum.* Id est, ut se habet conditio servorum. Solet autem formula hæc, *ut captus est*, addi laudibus eorum, qui minus capaces sunt magnæ laudis. Ita *Cæs.* B. G. 4. 3. *Ad alteram partem succedunt Ubii, quorum fuit civitas ampla atque florens, ut est captus Germanorum.* We ought to observe here, that Slaves among the Ancients were but meanly thought of, nor was much Regard paid to their Testimony. This is the reason of *Hegio's* being so particular in describing *Geta's* good Qualities ; *Non malus neque iners* : where, by the by, we may take notice, that by *neque iners*, some understand one, that is *no Fool* : and all this to make *Demea* more apt to credit what he might say. *Non malus*, he is no Rogue, to

say a thing without Foundation : *neque iners*, nor is he a Fool, one that can be easily imposed upon, or knows not what he says : *Iners, quasi sine arte.* But I rather take the whole to be a Commendation of his Faithfulness and Diligence ; especially, because of what immediately follows : *Alit illas : salus omnem familiam sustentat.*

40 *Differor doloribus.* Divellor, discrucior, dilaceror. Et proprie hoc genus querelæ convenit parturienti, & cui viscera distenduntur : & ei qui inexpertum dolorem nunc primum sentiat. *Donatus.*

41 *Juno Lucina, ser opem !* See the *Andrian*, Act III. Sc. I. 15.

50 *Paupertatem una pertulimus gravem.* There is nothing that more powerfully links Men together, than to be Companions in Adversity. The Heart is then at liberty to give full Scope to all its tenderest Feelings and Emotions ;

Præterea, ut captus est servorum, non malus,
Neque iners, alit illas; solus omnem familiam
Sustentat: hunc adduce, vinci: quære rem.

35

GE. Imò hercle extorque, nisi ita factum est, Demea.
Postremo, non negabit, coram ipsum cedo.

DE. Pudet: nec, quid agam, neque quid huic re-
spondeam,

Scio. PA. miseram me! differor doloribus.

40

Juno Lucina, ser opem, serua me obsecro. HE. hem!

Numnam illa, quæso, parturit? GE. certè, Hegio.

HE. hem!

Illæc fidem nunc vestram implorat, Demea.

Quod vos vis cogit, id voluntate impetret.

Hæc primùm ut fiant. Deos quæso, ut vobis decet: 45

Sin aliter animus voster est, ego, Demea,

Summâ vi defendam hanc, atque illum mortuum.

Cognatus mihi erat: unâ à pueris parvulis

Sumus educti: unâ semper militiæ domi

Fuimus: paupertatem unâ pertulimus gravem.

50

Quapropter nitar, faciam, experiar, denique

Animam relinquam potius quàm illas deferam.

Quid mihi respondes? DE. fratrem conveniam, Hegio:

Is quod mihi de hac re dederit consilium, id sequar.

HE. Sed, Demea, hoc tu facito cum animo cogites, 55

Quàm vos facillime agitis, quàm estis maxumè

Potentes, dites, fortunati, nobiles,

Tam maxumè vos æquo animo æquè noscere

Oportet, si vos vultis perhiberi probos.

DE. Redito. fient, quæ fieri æquom est, omnia.

60

HE. Decette facere. Geta, duc me intrò ad Sofstratam.

paupertatem. Quapropter nitar, faciam, experiar, denique relinquam potius animam, quàm deferam
illas. Quid respondes mihi? DE. Conveniam fratrem, Hegio: sequar id consilium, quod is dederit
mihi de hac re. HE. Sed, Demea, facito ut tu cogites hoc cum animo: quam vos agitis facillime,
quam estis maxime potentes, dites, fortunati, nobiles, tam maxime oportet vos noscere æqua æquo
animo, si vultis vos perhiberi probos. DE. Redito: omnia fient, quæ æquom est fieri. HE. Decet te
facere. Geta, duc me intro ad Sofstratam.

ANNOTATIONS.

Emotions; and as there are no Embarrassments, no Avocations of Pleasure to entangle it, it is glad to lay hold on those Consolations which it possesses within itself. For one of the greatest Philosophers of Antiquity has observed, that Friendship not only doubles our Joys by a mutual Communication, but alleviates our Sorrows by the share of them, our other Half seems to take upon himself.

354. Is quod mihi de hac re dederit consilium. Commentators observe, that this Line seems to be taken from the *Phormio* II. 3.

21. Where we read it Word for Word. It does not, indeed, seem to come in here with any Propriety: for *Micio* was the absolute Master of *Æschinus*; and, therefore, all that *Demea* could do, was to offer his Advice, and represent to *Micio*, what he thought just and reasonable. Nor is it at all likely, had he had the Disposal of things, that he would have paid much Regard to his Brother's Counsel. He does not appear to be in such good Humour with him, or so well satisfied with his Conduct.

Dem. These things don't happen without my foretelling them: I wish from my Soul it may end here; but I fear much that this immoderate Indulgence will turn at last to some heavy Misfortune. I'll go find out my Brother, and reproach him with these Extravagancies of his Son.

ANNOTATIONS.

⁶² *Non me incidente. Incidente: i; e;* but it comes very aptly from a Man in Anger. *non dicente, or tacente.* This, as *Donatus* observes, is an Expression harsh and unusual, *Ibid. Utinam hoc sit modo defunctum. Duo antiqui*

ACT III. SCENE VI.

ARGUMENT.

Hegio comforts Sostrata, and promises to support her Daughter with his Friendship.

H E G I O.

BE quite easy and chearful, *Sostrata*, and comfort your Daughter all in your power. I'll go meet *Micio*, if he's at the Forum, and inform him particularly of every Circumstance: if he is willing to do us Justice, let him do it; but if otherwise, let him declare it plainly, that I may know at once what I am to do.

ANNOTATIONS.

Donatus observes, that in some Copies, this whole Scene is wanting; and *Guyetus* thinks this Reason enough to reject it altogether. He can't see how *Hegio* comes to address *Sostrata*, who appears neither in this Scene, nor the preceding. But he seems not to have attended to what *Hegio* says a little before to *Geta*: *Duc me intro ad Sostratam.* While, therefore, *Demea* speaks the four next Verses, and goes off the Stage; *Hegio* is with *Sostrata*, and here is seen coming out, and talking to her within; just as *Leſbia*, in the third Act of the *Andrian*, calls from without to *Archilles*, who was within with *Glycery*: and *Chremes*, in the Beginning of the fifth Act of the *Self-Tormentor*, speaks from the Scene to his Wife *Sostrata*: Besides, in this Scene, *Hegio* says, *Ego Micionem conveniam, si apud forum est.* Without this, the third Scene of the next Act, were we see *Hegio* and *Micio* together, will not come in by far so properly.

² *Fae conſolere.* *Pamphila* had many Causes of Anxiety, and therefore stood greatly in need of Consolation. She had Sickness to struggle with; the Reflection upon her Misfortune must also give her Uneasiness, and as she was still unmarried, there would always be rising some little Apprehensions that *Aſcubius* might abandon her; for it is not likely, that in her present Situation, her Mother would acquaint her, what she believed

DE. Non me indicente hæc fiunt. utinam hoc sit modò
 Defunctum. verùm nimia illæc licentia
 Profecto evadet in aliquod magnum malum.
 Ibo, requiram fratrem, ut in eum hæc evomam.
 magnum malum. Ibo, requiram fratrem, ut evomam hæc in eum.

DE. Hæc non sunt
 me indicente. Utinam
 modò hoc sit defunctum.
 Verum profecto
 illæc nimia licentia
 evadet in aliquod

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antiqui libri, Bembinus & Victorianus, uti-
 nam hic habent. Ita defunctum impersonale
 erit ; ut sit sensus : utinam sit defunctum hic,

id est, in hoc negotio : ne Æschinus peiora
 committat. Faernus.

A C T U S I I I . S C E N A V I .

A R G U M E N T U M .

*Hegio Sostratam consolatur, & profitetur amicitiam suam in
 filiam.*

H E G I O .

O R D O .

BONO animo fac sis, Sostrata, & istam, quod potes,
 Fac consolerè. ego Micionem, si apud forum est,
 Conveniam, atque, ut res gesta est, narrabo ordine.
 Si est, facturus ut sit officium suum,
 Faciat : sin aliter de hac re est ejus sententia ;
 Respondeat mi, ut, quid agam, quamprimùm sciam.

*est, ut sit facturus suum officium, faciat : sin sententia ejus de hac re est aliter, respondeat mihi, ut
 sciam quamprimùm quid agam.*

S Ostrata, fac ut
 sis bono animo,
 & fac consolerè istam,
 quod potes : ego con-
 veniam Micionem, si
 est apud forum, at-
 que narrabo ordine,
 ut res est gesta. Si

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lived to be her real Misfortune. *Hegio's*
 Concern for the young Creature manifests
 great Good-nature and Humanity : this is
 perfectly agreeable to the Design of the Poet,
 who means to represent him as an amiable
 endearing Character.

6 Ut, quid agam, quamprimùm sciam. *He-
 gio* expresses himself here with a becoming
 Modesty and Reserve. He is unwilling to say

any thing harsh, or threaten, because it looks
 disrespectful, where there are any Hopes of
 obtaining an honourable Satisfaction ; more-
 over he takes care to make *Sostrata* sensible,
 that he would not be remiss in her Affairs,
 if Justice were denied her, but take what
 further Measures might be necessary to re-
 dress her Wrongs ; for that is evidently the
 Import of *ut, quid agam, quamprimùm sciam.*

ACT IV. SCENE I.

ARGUMENT.

This Scene shews that the Presence of Parents is sometimes irksome to Children, because it checks them in the gratifying their Inclinations, and keeps them under Restraint. It describes also the Behaviour and Character of a toward Youth. Syrus instructs Ctesipho in what manner he is to answer to his Father.

CTESIPHO, SYRUS.

Ctesipho I S my Father gone into the Country, say you?

Syr. Long ago.

Ctes. But tell me really.

Syr. I tell you he's at his Farm; and, I dare answer for it, labouring hard by this time in the Fields.

Ctes. I heartily wish, could it be without Prejudice to his Health, that he may so effectually tire himself, as not to be able to rise from Bed these three Days.

Syr. So be it: and something still better, if possible.

Ctes. True: for I greatly desire to spend this whole Day pleasantly, as I have begun it: nor is there any thing I so much hate that Country Seat of his for, as its being too near the Town. Was it farther off, Night would come on before he could return hither again. But now when he finds I'm not there, I know very well he'll come back immediately. Where have you been, *Ctesipho*, will he say, that I have not seen you all this Day? What answer shall I make?

Syr. What! Can you thing of nothing?

Ctes. Not one thing.

Syr. So much the worse. Have you no Client, Friend or Guest to plead?

Ctes. I have: What then?

Syr. That you was engaged to them.

Ctes. When I really was not engaged? that can never do.

Syr. It may.

Ctes.

ANNOTATIONS.

We have seen before, that *Syrus* dispatch'd *Demea* into the Country, making him believe that his Son was gone before him. *Ctesipho* himself was afraid, that upon his Father's missing him from home, he would come immediately, and inquire after him in Town. These his Fears he had probably been discovering to *Syrus*, who, in return, assures him, he had nothing to apprehend; for that he had himself contrived to send him into the Country. In this part of the Conversation they are introduced here, and is continued till they are interrupted by the Appearance of the old Gentleman himself. The

whole Scene gives the Description of a modest Youth; unpractised in the Ways of Hypocrisy and Deceit; one who respects and stands in awe of his Father, and, therefore, anxious to conceal from him any thing that he knows will displease him.

³ *Quod cum salute ejus fiat.* Terence does not mean to represent *Ctesipho* an abandoned Character, but one carried away by Inclinations common to the Youth of that Age. He is, moreover, under the Eye of a severe and rigid Father who looked upon this Vice, as of the most heinous kind. Thus being under a Necessity of concealing his Fault,

ACTUS IV. SCENA I.

ARGUMENTUM.

Ostendit, filios sepe optare parentum absentiam; si quando solutius vivere & genio indulgere statuerunt. Probi adolescentis ingenium moresque hac scena exprimuntur. Syrus Ctesiphonem instituit, quem ad modum respondere debeat patri.

CTESIPHO, SYRUS.

ORDO.

A IN? patrem hinc abisse rus? Sy. jamdudum. Ct. dic fodes. Sy. apud villam est.

Nunc cum maxumè operis aliquid facere credo. Ct. utinam quidem,

Quod cum salute ejus fiat, ita se defatigarit, velim, Ut triduo hoc perpetuo prorsum è lecto nequeat surgere

Sy. Ita fiat, & istoc si quid potis est rectius. Ct. ita. nam nunc diem

Miserè nimis cupio, ut cœpi, perpetuum in lætitia degere.

Et illud rus nullâ aliâ causâ tam malè odi, nisi quia Quod si abesset longius,

Prius nox oppressisset illic, quàm huc reverti posset iterum.

Nunc, ubi me illic non videbit, jam huc recurret, sat Rogitabit me, ubi fuerim; quem ego hodie toto non

vidi die: [quidquam. Sy. tanto nequior. Quid dicam? Sy. nihilne in mentem? Ct. nunquam

Cliens, amicus, hospes, nemo est vobis? Ct. sunt: quid postea? [potest fieri. Sy. potest.

Sy. Hisce opera ut data sit. Ct. quæ non data sit? non

buc. Nunc, ubi non videbit me illic, sat scio, jam recurret buc; rogitabit me, ubi fuerim, quem ego non vidi hodie toto die: quid dicam? Sy. Nihilne venit in mentem? Ct. Nunquam quidquam. Sy. Tanto nequior. Est nemo cliens, amicus, hospes vobis? Ct. Sunt: quid postea? Sy. Ut opera sit data hisce. Ct. Quæ non sit data? Non potest fieri. Sy. Potest.

A In? patrem a-
bisse hinc rus? Sy.
Jamdudum. Ct. Dic
fodes. Sy. Est apud
villam: nunc cum
maxime credo eum
facere aliquid operis.
Ct. Utinam quidem,
quod velim, fiat cum
salute ejus, ita se de-
fatigaverit: ut ne-
queat surgere è lecto
prorsum hoc perpetuo
triduo. Sy. Fiat
ita, & rectius istoc,
si quid est potis. Ct.
Ita. Nam nimis mi-
serè cupio degere hunc
perpetuum diem in
lætitia, ut cœpi: &
nulla aliâ causâ tam
malè odi illud rus,
nisi quia est prope.
Quod si abesset lon-
gius, nox oppressisset
cum illic, prius quàm
posset iterum reverti
huc. Nunc, ubi non videbit me illic, sat scio, jam recurret buc; rogitabit me, ubi fuerim, quem ego non vidi hodie toto die: quid dicam? Sy. Nihilne venit in mentem? Ct. Nunquam quidquam. Sy. Tanto nequior. Est nemo cliens, amicus, hospes vobis? Ct. Sunt: quid postea? Sy. Ut opera sit data hisce. Ct. Quæ non sit data? Non potest fieri. Sy. Potest.

ANNOTATIONS.

Fault, and willing, at the same time, to indulge himself; he wishes it might so happen, that his Father were prevented from disturbing him; but, at the same time, with the Reserve becoming a dutiful Son, who is far from desiring any thing to his Father's real hurt.

Ita fiat, & istoc si quid potis est rectius. No one has succeeded better than our Poet, in distinctly marking his Characters. The young Gentleman himself speaks with Modesty, like one who had been bred up to Notions of Honour and Duty: but this Rogue of a Slave, whose Mind was of a very different make, observes no such Restraint, but

roundly wishes the Old Man might effectually free them from all Apprehensions. However, he does not explain himself avowedly before the Son, whose virtuous Disposition he knew; but hides his meaning under equivocal Expressions, as if he meant no more than a longer Confinement. This shews the Poet's great Insight into Life and Manners. Servile low Minds seldom observe any Measure in their Wishes; especially in such Cases as this, where there was a Consciousness of Guilt, and a dread of Punishment, should it be discovered.

Quæ non data sit? non potest fieri. We must still admire Terence's Judgment in the

Ctes. For the Day : but if I pass the Night here, what Excuse can I pretend, *Syrus*?

Syr. Ah, how I should like it, were it the Custom to be engaged with Friends in the Night too ; but make yourself quite easy ; I understand his Humour perfectly, and, in his most violent Transports of Rage, can make him as quiet as a Lamb.

Ctes. How?

Syr. He likes to hear you praised : I make you a God to him, and reckon up all your Virtues.

Ctes. My Virtues!

Syr. Yours : immediately the Tears fall from him, as from a Child for Joy——Hah, take care.

Ctes. What's the matter?

Syr. The Wolf in the Fable.

Ctes. What, my Father?

Syr. The same.

Ctes. *Syrus*, what shall we do?

Syr. Get in quickly ; I'll see to that.

Ctes. If he asks any thing, you know nothing of me : you hear?

Syr. Can't you hold your tongue?

ANNOTATIONS.

Propriety of his Characters, and maintaining, and if Necessity obliges him at last to consent, it is not till after he had shewn a manifest Reluctance.

are in every thing agreeable to the Precept

of *Horace*, *De Arte Poet. Ver. 126.*

—*Servetur ad inum*

Qualis ab inepto processerit, & sibi constet.

Ctesipho had been brought up in the Country under a rigid Father, and is therefore a Stranger to Lying, Hypocrisy and Deceit ; Vices that spring from Luxury, a Pursuit of Pleasure, and the Corruptions of a Town-Life. He cannot, therefore, be easily prevailed on to have recourse to Arts so contrary to the Notions he had hitherto been train'd up in ;

²¹ *Lupus in fabula.* This Proverb was equivalent to an enjoining of Silence. *Virgil* refers to it, in his ninth Eclogue, *Ver. 54.*

—*Vox quoque Mærin*

Jam fugit ipsa, lupi, Mærin videre priores.

Servius, upon this Passage, thus explains the Proverb. “*Hoc etiam physici confirmant ; quod vox detrahitur ei, quem primum viderit lupus ; unde etiam proverbium hoc natum est, lupus in fabula : quotiens fupervenit ille, de quo loquimur, & nobis sui præsentia*”

ACT IV. SCENE II.

ARGUMENT.

Demea complains that he can't find his Brother ; and, inquiring of Syrus, is purposely by him directed wrong.

DEMEA, CTESIPHO, SYRUS.

Demea. I Verily think I'm one of the most unfortunate Men alive : for first, I can find my Brother nowhere : besides, while I

was

ANNOTATIONS.

In this Scene, we have a second Instance of the Cunning of *Syrus*, and how artfully he deceives the good Old Man. We have seen that, after parting from *Syrus*, with a design to go into the Country ; he was met by *Hegio*, and informed of all that had passed between

CT. Interdium : sed si hic pernocto, causæ quid dicam, Syre ?

SY. Vah, quam vellem etiam noctu amicis operam mos esset dari.

Quin tu otiosus es : ego illius sensum pulchrè calleo.

Cum servit maxumè, tam placidum quam ovem reddo. CT. quomodo ?

SY. Laudatier te audit libenter. facio te apud illum Virtutes narro. CT. meas ? SY. tuas. homini illico lacrymæ cadunt,

Quasi puero, gaudio. hem tibi autem. CT. quidnam est ? SY. lupus in fabulâ.

CT. Pater adest ? SY. ipsu'st. CT. Syre, quid agimus ? SY. fuge modò intrò : ego videro.

CT. Si quid rogabit, nusquam tu me : audistin' ? SY. potin' ut desinas ?

Quidnam est ? SY. Lupus in fabula. CT. Pater adest ? SY. Ipsus est. CT. Syre, quid agimus ? SY. Fuge modo intro ; ego videro. CT. Si rogabit quid, tu vidisti me nusquam : audistine ? SY. Potisne es ut desinas ?

ANNOTATIONS.

“ præsentia amputat facultatem loquendi.” The same is observed by *Pliny*, L. 8. 22. and both are follow'd by *Isidorus*, Lib. I. Cap. 22. “ Ajunt rustici, vocem hominem per-
“ dere, si eum lupus prior viderit. Unde &
“ subito tacenti dicitur illud proverbium :
“ *lupus in fabula.*” But *Madam Dacier* is by no means satisfied with this Solution ; she will have it, that it was derived from the Stories about Wolves, which Women were frequently wont to tell their Children in the Fields. It often happened, that in the midst of their Relation, the very Animal they were speaking of, would suddenly appear. The

Fear this occasioned, tied up their Tongues, and prevented them from going on with their Story. Hence the Proverb, *lupus in fabula*, to signify, that the Person, of whom one speaks, is at hand ; for this is evidently the Sense in which we are to take it here, as appears from *Ctesipho's* Answer, who immediately asks, *pater adest ?* It is thus too, that *Cicero* uses it in one of his Letters to *Atticus*, Lib. XIII. 33. “ De Varrone loquebamur :
“ *lupus in fabula.* Venit enim ad me, &
“ quidem id temporis, ut resinendus esset.
“ Sed ego ita egi, ut non scinderem penulam.”

ACTUS IV. SCENA II.

ARGUMENTUM.

Demea queritur, quod fratrem non repererit : idem à Syro deluditur, locum in quo sit frater bisariam describente.

DEMEA, CTESIPHO, SYRUS.

ORDO.

NÆ ego homo sum infelix ! primum fratrem nusquam invenio gentium :

DE. NÆ ego sum homo infelix ! primum

invenio fratrem nusquam gentium :

ANNOTATIONS.

between *Æschinus* and *Pamphila*. Upon this, he changes his Resolution, and goes to look for his Brother ; but he can find him nowhere. To add to his Misfortune, he meets a

Workman from the Country, who tells him, that his Son *Ctesipho* was not there. He therefore appears here complaining of his bad Fortune : and coming to his Brother's, to see whether

was on the hunt for him, I met a Workman from my Country-Seat, who told me my Son was not there. I know not what to do.

Clef. Syrus.

Syr. What?

Clef. Does he ask for me?

Syr. Yes.

Clef. I'm undone.

Syr. Have a good Heart.

Dem. What ill luck is this, in the name of Wonder? I can't conceive the Meaning of it; only, that it seems as if I were born to be miserable. I am always the first to feel our Misfortunes, the first to know every thing, the first to carry the News of it to my Brother, and the only one that feels the Weight, if any thing happens.

Syr. I laugh to hear this: he says, he is the first to know every thing; when he's the only Man that knows nothing.

Dem. I now go back to see if, perhaps, my Brother is return'd.

Clef. Syrus, pray take care that he don't rush in upon us suddenly here.

Syr. Can't you hold your Tongue? I'll take care.

Clef. But, by Hercules, I'll never trust that to your Management: for I'll go immediately and shut myself up with her in some secure Retreat: that's safest.

Syr. Do: however, I'll take care to dispatch him.

Dem. But there's that Rogue Syrus——

Syr. By Hercules, there's no such thing as staying here, if this continues; I would gladly know how many Masters I have; what a miserable Situation is this?

Dem. What's this Fellow whining and whimpering for? What would he have?—Hark ye, good Sir; is my Brother at home?

Syr. What the plague do you tell me of good Sir! I'm undone.

Dem. What's the matter?

Syr. The matter! Ctesipho has beat me and the Musick-girl almost to death.

Dem. Hah, what do you tell me?

Syr. See how he has tore my Lip!

Dem. Why?

Syr. He says it was thro' me, that this Girl was bought.

Dem. Did you not just now say, that you had gone so far with him into the Country?

Syr.

ANNOTATIONS.

ther he mayn't be return'd home; Syrus artfully contrives a Story, to make him easy in respect of Ctesipho: and then, to get rid of him effectually, sends him a wandering all over the Town in quest of his Brother.

² *A villa mercenarium vidi.* It was wise, says Donatus, in the Poet, however near the old Gentleman's Country-Seat might be, to retain him in Town, as his Presence was

necessary in other Parts of the Play, that were to come on speedily.

⁸ *Primus porro obnuncio. Qui malam rem nunciat, obnunciat: qui bonam, annunciat, says Donatus; nam proprie obnunciate dicuntur Augures, qui aliquid mali ominis scilicet viderint.* The Explication here is undoubtedly good; but how far the making

obnunciare the same as omen nunciare, may not

Præterea autem, dum illum quæro, à villâ mercenarium Vidi: is filium negat esse ruri: nec quid agam, scio.

CT. Syre. SY. quid ais? CT. men' quærit? SY. verum CT. perii. SY. quin tu animo bono es.

DE. Quid hoc, malû, infelicitatis? nequeo satis discernere:

Nisi me credo huic esse natum rei, ferendis miseriis.

Primus sentio mala nostra: primus rescisco omnia:

Primus porro obnuncio. ægrè solus, si quid fit, fero.

SY. Rideo hunc: primum ait se scire: is solus nescit omnia.

DE. Nunc redeo: si fortè frater redierit viso. CT. Syre,

Obsecro, vide ne ille huc prorsus se irruat. SY. etiam taces?

Ego cavebo. CT. nunquam hercle hodie ego istuc committam tibi. [id tutissimum est.

Nam me jam in cellam aliquam cum illâ concludam.

SY. Age, tamen ego hunc amovebo. DE. sed ecum sceleratum Syrum. [potest. 15

SY. Non hercle hîc quidem durare quisquam, si sic fit,

Scire equidem volo, quot mihi sint domini. quæ hæc est miseria? [hem, est frater domi

DE. Quid ille gannit? quid volt? Quid ais, bone vir?

SY. Quid, malum, bone vir, mihi narras? equidem perii. DE. quid tibi est? [psaltriam

SY. Rogitas? Ctesipho me pugnis miserum & istam

Usque occidit. DE. hem, quid narras? SY. hem, vide ut discidit labrum. 20

DE. Quamobrem? SY. me impulsore hanc emptam esse ait. DE. non tu eum rus hinc modo

sceleratum Syrum. SY. Hercle quidem non quisquam potest durare hic, si sit hic. Equidem volo scire quot domini sint mihi: quæ miseria est hæc? DE. Quid ille gannit? Quid vult? Quid vis, bone vir? Hem, est frater domi? SY. Quid, malum, narras, bone vir, mihi? equidem perii. DE. Quid est tibi? SY. Rogitas? Ctesipho usque occidit me miserum & istam psaltriam pugnis. DE. Hem, quid narras? SY. Hem, vide ut discidit labrum. DE. Quamobrem? SY. Ait hæc esse emptam, me impulsore. DE. Non tu aiebas modo te produxisse tam hinc rus?

ANNOTATIONS.

not be an over-nice Refinement, I leave to the Reader to judge. I am rather apt to think, that it resembles the Compounds obloquor, obrogo, obtor, and such like; in all which the Particle ob has something importunate and disagreeable in its Signification. Scitum, says Wæsterhorstius, magistratus magistratui dicebatur obnunciare, denunciare rem, de qua is acturus erat cum populo, differendam esse in aliud tempus, prætextu religionis vel auspicii, quibus colligat ille sumabat se speram de reipublicæ causâ. Quam igitur de calo servaturus dixisset collega, alio die, nullâ erant cœniis, sed maxima quis in urbe, ne arderet, unde auspicia erant captanda, abigrentur. Thus, Cicero pro Sextia 15. Lata lex est, ne auspicia valerent, ne quis obnunciaret, ne quis legi inloqueretur. SYRE, obsecro, vide. Ctesipho is not now standing with Syrus; but must be supposed to have retired behind the Door, or to speak from a Window. Quid ille gannit? Alii gannit, sed melius gannit: gannire enim propriè vulpium est, & de cœulis gementibus dicitur, unde gannit hic interfectio est, & illud bone vir, F. 4.

Syr. I did : but he return'd like a perfect Madman, sparing nobody : might he not have been ashamed to beat an old Man, who dandled him t'other day in my Arms, scarce thus high.

Dem. I commend you, *Ctesipho*, you're Father right : come, I see you're a Man.

Syr. Commend him, say you ? Nay, he'll keep his Hands to himself another time, if he's wife.

Dem. Brave !

Syr. Mighty brave, sure, to beat a poor Woman, and me a Slave, that dar'd not to strike again !— Oh yes, wonderfully brave !

Dem. He could not have done better. He thought the same as I, that you was the Ring-leader of this Plot. But is my Brother within ?

Syr. No.

Dem. I'm thinking where to look for him.

Syr. I know where he is, but am determin'd not to tell.

Dem. Hah, what's that you say ?

Syr. Even so.

Dem. I'll break your Head for you this instant, you Rascal.

Syr. I don't know the Man's Name at whose House he is, but I know the Place.

Dem. Tell me the Place then.

Syr. Do you know the *Portico* down this way, just by the Market ?

Dem. How should I but know it ?

Syr. Go directly up that Street ; when you come to the end, there is a Descent backwards ; go down that : afterwards, on this side, you'll see a Chapel ; and near to that there is a narrow Lane.

Dem. Whereabouts ?

Syr. Just where the great wild Fig-tree stands : do you know it ?

Dem. I do.

Syr. Keep directly through that.

Dem. But that Lane is no Thorow-fare ?

Syr. True, by *Jupiter* : what a Fool I am ? I was out : return again to the *Portico* ; this will be a much nearer way, and easier found, Do you know the House of this rich Fellow, *Cratinus* ?

Dem. Yes.

Syr. When you have pass'd that, keep directly along the Street on your left Hand, till you come to *Diana's Temple*, then turn to the Right : before you come to the Gate, just by the Pond, there is a Mill, and over against it a Joiner's Shop : he's there.

Dem. What does he there ?

Syr.

ANNOTATIONS.

Syrus repetit, quasi diceret, Quid, malum ! Lip a little, and affects to shew it to the old *mih i illud, bone vir, occinis, meque irrides,* Man.
quasi parum sum miser, & parum afflictus, 22 *Produce.* Here, for *produxisse*, a Liberty frequent with the Poets. Thus, in recentem injuriam & verbera *Ctesiphonis filii* *Catullus*, we read *promisse* for *promisisse* ; in *tui passus.* The Conduct here is so extremely natural, and well imagined, that *Demea* could never take it for a Feint ; and, *Syrus*, *Virgil*, *expleffe* for *explevisse* ; and in *Horace* to give it the greater Air of Truth, tears his *surrexe* for *surrexisse*.
 24 *Tantillum in manibus gestavi meis ?* This

Produce aiebas? SY. factum verum venit post infaniens: Nihil pepercit. non puduisse verberare hominem senem, Quem ego modo puerum, tantillum in manibus gestavi meis?

DE. Laudo, Ctesipho: patrissas. abi, virum te judico. 25

SY. Laudas? nae ille continebit posthac, si sapiet, manus:

DE. Fortiter. SY. perquam; quia miseram mulierem & me servolum,

Qui referire non audebam, vicit: hui, perfortiter!

DE. Non potuit melius. idem, quod ego, sensit, te esse huic rei caput. [ram, cogito. 30

Sed estne frater intus? SY. non est. DE. ubi illum qua-

SY. Scio ubi sit, verum hodie nunquam monstrabo. DE. hem, quid ais? SY. ita. men nescio

DE. Diminuetur tibi quidem jam cerebrum. SY. at non Illius hominis, sed locum novi ubi sit. DE. dic ergo locum [DE. quidni noverim?

SY. Nostin' porticum apud macellum hanc deorsum i-

SY. Præterito hac rectâ plateâ furtum. ubi eò veneris, 35

Clivus deorsum vorsus est, hac præcipitato: postea

Est ad hanc manum facellum: ibi angiportum propter est. [DE. novi. SY. hac pergito.

DE. Quonam? SY. illic, ubi etiam caprificus magna est.

DE. Id quidem angiportum non est pervium. SY. verum hercle. vah, [sum redi. 40

Censen' hominem me esse? erravi. in porticum rur- Sanè hac multo propius ibis, & minor est erratio.

Scin' Cratini hujus ditis ædes? DE. scio. SY. ubi eas præterieris,

Ad sinistram hac rectâ plateâ: ubi ad Dianæ veneris, Ito ad dextram: prius, quam ad portam venias, apud ipsum lacum

Est pistrilla, & exadvorsum fabrica: ibi est. DE. quid ibi facit? 45

Ubi veneris eo, est clivus vorsus deorsum, præcipitato hac: postea est facellum ad hanc manum: ibi est angiportum propter. DE. Quonam? SY. Illic, ubi est etiam magna caprificus. DE. Novi. SY. Pergito hac. DE. Id angiportum quidem non est pervium. SY. Verum hercle. Vah, censes me esse hominem? erravi. Redi rursus in porticum. Sane ibis multo propius hâc via, & erratio est minor. Scisne ædes hujus ditis Cratini? DE. Scio. SY. Ubi præterieris eas, ito ad sinistram hâc rectâ plateâ: ubi veneris ad templum Dianæ, ito ad dextram: priusquam venias ad portam, est pistrilla apud ipsum lacum, & exadvorsum fabrica: est ibi. DE. Quid facit ibi?

ANNOTATIONS.

This, in the Action, was accompanied with opinionem simplicitatis acquirat. Vides igitur, ut ipse sibi succenseat; tanquam impudens erraverit, non dolosus impulserit interrogantem. Et mire se negat hominem: tanquam homo corde sit, non corpore. 44 Prius, quam ad portam venias. By this we are let to understand, that Syrus had contrived

SY. Est factum: verum venit post infaniens: pepercit nihil. An non oportuit puerum tantillum in manibus? DE. Laudo te, Ctesipho: patrissas, ubi, judico te virum. SY. Laudas? nae ille continebit manus posthac, si sapiet. DE. Fortiter. SY. Perquam; quia vicit miseram mulierem, & me servolum, qui non audebam referre: hui, perfortiter! DE. Non potuit fecisse melius; sensit idem, quod ego sentio; te esse caput huic rei. DE. Estne frater intus? SY. Non est. DE. Cegitot, ubi quaeram illum. SY. Scis ubi sit, verum nunquam monstrabo hodie. DE. Hem, quid ais? SY. Ita. DE. Cerebrum quidem jam diminuetur tibi. SY. At nescio nomen illius hominis, sed novi locum ubi sit. DE. Dic locum ergo. SY. Nostine hanc porticum deorsum apud macellum? DE. Quidni noverim? SY. Præterito hac rectâ plateâ furtum.

Syr. He has ordered some oaken-legged Tables to be made to set in the Sun.

Deme. For you to drink upon : mighty well, truly. But why do I delay going to him ?

Syr. Go then : I'll exercise you to-day, as you deserve, old Doltard. *Æschinus* stays intolerably ; Dinner's quite spoil'd : *Ctesipho* thinks of nothing but his Mistress : I too will provide for myself : for I'll go directly, and pick out the choicest Bit I can find ; and sitting off my Cups leisurely, will prolong the Day all I can.

ANNOTATIONS.

contrived to send *Demea* a wandering as far as the very Walls and Extremity of the Town : *Apud ipsum lacum.* We learn from *Varro*, that near the Gates of their Cities, the Ancients commonly had large Basins of Water, where their Horses were led to drink, and whence they might be supplied on any sudden Emergence of Fire.

⁴⁶ *Lectulos in sole ilignis pedibus.* It was frequent with the Ancients to sit, lie, or walk in the Sun, and considered by them as one of the great Preservatives of Health, as we learn from *Celsus*, L. I. Thus *Syrus* being ask'd a Question, that possibly he had not foreseen, has recourse to this, and is circumstantial enough in his Answer to prevent

Suspicion ; for he is particular in the Design and Form of them : thus, first *lectulos*, then, *lectulos in sole collocandos* ; and lastly, *lectulos ilignis pedibus faciundos*. Where we are to observe, that the Legs to Couches, among the Ancients, were generally made of Oak ; so their Tables were, for the most part, of Maple Wood, often of Ivory, and sometimes Silver.

⁴⁸ *Silicernium.* There is great Debate, among Grammarians, about the Signification and Etymology of this Word ; but I shall content myself with observing here, that it is most generally allowed to signify an old Man that stoops as he walks, *Quasi silicern*

⁴⁹ *Prandium*

ACT IV. SCENE III.

ARGUMENT.

Hegio begs of *Micio*, that he will go himself to *Sostrata*, and satisfy her that the Suspicion of *Æschinus's* being alienated from *Pamphila*, was owing entirely to his having carried off the Musick-girl for his Brother *Ctesipho*.

MICIO, HEGIO.

Micio. I Can see nothing in all this that deserves such mighty Praises,
Hegio : I only do my Duty, and give satisfaction for the Faults of my own Family : unless you took me to be one of those Men, who think it an Injury to expostulate with them for Wrongs they

ANNOTATIONS.

Hegio, after parting from *Sostrata*, goes to the Forum, where he has the good Luck to find *Micio*. He acquaints him with the whole Business ; and instead of meeting with Denials, or evasive Answers, as he apprehended, is heard with great Candour and Compassion, and obtains a Promise of ample Redress. This naturally draws from *Hegio*

many Praises and Commendations, which *Micio*, whose Character is that of Goodness itself, modestly declines. In this part of their Conversation they are introduced by the Poet, who has so framed and contrived their Discourse, that it is easy from it to understand all that had passed between them before. An artful Management, and justly to be admir'd,

SV. Lectulos in sole ilignis pedibus faciundos dedit.
DE. Ubi potetis vos : bene sanè. fed cesso ad eum per-
gere ?

SV. I sanè : ego te exercebo hodie, ut dignus es, siliceer-
Æschinus odiosè cessat : prandium corrumpitur :

Ctesipho autem in amore est totus. ego jam prospiciam
mibi.

Nam jam adibo, atque unum quidquid, quod quidem
erit bellissimum,

Carpam, & cyathos forbillans paulatim hunc producam
diem.

*jam prospiciam mibi. Nam jam adibo, atque carpam unum quidquid, quod erit quidem bel-
lissimum, & forbillans cyathos paulatim producam hunc diem.*

SV. Dedit lectulos
faciundos ilignis
pedibus, ponendos
in sole. DE. Ubi
est potetis : bene
sanè. Sed cesso per-
gere ad eum ? SV.
I sanè, ego exerce-
bo te hodie, siliceer-
nium, ut es dignus.
Æschinus cessat o-
diosè : prandium
corrumpitur : Cte-
sipho autem est to-
tus in amore. Ego

A N N O T A T I O N S.

49. *Prandium corrumpitur.* The Greeks and Romans generally made but one Meal in a Day, which was Supper ; the Dinner here spoken of, is for two debauched young Sparks, who confin'd themselves to no Rules. Hence, in the last Scene of this Play, Demia, among other ironical Commendations of Syrus, mentions his preparing a Repast, while it was yet early in the Day. *Apparere de die convivium* ; where we are to observe, that the Words *de die*, make the chief Beauty of the Irony.

52. *Hunc producam diem.* Both Donatus and Madam Dacier take *producere* as a me-
taphorical Term borrowed from the Lan-

guage of Funerals, and think it of the same import as *condere diem*, *condere soles*. But this certainly can't be Syrus's meaning here, as may be made evident from his own Words. For first he says, *Cyathos forbillans*, which is a going on leisurely, to take in the whole Relish of the Pleasure, and lengthen it out as much as possible ; besides the word *pau-
latim* is of itself sufficient to ascertain the proper Sense of *producam diem* in this place, which can signify no other than, *I will make this Day a long one*. Thus, Mart. II. 89. i. *Quod nimis gaudes noctem producere vino ; Ignosco.*

A C T U S IV. S C E N A III.

A R G U M E N T U M.

*Rogat Micionem Hegio, ut Sofstratam adeat, narraturus illi
suspicionem alienati à Pamphila Æschini, ortam esse propter
exreptam Ctesiphoni psaltriam.*

MICIO, HEGIO.

E G O in hac re nihil reperio, quamobrem lauder,
tantopere, Hegio. [est, corrigo.
Meum officium facio : quod peccatum à nobis ortum
Nisi si me in illo credidisti esse hominum numero, qu
ita putant

est ortum à nobis : nisi si credidisti me esse in illo numero hominum, qui ita putant

O R D O.

M I. E G O, H
gio, repe-
rio nihil in hac re,
quamobrem lauder
tantopere. Facio
meum officium : cor-
rigo peccatum quod

A N N O T A T I O N S.

as it throws great Light upon the Characters.
and comes nearer to the Standard of Nature.

3. *Qui ita putant, &c.* Commentators

have been greatly perplexed to unravel the
Construction of this Passage, which is very
obscure. Stephens, in his elegant Edition of

they themselves have done, and who are always the first to accuse. Do you now thank me because I have not acted in this manner?

Heg. Ah! not in the least; I never believed you to be other than what I now find you; but I beg, *Micio*, that you will go with me to the Virgin's Mother, and tell her yourself what you have now told me; that this Suspicion is on his Brother's account, and that the Musick-girl was for him.

Mic. If you think I ought, or that it is necessary to do it, let us go.

Heg. 'Tis mighty good in you; for it will greatly relieve her Mind, that now languishes in Misery and Distress, and you will have acquitted yourself of your Duty: but if you had rather not, I'll tell her myself, what you have said.

Mic. Nay. I'll go myself.

Heg. You do well: People in Circumstances of Distress are always, I know not how, more apt to be suspicious: They construe every thing into an Affront, and fancy themselves slighted, because of their Poverty: 'Twill be therefore more satisfying, if you justify him to them yourself.

Mic. You say right, and what is perfectly just,

Heg. Follow me therefore in.

Mic. I do.

ANNOTATIONS.

1540, in the smallest Character, prints it thus:

--- Qui itam putant,

Sibi fieri injuriam, ultro si quam fecere ipsi, exposculant,

Et ultro accusant.

According to which, the Construction may run thus: *Qui putant injuriam fieri sibi, si aliqui exposculant eam injuriam, quam ipsi ultro fecero, & ultro accusant.* Some Criticks contend earnestly for *exposcules*. *Legendum est*, says *Faërnus*, *ex libro Bemino* *expostules, et sensus est*, de facta ab eis tibi injuria, etiam insuper te accusant.

¹⁶ *Propter suam impotentiam se semper credunt negligi.* There are two Things remark-

able in this Verse; first, that *impotentia* is used instead of *paupertas*, or *inopia*. The Reason is evident, because in Poverty People are generally of little Account and Consideration. *Cicero* gives us an Example of it in this sense, *pro Mur.* 28. *Valeant hæc omnia ad salutem innocentium, ad opem impotentium, ad auxilium calamitosorum.* Another Thing to be observed here is, the strong Opposition that *negligi* meets with from *Faërnus*, who is for substituting in place of it *calvior*, the Infinitive of the Verb *calvor*, a Word very much in use in the Times of *Scipio* and *Lælius*, and which he proves by a Variety of Quotations, to have been often used passively, and of the same Import with *decipi*, *frustrari*. The reason

Sibi fieri injuriam, ultro si, quam facere ipsi, expostulant;
Et ultro accusant. id quia non est à me factum, agi
gratias?

HE. Ah, minimè: nunquam te aliter, atque es, in
animum induxi meum.

Sed quæso, ut unà mecum ad matrem virginis eas,
Atque istæ eadem, quæ mihi dixti, tute dicas mulieri;
Suspicionem hanc propter fratrem ejus esse & illam
psaltriam.

MI. Si ita æquum censes, aut si ita opus est facto, ea-
mus. HE. bene facis:

Nam & illi animum jam rellevabis, quæ dolore ac
miseriâ

Tabescit; & tuo officio fueris functus. sed si aliter
Egomet narrabo quæ mihi dixti. MI. imo ego ibo.

HE. bene facis.

Omnes, quibu' res sunt minu' secundæ, magi' sunt
Suspiciosi: ad contumeliam omnia accipiunt magis: 15
Propter suam impotentiam, se semper credunt negligi.

Quapropter te ipsum purgare ipsi coram, placibilis est.

MI. Et rectè, & verum dicis. HE. sequere me ergo
hac intrò. MI. maxumè.

scio. Sed si putas aliter, egomet narrabo quæ dixisti mihi. MI. Imo ego ibo. HE. Facis bene: Omnes, quibus res sunt minus secundæ, sunt, nescio quo modo magis suspiciosi: magis accipiunt omnia ad contumeliam: semper credunt se negligi, propter suam impotentiam. Quapropter est placibilis te purgare ipsum ipsi, coram. MI. Dicis et rectè, et verum. HE. Ergo sequere me intro hac via. MI. Maximè.

injuriam fieri sibi, si aliqui expostulant eam injuriam, quam ipsi ultro fecerunt, et ultro accusant. Agis gratias quia id non est factum à me? HE. Ab! minimè; nunquam induxi in animum meum credere te esse aliter atque es; sed quæso, Micio, ut eas unà mecum ad matrem virginis, atque ut tute dicas mulieri eadem istæ dixisti mihi; viz. hanc suspicionem esse propter fratrem ejus, et illam psaltriam. MI. Si censes ita esse æquum, aut si opus est facto ita, camus. HE. Facis bene: nam et jam rellevabis animum illi, quæ tabescit dolore ac miseriâ; et fueris functus tuo of-

A N N O T A T I O N S.

reason "of all this is, because he thinks this, common reading.

Word of greater Force, and more suited to the Poet's Design than *negligi*. It likewise better expresses the Sense of the original Lines of *Menander*, whence these are taken. But if we consider that *negligi* is the Reading almost universally found, and that it signifies not only *bare Neglect*, but sometimes too implies *Contempt and Scorn*, there will appear less Necessity for receding from the

¹⁷ Quapropter te ipsum purgare ipsi, coram, placibilis est. These Words, which appear at first somewhat intricate, may be thus construed: Quapropter placibilis est, te Micionem purgare ipsum Æschinum, ipsis matri et virgini; coram, id est, te præsentem, & coram præsentibus, as *Donatus* explains it. Placibilis, h. e. ad placandum aptus.

THE BROTHERS.

ACT IV. SCENE IV.

ARGUMENT.

Æschinus is greatly perplexed for the Suspicion he had fallen into with Sostrata and Pamphila, as if he was himself in love with this Musick-girl, whom he had carried off, not on his own account, but to oblige his Brother.

ÆSCHINUS.

I Am perfectly on the Rack: This cruel Misfortune, to come so unexpectedly upon me, that I neither know what to do with myself, nor how to behave: Fear enfeebles my Limbs; my Mind is stupid through Surprize; my Breast is incapable of Counsel. Ah! How shall I free myself from this Perplexity? The Suspicion against me is so strong, and seemingly but too well grounded. *Sostrata* believes I have bought this Musick girl for myself: So much I learned from old Nurse; for as she was going to call the Midwife, happening to see her, I immediately went up to her. How is *Pamphila*, said I? Is she in labour? Are you going for the Midwife? Away, away, *Æschinus*, cries she, you have deceived us long enough; you have enough amused us with your fine Promises. Hah! what's the meaning of this, said I? Farewel, says she, enjoy her that pleases you so much better. I was aware immediately of what they suspected; however, I check'd myself, nor would discover any thing relating to my Brother to that prating old Woman, lest it might by this means be divulg'd. But what shall I do now? Shall I tell them that this Girl was for my Brother? The Thing in the world that requires the greatest Secrecy. Well, let that pass; 'tis possible it might never go any farther. I doubt whether they will even believe it,

ANNOTATIONS.

We here find *Æschinus* represented in a very different Light from what he has appeared in, in former Scenes. There he is a Town-Rake, and engaged in some of the Exploits so usual to young Gentlemen of that Stamp; but here he is a Lover, full of Tenderness, and conscious of all the Anxieties, Fears and Emotions, that are so apt to thrust themselves in, where this Passion prevails. There is nothing more instructing than this Diversity of Character in the same Person, when justly represented, as it serves more immediately to guide us through all the Mazes and Windings of the human Heart, and shew the different Shapes Men are apt to appear in, according to the several Passions they are actuated by, and their different Degrees of Prevalence. For *Æschinus*, when he carries off the Musick-girl from *Sannio*, affects a haughty Disdain, as he knew the only way to bring him to Terms was by Brow-beating,

and daunting him. But here his Heart is laid open, and he appears not in a counterfeited Light, as formerly, but in his native Colours. He had learn'd from the Nurse, whom he accidentally met as she was going for the Midwife, the Suspicion he lay under for *Sostrata*, and the Grounds of it. This perplexes him extremely. He is anxious to make them easy, and vindicate himself, but is at a loss how to do it. To inform them of the whole matter as it really was, would expose his Brother, whose Story he was unwilling to let be known to any; nay, and should he even do this, confiding in their Discretion and Prudence, yet there were so many probable Circumstances against him, that it was doubtful how far they would believe him. He therefore determines to rouse effectually, acquaint his Father with the Situation he was in, and beg *Pamphila* in Marriage; for by this so evident a Proof of his

ACTUS IV. SCENA IV.

ARGUMENTUM.

Dolet vehementer Æschinus in suspicionem se venisse apud Sostratam et Pamphilam, quod amare psaltriam cœperit; quam non sibi, sed fratri ut gratum faceret, ab lenone eripuerat.

ÆSCHINUS.

ORDO.

Discrucior animi. hocine de improvise mali mihi
objici [certum fiet?

Tantum, ut neque quid me faciam, nec quid agam,
Membra metu debilia sunt: animus timore obstupuit:
Pectore consistere nihil consilii quit. vah,
Quomodo me ex hac expediam turbâ?

Tanta nunc suspicio de me incidit. neque ea immerito.
Sostrata credit mihi me psaltriam hanc emissee: id anus
Mihi indicium fecit.

Nam ut hinc fortè ea ad obstetricem erat missa, ubi
vidi eam, illico

Accedo, rogit, Pamphila quid agat, jam partus adfiet;
Eone obstetricem accersat, illa exclamat, Abi, abi jam,
Æschine:

Satis diu dedisti verba, sat adhuc tua nos frustrata est
fides. [beas illam quæ placet.

Hem, quid istuc obsecro, inquam, est? Valeas, ha-
Sensi illico id illas suspicari: sed me reprehendi tamen,
Ne quid de fratre garrulæ illi dicerem, ac fieret palam.
Nunc quid faciam? dicam fratris esse hanc? quod mi-
nimè est opus

Usquam efferri. age, mitto: fieri potis est, ut nequà exeat.

obstetricem. ro. Illa exclamat, Abi, abi, Æschine; jam dedisti verba nobis satis diu: adhuc tua fides sat frustrata est nos. Hem, inquam, quid obsecro est istuc? Valeas, habebas illam quæ placet tibi. Sensi illico illas suspicari id: sed tamen reprehendi me, ne dicerem quid de fratre illa garrulæ, ac res fieret palam. Nunc quid faciam? Dicam hanc esse amicam fratris? Quod est minimè opus efferri usquam. Age, mitto: est potis fieri ut ne exeat quæ.

ANNOTATIONS.

Sincerity, he knew he should remove all their
Scruples at once, and moreover, compleat
his own Wishes.

¹³ *Sed me reprehendi tamen.* Æschinus
here gives a very great Proof, of his Discre-
tion. When any thing alarms us suddenly,
or we see ourselves injur'd in the Opinion
of one we have a Value for, it is the hardest
matter in the World to check the Impatience
we feel of being justified: nor are we apt in
such a Case to regard the Consequences. But
Æschinus, however anxious he was to re-
move his Pamphila's Suspicions, is yet too
discreet, to do it at the hazard of his Brother's

Repose. He knew the Genius of old Wo-
men, fond of Tattle, and eager to commu-
nicate every little Story they heard, to their
Gossips. This, which is but too much
their Character, was still more to be appre-
hended in Cuntbara, who was a Nurse, a
Creature of all others the most given to prating;
hence his own Remark upon her: *Sed
me reprehendi tamen, ne quid de fratre gar-
rulæ illi dicerem, ac fieret palam.*

¹⁶ *Age, mitto: fieri potis est, &c.* These
Words have occasioned some Differences among
Commentators, each wrestling them in his own
way, without regarding their Connexion
with

it, so many probable Circumstances are against me. I myself carried her off: I told down the Money: She was brought home to me. I am very much in fault here: Ought I not to have acquainted my Father with what had happened? I might have obtain'd his Consent to marry her. I have been too negligent hitherto; now, *Æschinus*, it is time to rouse. The first Thing is to go and clear myself to them. I'll to the Door: Death! I always fall a trembling, when I advance to knock at these Doors. Soho! 'Tis *Æschinus*: Somebody open the Door quickly. Who can this be coming out? I'll retire hither.

ANNOTATIONS.

with the other Parts of *Æschinus*'s Speech, which might have easily led them into their genuine Sense. He would say nothing of his Brother's Affair to the Nurse, as knowing her prating Humour, and that it would be soon spread all over the Town. But now that she is gone, he is considering in his own Mind how he shall clear himself to *Pamphila* and her Mother. Shall I, says he, tell them that this Wench was for my Brother? a Story that I am very unwilling should take air. However (continues he) I dismiss that Fear; 'tis possible, for their own sakes, they may be discreet enough to keep it secret. But I doubt whether they will believe me: there are so many Circumstances that make it likely the Girl was for myself, that my telling them she was for my Brother, may appear meer temporary Shift. Had *Weslerboxius* attended to this natural and easy Connexion,

ACT IV. SCENE V.

ARGUMENT.

Micio, by an ingenious Fiction, alarms *Æschinus*, pretending that *Pamphila* would be obliged to wed another. At last, easing his Fears, and growing serious with him, he fills him with Joy, by promising his Consent to the Marriage.

Micio, *ÆSCHINUS*.

Micio. DO as I told you, *Sofrata*; I'll go meet *Æschinus*, that he may know from me how Matters are. But who was this knocked at the Door?

Æsc. Death! It is my Father. I'm undone.

Mic. *Æschinus*.

Æsc. What Business can he have here?

Mic. Was it you that knock'd at this Door? He's silent. Why shouldn't I play upon him a little? 'Twill be better, because he never trusted me with this Secret. Do you answer me nothing?

Æsc. I don't know that I knock'd.

Micio.

ANNOTATIONS.

We have seen before, that *Micio* had gone along with *Hegio* to *Sofrata*, to remove her Suspicions with regard to *Æschinus*, and at the same time make her sensible that she had nothing to apprehend from him, who would be so far from opposing the Marriage, that he would further it all in his power. Meantime, *Æschinus*, informed of *Sofrata*'s Suspicions, is hastening to justify himself, and knocks at the Door just as his Father is coming out. It

Ipsū id metuo ut credant: tot concurrunt verisimilia:
Egomet rapui: ipse egomet solvi argentum: ad me
abducta est domum.

Hæc adeo meâ culpâ fateor fieri, non me hanc rem
patri,

Ut ut erat gesta, indicasse? exorasset, ut eam ducerem.
Cessatum usque adhuc est: nunc porro, Æschine, ex-
pergiscere. [accedam ad fores.

Nunc hoc primum est: ad illas ibo, ut purgem me.
Perii, horresco semper, ubi pultare hæc occipio fores
miser. [tum ostium.

Heus, heus: Æschinus ego sum: aperite aliquis actum.
Prodit nescio quis. concedam huc.

*ut purgem me. Accedam ad fores. Perii miser: semper horresco, ubi occipio pultare hæc fores.
Heus, heus: ego sum Æschinus: aperite aliquis ostium actum: nescio quis prodit: concedam
huc.*

A N N O T A T I O N S.

he might have spared his Conjecture of *mutatio* for *mitto*; a Reading which, if received, would only serve to involve the Text in still greater Obscurity.

²¹ *Expergiscere.* He means, that he must now rouse from a State of Indolence and Sloth, for so the Word is often used, where an Exertion of Vigour and Industry is intend-

ed. *Salust. Catil. 20.* Quin igitur *expergiscimini*: And 52. *Expergiscimini* aliquando et capeſſite rempublicam.

²⁴ *Aperite aliquis ostium.* *Aliquis* is here a Partitive, that is, a Word signifying many severally, or one by one: Hence, though it is here in the singular Number, it has all the force of the plural; *aperite aliquis*.

A C T U S I V. S C E N A V.

A R G U M E N T U M.

Mire faceto commento pater Æschino novum incutit metum; ostendens alii viro nupturam Pamphilam. Tandem, amoto ludo, agere serio incipiens, filii animum gaudeo explet, futurum promittens, ut illam ipse ducat uxorem.

MICIO, ÆSCHINUS.

O R D O.

IT A, ut dixi, Sostrata, [do acta hæc sunt, ſciat.
Facite: ego Æschinum conveniam, ut, quo mo-
Sed quis ostium hoc pultavit? Æs. pater hercle est:
perii. Mi. Æschine. [fores? tacet.

Æs. Quid huic hîc negoti est? Mi. tune has pepulisti
Cur non ludo hunc aliquantisper? melius est:

Quandoquidem hoc nunquam mihi ipse voluit credere.
Nil mihi respondes? Æs. non quidem istas quod ſciam.

Tune pepulisti has fores? Tacet. Cur non ludo hunc aliquantisper? Est melius: quandoquidem ipse nunquam voluit credere hoc mihi. Respondes nil mihi? Æs. Equidem non pepuli istas quod ſciam.

A N N O T A T I O N S.

It is easy to conceive how much he would be surprised to see him there, and accordingly he, with some Earnestness, asks the reason of it: *Micio* finding every thing to be as he would have it; and still retaining his usual

Good-Humour, resolves to divert himself a little at his Son's Expence, out of revenge, because he all along had conceal'd this his Engagement with *Pamphila* from him. Accordingly he ingeniously feigns a Story to

Mic. So I thought : for I wonder'd what Business you could have here. He blushes : All's well.

Æsc. But do, Father, tell me : What was it brought you here ?

Mic. Nothing relating to myself. A Friend just now brought me higher with him from the Forum, to assist him in an Affair.

Æsc. What !

Mic. I'll tell you. There are some poor Women that live here. I suppose you know nothing of them ; nay, and I'm perfectly sure of it, for they are but lately come.

Æsc. Well, and what else ?

Mic. A young Woman with her Mother.

Æsc. Go on.

Mic. The young Woman has lost her Father ; this Friend of mine it seems is her nearest Relation, and the Laws oblige her to marry him.

Æsc. Undone !

Mic. What's the matter ?

Æsc. Nothing : very well ; proceed.

Mic. He's come to take her with him, for he lives at *Miletus*.

Æsc. How ! To take the young Woman with him ?

Mic. Yes.

Æsc. What, to *Miletus*, pray ?

Mic. Ay.

Æsc. It wounds me to the Soul. Well, but as to them : What do they say ?

Mic. What do you think they should ? Just nothing : The Mother indeed pretends that there is a Child by another Man ; I can't tell who, nor does she name him. He is the first, they say, and therefore this other ought not to have her.

Æsc. Well, and did you not think these Reasons sufficient ?

Mic. No.

Æsc. Bless me ! no. Shall he carry her hence, Father ?

Mic. Why should he not ?

Æsc. 'Tis very hard and cruel in you ; and if I may speak my Mind plainly, Father, unhandsome.

Mic. Why so ?

Æsc. Why so ? What do you think must be the Condition of the unhappy Youth her first Lover, who perhaps is still as fond of her as ever, when he shall see her thus hurried away, and torn from his Sight for ever ? 'Tis really an unworthy Action, Father.

Mic.

AN NOT A T I O N S.

alarm him, and with the desired Effect. But unwilling to torment him too much, at last undeceives him, and at the same time fills him with Joy, by promising his Consent to the Marriage.

⁹ *Erubuit : salva res est.* In *Micio's* Character we see a strong Disposition to Generosity and Justice. He was inclin'd from the very first to make Reparation to the unfor-

tunate young Girl for the Injury that had been done her ; and appears here anxious to have his Son of the same mind. He therefore watches his Looks, and finding them promising, is highly pleased. *Erubuit : salva res est.* Reasons of Advantage or Convenience are not sufficient to blot out his Regard for Honour and Justice. He is more delighted to see his Son humane and gene-

Mr. Ita? nam mirabar quid hîc negoti esset tibi.
 Erubuit: salva res est. Æs. dic fodes, pater,
 Tibi vero quid istic est rei? Mr. nihil mihi quidem. 10
 Amicus quidam me à foro abduxit modò
 Huc advocatum sibi. Æs. quid? Mr. ego dicam tibi.
 Habitant hîc quædam mulieres pauperculæ:
 Ut opinor, has non nosse te, & certò scio:
 Neque enim diu huc commigrarunt. Æs. quid tum
 postea?

Mr. Virgo est cum matre. Æs. perge. Mr. hæc vir-
 go orba est patre:

Hic meus amicus illi genere est proximus:
 Huic leges cogunt nubere hanc. Æs. perii. Mr. quid est?
 Æs. Nil: rectè: perge. Mr. is venit, ut secum avehat:
 Nam habitat Miletii. Æs. hem, virginem ut secum
 avehat?

Mr. Sic est. Æs. Miletum usque, obsecro? Mr. ita.
 Æs. animo male est. [enim.

Quid ipsæ? quid aiunt? Mr. quid illas censes? nihil
 Commenta mater est, esse ex alio viro
 Nescio quò puerum natum, neque eum nominat:
 Priorem esse illum, non oportere huic dari. 25

Æs. Eho, nonne hæc iusta tibi videntur postea?
 Mr. Non. Æs. obsecro, non? an illam hinc abducat,
 pater?

Mr. Quid illam ni abducat? Æs. factum à vobis duriter,
 Immisericorditerque, atque etiam, si est, pater,
 Dicendum magis apertè, inliberaliter. 30

Mr. Quamobrem? Æs. rogas me? quid illi tandem
 creditis

Fore animi misero, qui illi consuevit prior,
 Qui infelix, haud scio, an illam miserè nunc amat,
 Cum hanc sibi videbit præsens præsenti eripi,
 Abduci ab oculis? facinus indignum, pater! 35

Mr. Quid censes illas dicere? enim nihil. Mater commenta est, puerum esse natum ex
 nescio quò alio viro, neque nominat eum: illum esse priorem, non oportere eam dari huic.
 Æs. Eho, nonne hæc videntur iusta tibi postea? Mr. Non. Æs. Obsecro, non? An ab-
 ducet illam hinc, pater? Mr. Quid ni abducat illam? Æs. Factum est duriter à vobis,
 immisericorditerque, atque etiam, pater, si est dicendum magis aperte, inliberaliter. Mr. Quam-
 obrem? Æs. Regas me? Quid animi tandem creditis fore illi misero, qui prior consuevit illi,
 qui infelix, haud scio, an nunc amat illam misere, cum præsens videbit hanc eripi sibi præsenti,
 et abduci ab oculis? Est indignum facinus, pater.

A N N O T A T I O N S.

rous, ready to make satisfaction for what he
 had done in the Heat of Passion, than hunt-
 ing after a Match that might ennoble or en-
 rich him.

18 Huic leges cogunt nubere hanc. There
 is frequent mention of this Law at Athens, in
 the Writings of the Ancients. Orbam prox-
 imus ducat, lex Attica est. It is remarkable
 that this same Law was established by Moses

among the Jews. Numb. xxxvi. 6. Omnis
 filia, quæ succedit in hereditatem, in familia
 quacunque Israelitarum; alicui qui sit originis
 familie ejusdem paternæ uxor erit. Grotius,
 upon the Place, conjectures that this Law
 was first borrowed from the Hebrews by the
 Phœnicians, and from them transmitted to
 the Athenians. "Dacier."

23 Postum à vobis duriter, immisericordi-
 terque,

Mic. Why so? Who contracted her? Who gave her away? When, and to whom was she married? Who was the Manager of this Affair? Why did he espouse another's Right?

Æsc. Was it for a Girl of her Age to sit at home, waiting till her Kinsman should come from such a Distance? You ought to have represented this, Father, and urg'd it.

Mic. Ridiculous! Was I to plead against the Man whom I came to befriend? But what's all this to us, *Æschinus*? Or, what Business have we with them? Let us go. What's the matter? Why those Tears?

Æsc. Father, I beg you'll hear me?

Mic. *Æschinus*, I have heard, and know all already: for I love you; for which Reason, every Thing you do concerns me nearly.

Æsc. Dear Father, so may you, as long as you live, find me deserving of your Love, as I am sincerely sorry for this Fault I have committed, and ashamed to see you.

Mic. I believe it sincerely; for I know your generous Temper: But I doubt you are too negligent. In what City pray do you think you live? You have debauch'd a Virgin, whom the Laws forbid you to touch. This is a great Fault, a very great one, tho' but too common: Others have often done it before you, and even Men of Worth too. But after this happened, tell me what Circumspèction have you shewn? Or did you consider with yourself what was to be done, and in what manner? If you was ashamed to tell it me yourself, might you not have contrived some other means to let me know

of

ANNOTATIONS.

torque, &c. Although *Æschinus* here keeps upon the Reserve, as not designing at present to acquaint his Father with his Passion, yet the Poet takes care not to lose sight of the Lover. *Æschinus* here affects to plead for another, yet it is easy to discern, that his own Interest is concern'd. He expresses himself with so much Warmth and Earnestness, and the Words are so particularly adapted to his inward Feelings, that, had *Micio* known nothing of it before, he might easily have guessed now how the Case stood.

36 *Quis respondit? Quis dedit? Cui? quando nupsit?* *Micio* repeats here, in a few Words, the Conditions requisite to render a Marriage valid, and with the more Assurance, as he knew *Æschinus* could give no consistent Answer. He had been guilty of a Rape, the Business had been all along kept private, none of the usual Ceremonies observed, no Relation on either side made acquainted with it. Instead of *Cui? quando nupsit?* Some read *qui, quando nupsit?* But the usual reading rather answers better. *Quis respondit? Quis dedit? Cui data est? Quando nupsit?*

39 *An federe oportuit domi virginem tam grandem? Grandem* here respects her Age; full grown, ripe for a Husband.

45 *Æschine, audivi omnia. Micio* still preserves the Character of an indulgent Father, he had tormented *Æschinus* enough, and was unwilling to overwhelm him still more with the Pain of a Confession. *Virg. Aeneid. I. 389.*

--- *Nec plura querentem, Passa Venus, medio sic interfata dolore est: Bene ergo* (*says Donatus*) intelliguntur qui sic accipiunt, perfecturum adhuc fuisse *Micionem*, nisi victus affectu, fallaciam projecisset.

47 *Ita velim me promerentem ames.* There is a great Beauty in this Answer. *Æschinus* is not contented with saying *ita velim ames me*, but he adds *promerentem*, signifying that he wish'd to be lov'd. by him, and to deserve that Love. Perhaps his Father's Partiality was such, as might overlook very considerable Faults in him; but *Æschinus* cannot be satisfied with a random Affection; he would have his Father therefore to love him, because he merited it.

Mr. Quà ratione istuc ? quis despondit ? quis dedit ?

Cui, quando nupsit ? auctor his rebus quis est ?

Cur duxit alienam ? Æs. An sedere oportuit

Domi virginem tam grandem, dum cognatus huc

Illinc veniret, expectantem ? hæc, mi pater,

Te dicere æquom fuit, & id defendere.

Mr. Ridiculum ! advorsumne illum causam dicerem,

Cui veneram advocatus ? sed quid ista, Æschine,

Nostra ? aut quid nobis cum illis ? abeamus ; quid est ?

Quid lacrimas ? Æs. pater, obsecro, ausculta. Mr.

Æschine, audi vi omnia,

Et scio : nam te amo : quo magis, quæ agis, curæ

sunt mihi.

Æs. Ita velim me promerentem ames, dum vivas, mi

Ut me hoc delictum admisisse in me, id mihi vehe-

menter dolet ;

Et me tui pudet. Mr. credo hercle : nam ingenium

Liberales : sed vereor ne indiligens nimium fies.

In quâ civitate tandem te arbitrare vivere ?

Virginem vitiaisti, quam te jus non fuerat tangere.

Jam id peccatum primum magnum, magnum, at hu-

manum tamen.

Fecere alii sæpe, item boni, at postquam id evenit,

Numquid circumspexisti ? aut numquid tute prospexisti

tibi,

Quid fieret, quâ fieret ? si te ipsum mihi puduit dicere

ne admisisse hoc delictum in me, et pudet me tui. Mr. Herce credo : nam novi tuum ingenium

liberales : sed vereor ne sis nimium indiligens. Nam quâ tandem civitate arbitrare te vivere ?

Vitiaisti virginem, quam non fuerat jus te tangere. Jam primum id est magnum peccatum, magnum

inquam, at tamen humanum. Alii, item boni, fecere sæpe. At postquam id evenit, cedo, num-

quid circumspexisti ? aut numquid tute prospexisti tibi, quid fieret, quâ fieret ? si puduit totum

dicere id mihi.

ANNOTATIONS.

50 *Ne indiligens nimium fies.* It is a wondrous Instance of Clemency in the Father to forgive so frankly the Offence, and even when he mentions it, to speak of it in Terms that are equivalent to an Apology. The whole Strain of his Reproof here is conceived in Terms of so much Mildness, that he rather seems to be excusing him to himself. In order to apprehend better the Force and Energy of this, we must suppose, that Æschine discovers great Confusion in his Looks, as if, from a Consciousness of his Fault, ashamed to be seen by his Father. Micio sensible of this, and unwilling to put him to too much Pain, puts on a soft forgiving Air, to assure and encourage him. And the Poet has contrived to make this more powerful to correct the Youth, than all the Methods of Harshness and Severity could probably have been.

51 *In qua civitate.* Micio begins his Reproof in a very grave and solemn Tone. Have you forgot that you live at Athens, a City where such a strict Obedience is required to the Laws ? But he soon changes his Note, and instead of exaggerating his Son's Offence, endeavours to excuse and soften it. *Jam id peccatum magnum ; magnum, at humanum tamen : fecere alii sæpe, item boni.*

52 *Ad postquam id evenit.* Critics observe on this Reproof of Micio, that he makes choice of Terms peculiarly mild. Thus here he does not say, *postquam id commissum est*, but *postquam id evenit*, an Expression of abundant less Asperity. The first represents a Thing, criminal, and done in consequence of a Design laid and concerted before-hand ; the other looks more like the Effect of Chance, Surprise, or some sudden Start of Passion.

of it? In this Uncertainty ten Months have been lost. You have gone near to undo yourself, the poor Girl, and your Son. What! Did you imagine the Gods would accomplish these Things for you, without any Care of your own, and miraculously convey her into your Bed-chamber? I should be sorry to find you equally negligent in other Affairs. However, cheer up, you shall marry her.

Æsc. Hah!

Mic. Cheer up, I say.

Æsc. Pray, Father, do you banter me now?

Mic. I banter you! Why?

Æsc. I don't know: but that the more passionate I am to have it so, the greater is my Anxiety lest it should not.

Mic. Go home, and pray to the Gods, that you may have your Wife: go.

Æsc. What, have her now?

Mic. Now.

Æsc. Now!

Mic. Now: as soon as possible.

Æsc. May all the Gods hate me, Father, if I don't love you better than my very Eyes.

Mic. What! than her too?

Æsc. As well.

Mic. That's saying a great deal.

Æsc. But what's become of the *Milesian*?

Mic. He's gone, he's embark'd; he's quite vanished before now. But why do you linger?

Æsc. Nay, Father, do you rather go and pray to the Gods; for I know they will regard you more, as you're so much the better Man.

Mic. I am going in, that every thing may be in readiness; do you as I said, if you're wise.

Æsc. What can one think here? Is this being a Father? Or this being a Son? Had he been my Brother or Companion, how could he have been more indulgent or complaisant? Ought I not to love him? to carry him in my Bosom? Indeed I am now brought under the most powerful Engagements to beware of doing any thing inconsiderately,

ANNOTATIONS.

63 *Ego te? Quamobrem? Donatus* has a Remark upon this Passage, too beautiful to be omitted. *Micio* answers his Son here, as if he were surprized how he should suspect him capable of bantering him in so serious an Affair. This may perhaps startle the Reader, who will be apt to call to mind the Story of the *Milesian* he has but just done with. The Solution given of this Difficulty by the above mentioned Critick is extremely judicious, and may be admitted as an indisputable Maxim in Morals. *Est enim amantis, says he, in falsum metum conspiciere imminente lætitia, qualibet sententia: inimici vero, in falsum gaudium quemquam impellere, sub aliquo n. æroris adventum.* "It is allowable to banter a Person we love, by raising false Alarms, when we have it in our power to dissipate these Fears in a moment, and fill them with real Joy. But it is a deceitful and cruel Part to fill one with imaginary Joys, when we foresee that Sadness and Sorrow are like to ensue."

69 *Abiit, periit, navem ascendit.* Facete, abiit: ne diceret, mentitus sum. Atque ita dixit, ut infantibus nutrices de terriculis dicere solent: quas, cum ipsæ confinxerint, abolitas volunt, postquam illos vident nimum pavere.

Quâ resciferem? hæc dum dubitas, menses abierunt decem. [quidem in te fuit.

Prodidisti te, & illam miseram, & gnatum, quod Quid? credebas dormienti hæc tibi confecturos Deos? Et illam sine tua opera in cubiculum iri deductum domum? 60

Nolim cæterarum rerum te socordem eodem modo.

Bono animos es, duces uxorem hanc. Æs. hem! Mi. bono animo es, inquam. Æs. pater,

Obsecro, num ludis tu nunc me? Mi. ego te? quamobrem? Æs. nescio: [magis.

Quia tam miserè hoc esse cupio verum, ideo vereor Mi. Abi domum, ac Deos comprecare, ut uxorem accersas: abi. 65

Æs. Quid? jamne uxorem? Mi. jam. Æs. jam? Mi. jam. quantum potest. Æs. Di me, pater,

Omnes oderint, ni magi' te quam oculos nunc ego amo meos. [Æs. quid? ille ubi est Milesius?

Mi. Quid? quam illam? Æs. æquè. Mi. perbenignè.

Mi. Abiit, periit, navem ascendit. sed cur cessas? Æs. abi, pater:

Tu potiùs Deos comprecare: nam tibi eos certò scio 70

Quo vir melior multo es quam ego, obtemperaturos magis. [ut dixi, si sapis.

Mi. Ego eo intro, ut, quæ opu' sunt, parentur. tu fac,

Æs. Quid hoc negoti? hoc est patrem esse? aut hoc est filium esse?

Si frater aut sodalis esset, qui magi' morem generet?

Hic non amandus? hiccine non gestandus in sinu est? hem! 75

Itaque adeo magnam mi injectit suâ commoditate curam,

ce quam meos oculos. Mi. Quid? quam amas illam? Æs. Æquè. Mi. Perbenignè. Æs.

Quid: Ubi est ille Milesius? Mi. Abiit, perit, ascendit navem. Sed cur cessas? Æs. Mi.

pater, comprecare tu potiùs Deos: nam scio certo eos magis obtemperaturos tibi, quo es vir

multo melior quam ego. Mi. Ego eo intro, ut quæ opus sint, parentur; fac tu, ut dixi, si

sapis. Æs. Quid negotii est hoc? Hoc est esse patrem? Aut hoc est esse filium? Si esset

frater aut sodalis, qui magis generet morem? Hic non est amandus? Hiccine non est gestandus in sinu? Hem! Ita quæ adeo injectit magnam curam tibi suâ commoditate,

ANNOTATIONS.

pavere. Et mihi videtur ridens hæc dixisse: ut intelligat Æschinus, Micionem joco fuisse mentitum. Donatus.

70 Tu potiùs deos comprecare. It is a nice, and, for the most part, a disagreeable Task, for a Son to praise his Father to his face. Terence has found the Art of making Æschinus do it here without offending Delicacy. Religion furnishes him with the Opportunity of a Panegyrick, and in excusing himself from addressing the Gods in the present Case, he finds a natural Occasion of bestowing on his Father, in a few Words, the finest Com-

mendation that could possibly be given him.

Just in the same manner in the Æneis, Æneas says to Anchises, II. 717.

Tu, genitor, cape sacra manu, patriisque penates.

“Do you, Father, carry in your Hand these “sacred Symbols; and the Images of our “native Gods.” He himself would carry his Father, but his Father must carry the Gods. Donatus, Dacier.

76 Itaque adeo magnam mi injectit curam.

Terence is particularly careful to make his Readers sensible of the good Effects which

ly, that may give him uneasiness. But why don't I go in, that I may not myself be a hindrance to my Marriage?

ANNOTATIONS.

the Complaisance of Fathers may produce. But we are to take notice, that he all along means a Complaisance founded in good Sense, and an exact Knowledge of the Genius and Temper of the Person to whom it is shewn: For if blind and without distinction, it may produce very mischievous Effects. This latter is far from being the Case with *Micio*, as is evident from what he says above, ver. 59. *Crede berce, nam ingenium novi tuum liberale*. And still more apparently from what afterwards passes between him and *Demea*, Act 5. Scene 1.

ACT IV. SCENE VI.

ARGUMENT.

Demea, fatigu'd with walking, complains of Syrus, that he had not distinctly enough describ'd the Place where he might find his Brother.

DEMEA.

I'M quite tired with walking: Almighty Jove confound thee, *Syrus*, with that Direction of thine. I've trotted all over the Town, been at the Gate, the Pond, every where. There was no Joiner's Shop there, nor had any Soul I met seen my Brother. But now I'm resolv'd to wait for him at his own House, till he comes home.

ANNOTATIONS.

Demea, after wandering over the whole Town in consequence of the wrong Direction given him by *Syrus*, returns complaining of the Fatigue he had undergone, and all to no purpose; for that neither could he find his Brother, nor meet with any one who had seen him. He therefore resolves to give over a vain Pursuit, and wait for him at his own House, till he comes home.

5 Domi obsidere. Donatus takes the Word

ACT IV. SCENE VII.

ARGUMENT.

Demea complains to Micio of the Injury done to the young Virgin by Æschinus: At first he is in a violent Passion, but by degrees is brought to a little better Temper.

MICIO, DEMEA.

Micio. I'LL go and tell them, that there is now no hindrance on our side.

Dem. But here he comes.—I've been looking for you this long while, *Micio*.

ANNOTATIONS.

Micio, having got every thing in readiness for the intended Marriage of his Son, is going to acquaint the Bride and her Mother, when he is met by *Demea*, who had been seeking him so long. Hence a Conversation begins; at first warm and passionate on the

side

Ne forte imprudens faciam, quod nolit, sciens cavebo. [et sciens cavebo, ne forte imprudens faciam; quod nolit.]
 Sed cesso ire intro, ne moræ meis nuptiis egomet hien? [cesso ire, intro, ne egomet sim moræ meis nuptiis?]

ANNOTATIONS.

16. 41. *Videō sapere, intelligere, in loco vereri, inter se amare: scire est liberum ingenium, atque animum; quovis illos tu die reduces.* Thus far was necessary to observe, that it might not be thought, that the Poet encourages a Complaisance without Restriction in Fathers. He means only to recommend it where it will evidently have a better Effect, than the contrary Method of Harshness and Severity.

ACTUS IV. SCENA VI.

ARGUMENTUM.

Demea, ambulando fatigatus, de Syro queritur, quod non aperte satis commonstravit locum, ubi frater esset Micio.

DEMEA.

DEfessus sum ambulando. ut, Syre, te cum tuâ Monstratione magnus perdat Jupiter. [cum, Perreptavi usque omne oppidum, ad portam, ad lacum. Quo non? nec fabrica illic ulla erat, nec fratrem homō Vidisse se aiebat quisquam. nunc verò domi Certum obsidere est usque donec redierit.

lacum, quo non? Nec ulla fabrica eras illic, nec quisquam homo aiebat se vidisse fratrem. Nunc vero est certum me obsidere domi, usque donec redierit.

ORDO.

DE. SUM defessus ambulando; utinam Syre, ut magnus Jupiter perdat te cum tuâ monstratione: Perreptavi usque omne oppidum, ad portam, ad

ANNOTATIONS.

obsidere here in its most general Sense, as when it is used to signify the investing or laying Siege to a Town. *Proprie obsidere dixit; convenit enim et irato, et repente aggressuro.* But had the Poet intended this, he would undoubtedly have said *obsidere domum*, and not *domi*. *Obsidere* is no more here than *diu sedere*, just as *Plautus, Pseud. III. 2. 18.* speaking of one who had attended all Day at the Forum, in hopes of being hir'd, calls him *obseſſor Fori*.

ACTUS IV. SCENA VII.

ARGUMENTUM.

Demea de vitio virgini oblato, et nuptiis resciscit: is fingitur jam tumultuari, sed postea placatur.

MICIO, DEMEA.

I B O, illis dicam nullam esse in nobis moram.
DE. Sed eccum ipsum. Te jamdudum quæro.

Micio. *ipsum. Micio, quæro te jamdudum.*

ORDO.

MI. I B O, et dicam illis esse nullam moram in nobis. **DE.** Sed eccum

ANNOTATIONS.

side of *Demea*, who fancying his Brother knew nothing of the Rape *Asebinus* had committed, makes no doubt; but upon hearing it, he will be thoroughly provok'd, and no less forward than he, in condemning this licentious Youth. But *Micio*, who was appriz'd

Mic. What's the matter now?

Dem. I bring other Enormities to you, shocking ones, of that hopeful Youth.

Mic. Look ye there, now!

Dem. New, capital Offences.

Mic. What, at it again?

Dem. Ah! you little know what sort of a Man he is.

Mic. I do.

Dem. O Simpleton! thou fanciest, I warrant, that I mean the Musick-wench: no, this is a Crime against an *Athenian Virgin*.

Mic. I know it.

Dem. How! Know it, and bear with it?

Mic. Why shou'dn't I bear with it?

Dem. Tell me; don't you exclaim? Don't you rave?

Mic. No: I'd rather, indeed, *it had not happened*,

Dem. There's a Son born too.

Mic. Heaven bless it.

Dem. The Girl has nothing.

Mic. So I have heard.

Dem. And he must marry her without a Fortune.

Mic. No doubt of it.

Dem. What's to be done in this Case?

Mic. What the thing itself points out to us; the young Woman must be brought hither.

Dem. O *Jupiter*! Is that the way then?

Mic. What can I do else?

Dem. What can you do? If you are not really concern'd at this, it were decent however to seem so to be.

Mic. But I have already contracted them, the Business is concluded; the Marriage goes forward; I have remov'd all their Fears: this I think is more decent and becoming.

Dem. But are you pleas'd with this Adventure, *Micio*?

Mic. No, If I could help it: But now, that I can't, I bear it patiently. The Life of Man is as when we play at Dice; if the Throw

ANNOTATIONS.

prized of it before, hears him with great Calmness, which perfectly astonishes *Demea*, who therefore tries whether by Raillery he can gain any thing: but the other still continuing unmoved, and answering with his wonted Good-humour; he laments with himself the Destruction which he foresees coming upon his Brother's Family.

⁴ *Ecce autem.* *Ecce* dicitur, quum repente triste aliquid rebus intervenit lætis, aut certe, quum aliud agitur, aliud emergit novum: ut *Virg. Æn.* 2. 203.

Ecce autem gemini à Tenedo tranquilla per alta.

Horrefco referens, immersis orbibus angues. Et *Ibid.* 403.

Ecce trahebatur passis Priameia virgo Crinibus.

Sic Cicero etiam, Verr. 5. 34.

Ecce autem repente, cæcis Cleomene, esurientibus cæteris, nunciatur piratarum naves esse in portu Edyæ. Donatus.

⁹ *Non, malim quidem.* These Words are variously descanted upon by Commentators. Some divide them, referring *malim quidem* to *Demea*; thus, *Demea*, after informing him of the Crime *Æschinus* had been guilty of, asks, *Non clemas? Non insanis?* *Micio* replies, *non.* Upon which the other immediately says, *malim quidem*; and to make it so, if possible, subjoins another Aggravation and Inconvenience, attending the present Charge; *Puer*

MI. Quidnam? DE. fero alia flagitia ad te ingentia
Boni illius adolescentis. MI. ecce autem. DE. nova,
Capitalia. MI. ohe, jam. DE. ah, nescis qui vir sit.

MI. scio.

DE. O stulte, tu de psaltriâ me somnias

Agere. hoc peccatum in virginem est civem. MI. scio.

DE. Eho, scis, & patere? MI. quidni patiar? DE.
dic mihi,

Non clamas? non insanis? MI. non; malim quidem

DE. Puer natu' est. MI. Dî bene vortant. DE. virgo
nihil habet.

MI. Audivi. DE. & ducenda indotata est? MI. scilicet.

DE. Quid nunc futurum est? MI. id enim quod res
ipsa fert:

Illinc huc transferetur virgo. DE. ô Jupiter!

Istoccine pacto oportet? MI. quid faciam amplius?

DE. quid facias? si non ipsâ re tibi istuc dolet,

Simulare certè est hominis. MI. quin jam virginem

Despondi: res composita est: fiunt nuptiæ:

Demsi metum omnem. hæc magis sunt hominis. DE.
cæterum,

Placet tibi factum, Micio? MI. non, si queam

Mutare: nunc, cum non queo, æquo animo fero.

Ita vita est hominum, quasi, cum ludas tessleris;

*piter, Oportetne fieri istoc pacto? MI. Quid faciam amplius? DE. Quid facias? Si istuc non
dolet tibi ipsa re, certe est hominis simulare. MI. Quin jam despondi virginem: res est composita:
nuptia fiunt: dempsi metum: hæc magis sunt officia hominis. DE. Cæterum, an factum
placet tibi Micio? MI. Non, si queam mutare: nunc, cum non queo, fero æquo animo. Vita
hominum est ita, quasi, cum ludas tessleris;*

AN NOTATIONS.

natus est. To which Micio still the same, and not to be moved by these Representations of his Brother, answers, *Dii bene vortant.* Others give them to Micio, who was probably to have compleated the Sentence, by adding *non evenisse*, or some such Expression; but is interrupted by Demea, who impatient to see his Brother so mild, endeavours to aggravate the Crime, by adding *puer natus est.* This has the greater Air of Probability, because of what soon after follows in the same Scene, Ver. 19. DE. *Placet tibi factum, Micio?* He answers in just the same manner as here; *Non, si queam mutare: nunc, quum non queo; æquo animo fero.*

¹² *Quid nunc futurum est?* More irascens, quum ipse sciverit quid futurum sit, Micionem interrogat. Et hujusmodi interrogatio; secundum figuram suam non habet responsionem; sed Micio sic respondit, quasi simpliciter inquirenti. Donatus.

¹⁸ *Hæc magis sunt hominis.* Micio could not have fram'd a better Answer to Demea, than this which is now refer'd to. We are not always in every thing to proceed with

the utmost Severity and Rigour. It becomes us, as Men, to make Allowances, to enter into one another's Fœibles, and, as far as is consistent with Reason and Prudence, to indulge one another's Wants and Desires. The Poet has contriv'd to give Micio, along with his Mildness and Affability, a strong Bias to Justice. This appears in all his Behaviour. No sooner does Hegio represent Pamphilia Case to him, than he is willing to make her full Reparation, and is even anxious to find *Aelchinus* the same way inclin'd. And here when Demea exclaims against this unequal Match, he checks him, by telling him that it was the more just and humane part, as an Injury had been offered, to give the Satisfaction that the Law required, and not suffer the Motives of a sordid Avarice to stifle all Regard for Equity. This is an uncommon Stroke of Delicacy, to represent the affable, easy, indulgent Micio, as of a more upright and unbiass'd Virtue, than Demea with all his Rigour and Severity.

²¹ *Ita vita est hominum, quasi, cum ludas tessleris.* The Poet had probably in his Eye
here

Throw that was most wanted comes not up, we must correct that by Skill which Chance has sent us.

Dem. A Corrector! You have already, forsooth, with this mighty Skill of yours, thrown away sixty Guineas upon a Musick-wench, whom we must now strive to get rid of at any Price; if not for Money, for nothing at all.

Mic. Not in the least; nor indeed have I any Design to sell her.

Dem. What will you do then?

Mic. I'll keep her at home.

Dem. Great *Jupiter*! A Whore and a Wife in the same House!

Mic. Why not?

Dem. Do you imagine you are in your Senses?

Mic. Indeed I think so.

Dem. As I hope for Mercy your Folly appears such to me, that I believe you keep her to be entertain'd with her Musick.

Mic. Why not?

Dem. And the young Wife, I suppose, is to be her Scholar.

Mic. No doubt on't.

Dem. You too will trip it along, and lead the Dance.

Mic. Like enough.

Dem. Like enough!

Mic. You shall make one of the Party too, if there's occasion.

Dem. My God! Are you not ashamed of these Follies?

Mic. Come, *Demea*, lay aside for the present, this Sullenness of yours, and be free and merry as you ought at your Son's Wedding: I'll just step to the Bride and her Mother, and return immediately.

Dem. O *Jupiter*! Here's a Life for you! Here are Manners! Here's Madness! A Wife without a Fortune; a Musick-Wench in keeping; an expensive House; a Youth sunk in Luxury; a doating old Father. Providence itself, however desirous, will never be able to save this Family.

ANNOTATIONS.

here a Passage of the Tenth Book of Plato's Commonwealth, where that Philosopher says, "That we should make it our endeavour to reap the Fruits of Wisdom from the Operations of Chance, and, as in a Game at Dice, employ all our Skill in turning that to our Profit, which Fortune has thrown up to us; that by thus using the Lights which Reason gives us, we may turn even seeming Misfortunes into Benefits." These moral Maxims come in very aptly in Comedy, which is a Picture of human Life. The *Tesseræ* among the Ancients seem to have been the same with our Dice, for so they are describ'd by *Stephanus*, upon the Word *Tesseræ*, *Κυβός*, *Cubus* sive *solidum quadratum*. *Tesseræ* quibus in tabula lusoria luditur: sunt enim quadratæ, et quibusdam punctis notatæ. *Tesseræ* a Cube or solid Square; *Tesseræ*, those which are play'd with in a Gaming-Table: They are square, and mark'd with certain Spots.

³⁴ *Tu inter eas ressum ducens salubris, Restis*, a Cord or Rope. *Ducere ressum*, to lead or draw the Cord, is therefore a Phrase that requires to be particularly explained. One should be apt to think, that in those times, when any Number of Persons danced in Company, they all held a Cord, and he who was first of the Train, was said *ducere ressum*. But many Reasons may be offered against this. To what purpose a Cord? Could they not dance Hand in Hand? This is much more likely, that a Company dancing in a train, and link'd together by the Hands, gave rise to the Expression. This Notion derives Credit from a Passage of *Livy*, *Lib. 27.* where describing the Solemnity of twenty seven young Virgins, who went dancing in procession to the Temple of *Juno*, he has these Words; *Cap. 37.* *In foro pompa constitit, et per manus recte ducta, virgines sonum vocis pulsi pedum modulantes,*

Si illud, quod maxumè opus est jactu, non cadit,
Illud, quod cecidit fortè, id arte ut corrigas.

DE. Corrector! nempe tuâ arte viginti minæ

Pro psaltria periere: quæ, quantum potest,

Aliquo abjicienda est; si non precio, gratiis.

MI. Neque est, neque illam sanè studio vendere.

DE. Quid igitur facies? MI. domi erit. DE. pro
divûm fidem!

Meretrix & mater familiâs unâ in domo! [dem arbitror.

MI. Cur non? DE. sanum te credis esse? MI. equi-

DE. Ita me Dii ament, ut video ego tuam ineptiam,

Facturum credo, ut habeas quicum cantites. [scilicet.

MI. Cur non? DE. & nova nupta eadem hæc discet? MI.

DE. Tu inter eas restim ductans saltabis. MI. probè.

DE. Probè? MI. & tu nobiscum unâ, si opus sit. DE.
heî mihi!

Non te hæc pudet? MI. jam verò omitte, Demea,

Tuam istanc iracundiam, atque ita, uti decet,

Hilarum ac lubentem fac te gnati in nuptiis.

Ego hos conveniam, post redeo. DE. ô Jupiter!

Hancine vitam! hoscine mores! hanc dementiam! 40

Uxor sine dote veniet: intus psaltria est:

Domus sumtuosa: adolescens luxu perditus:

Senex delirans: ipsa si cupiat Salus,

Servare prorsus non potest hanc familiam.

Scilicet. DE. Tu saltabis inter eas ductans restim. MI. Probe. DE. Probe? MI. Et tu una nobiscum, si sit opus. DE. Heî mihi, an non hæc pudet te? MI. Jam vero, Demea, omitte istanc tuam iracundiam, atque fac te ita hilarum ac lubentem, uti decet, in nuptiis ghati. Ego conveniam hos, post redeo. DE. O Jupiter! Hancine vitam! hoscine mores! hanc dementiam! uxor veniet sine dote: psaltria est intus: domus sumptuosa: adolescens perditus luxu: senex delirans: Salus ipsa, si cupiat, prorsus non potest servare hanc familiam.

ANNOTATIONS.

incesserunt. Where we are to observe, that *per manus recte ducta* does not signify *holding with their Hands a Cord*, but *making a Cord of their Hands*, i. e. having them link'd together, and lengthening out the Procession; for that it was the custom to dance Hand in Hand, appears from *Horace*, Book 2. Ode 12.

Nec certare joco, nec dare brachia

Ludentem nitidis virginibus.

This, which is the main of what Madam Dacier offers in support of the above Notion, tho' it may not perhaps amount to a full Proof; yet renders it extremely probable. The Quotation from *Lucretius*, as it depends upon a conjectural Variation, which the proposer in the Text, I omit here, and shall only add, that I am the more inclin'd to follow this Explication, because it is that which *Donatus* had given before her. His Words are: "Lusus est natus ab eo fune, quo introductus equus Durius in Trojam est, cum nexis manibus fune, chorum ducunt sal-

tantes. Hoc à quibusdam dicitur, sed ego puto, manu confertos choros puellorum puellarumque cantantes, restim ducere existimari, et id maxime convenire ad exitandam importunitatem senis, veluti pueros imitantis. Simul etiam, quia est connexus manuum lascivus ac petulans adimit discretionem conditionis, dignitatis, ætatis, inter meretricem, novam nuptam & senem."

43 *Ipsa si cupiat Salus. Preservation, Safety. Providence itself, can't save this Family from Ruin.* An hyperbolical Way of speaking, to signify that the Current of Destruction was so strong, nothing could stop it. So *Plaut.* Capt. III. 3. 14.

Neque jam Salus servare, si vult, me potest. *Mestell.* II. 1. 4.

Nec Salus nobis saluti jam esse, si tuptat, potest.

In like manner, *Cicero pro Font.* *Salus ipsæ virorum fortium innocentiam tueri non potest.*

ACT IV. SCENE VIII.

ARGUMENT.

Syrus comes out drunk upon the Stage, exulting that he had regaled himself so plentifully. Demea observing it, reprimands him severely for his Drunkenness.

SYRUS, DEMEA.

Syrus. WHY truly, my *Syrus*, thou hast cared for thyself delicately, and acted thy Part to excellent purpose. Thou Wag! But after filling myself with all that's choice within, I thought proper to take an Airing here.

Dem. See, for Heaven's sake, this rare Model of their Discipline.

Syr. But here comes our old Man!——What's the matter? Why so demure?

Dem. O Villain!

Syr. O Mr. *Wisdom*; are you come to throw away your fine Maxims here?

Dem. Were you my Servant?

Syr. You'd be rich, *Demea*; and improve your Estate to a wonder.

Dem. I'd take care you should be an Example to all others.

Syr. Why so? What have I done?

Dem. Why! In the heat of a Disturbance: and during a most heinous Crime, which is not yet fully pacify'd, you've got drunk, you Rascal, as if all was quiet and well.

Syr. I wish I had kept within doors.

ANNOTATIONS.

As *Demea*, at the end of the last Scene, is reflecting upon the threatening Situation, as he supposes, of his Brother's Family, a fresh Reason occurs to increase these Apprehensions. *Syrus* comes out drunk, with great Assurance and Confidence, and commending himself for having acted his Part so well. A more provoking Circumstance could not have happened to *Demea*, already almost distracted at the repeated Debaucheries of his Son, and the overstrained Indulgence of his Brother; than to see this flagrant Instance of Licentiousness, and that the Infection ran thro' the whole Family. But it is the Poet's Aim all along, to multiply *Demea's* Vexations, as will appear in the following Scenes.

³ *Abi.* Verbum vel sibi, vel alteri cum laudatione blandientis. Nam sic dicunt, qui jam compotes sunt vitorum omnium, perfectique in rebus universis. *Donatus.*

⁵ *Exemplum Discipline!* *Dacier* renders this; *There goes a fine Model, for the training up of Children:* for, says she, *Demea* regards *Syrus* as the Master and Governour of his

ACTUS IV. SCENA VIII.

ARGUMENTUM.

Redit in proscenium Syrus temulentus, exultans se laute opipareque canatum esse: hunc Demea ob temulentiam objurgat.

SYRUS, DEMEA.

ORDO.

EDepol, Syrisce, te curasti molliter,
Lautèque munus administrafti tuum.
Abi. sed postquam intus sum omnium rerum satur,
Prodeambulare huc libitum est. **DE.** illud sis vide
Exemplum disciplinæ! **SY.** ecce autem hic adest
Senex noster. Quid fit? quid tu es tristis? **DE.** oh,
scelus!

SY. Ohe, jam tu verba fundis hic; sapientia?
DE. Tun'? si meus esses. **SY.** dis quidem esses, Demea,
Ac tuam rem constabiliffes. **DE.** exemplum omnibus
Curarem ut esses. **SY.** quamobrem? quid feci? **DE.**
rogas?

In ipsâ turbâ, atque in peccato maximo,
Quod vix sedatum satis est, potasti, scelus,
Quasi re bene gestâ. **SY.** sanè nollem huc exitum.

Esses dis quidem, Demea, ac constabiliffes tuam rem. DE. Curarem ut esses exemplum omnibus. SY. quamobrem? Quid feci? DE. Rogas? in ipsa turba, atque in maximo peccato, quod vix est satis sedatum, potasti, scelus, quasi in re bene gesta. SY. Sane nollem exitum huc.

ANNOTATIONS.

his Son, whom *Micio* had adopted. But to me the Words seem to imply no more, than that *Syrus* was an Example of the ruinous Discipline that prevailed in his Brother's Family.
6 *Quid fit? Quid tu es tristis?* The Poet very happily in this Place expresses the Carelessness and Security of one in drink. *Syrus* discovers no Fear at the Approach of the old Man, as in former Scenes. He has no Forethought, no Apprehension of Danger, but is quite lulled in Ease and Indolence.

7 *Sapientia.* This is the Title under which he addresses *Demea* in allusion to what he had said in a former Scene. *Tu quantus quantus es, nihil nisi sapientia es.* To construe *sapientia verba*, would destroy the whole Beauty and Energy of the Passage; for nothing can be more suited to the forward Petulance of one in drink, than to address the Person he speaks to by the Title of Mr. *Wisdom*, as he knew that to be the Character he valued himself upon.

THE BROTHERS.

ACT IV. SCENE IX.

ARGUMENT.

By the unseasonable Appearance of Dromo, Ctesipho is betrayed to his Father. Syrus endeavours to binder the old Man from going in, but in vain.

DROMO, SYRUS, DEMEA.

Dromo. D'Ye hear, Syrus, *Ctesipho* desires you to come back.

Syr. Hush.

Dem. What's this he says of *Ctesipho*?

Syr. Nothing.

Dem. How, you Hangdog: is *Ctesipho* within?

Syr. He is not.

Dem. How comes he to name him then?

Syr. 'Tis another of the same Name, a little Parasite: don't you know him?

Dem. I will know presently.

Syr. What now? Where are you going?

Dem. Let me alone.

Syr. I tell you I won't.

Dem. Hands off, Villain, or I'll beat out your Brains this Instant.

Syr. He's gone. I foresee, by *Jove*, that he'll prove but an unwelcome Guest, especially to *Ctesipho*. What shall I do now? why, even creep into some quiet Corner, till this Storm is laid, and there sleep off the present Load. That will be best.

ANNOTATIONS.

The Poet still contrives to heap fresh Troubles upon *Demea*. His Brother, notwithstanding all his Remonstrances, is irreclaimable; he is reflecting upon the Ruin that threatened his Brother's Family, when, as an additional Proof of it, *Syrus* comes out drunk; and now to compleat his Misfortunes, he learns, by the unseasonable Appearance of *Dromo*, that his favourite Son *Ctesipho* makes one of the revelling Company within. Thus has the Poet contrived to raise his Passion by several Gradations to the highest Pitch, till finding

ACT

ACTUS IV. SCENA IX.

ARGUMENTUM.

Exitu Dromonis Ctesipho Demeæ proditu: Syrus senem ab ingressu avertere conatur, sed frustra.

DROMO, SYRUS, DEMEÆ.

ORDO.

HEUS Syre, rogat te Ctesipho, ut redeas. SY. abi.

DE. Quid Ctesiphonem hic narrat? SY. nihil.

DE. eho, carnufex,

Est Ctesipho intus? SY. non est. DE. cur hic nominat?

SY. Est alius quidam, parasitaster parvulus;

Nostin? DE. jam scibo. SY. quid agis? quò abis? DE.

mitte me.

SY. Noli, inquam. DE. non manum abstines, mastigia?

An tibi jam major cerebrum dispergam hîc? SY. abît.

Edepol commissatorem haud sanè commodum,

Præsertim Ctesidoni. quid ego nunc agam?

Nisi, dum hæ filescunt turbæ, interea in angulum

Aliquò abeam, atque edormiscam hoc villi. sic agam.

manum, mastigia? An major jam ut dispergam cerebrum tibi hic? SY. Abiit. Edepol conjicio cum esse commissatorem haud sane commodum, præsertim Ctesiphoni. Quid ego agam nunc? Nisi interea, dum hæ turbæ filescunt, abeam aliquo in angulum, atque edormiscam hoc villi. Sic agam.

ANNOTATIONS.

finding it uneasy to himself, and of no manner of Purpose; he, at last, of Choice, embraces the mild and easy Temper.

⁸ *Edepol commissatorem haud sane commodum.* The whole Beauty here lies in the Word *commissatorem*. *Comissator* is properly a Man, who after having been already engaged in a Debauch, goes mask'd to another, and enters suddenly, making a great Noise. The

Word is, therefore, very happily applied to Demeæ, who rushes suddenly into Micio's House, where they are revelling in Mirth, and raises a hideous Uproar and Disturbance. These Ironies are very proper in Comedy, and greatly divert the Spectators.

¹¹ *Hoc villi, i. e. Hoc vini.* As unus ullus, asinus asellus, vinum villum.

I A A C T V. S C E N E I A

A R G U M E N T.

Demea, who is now apprised of his Son Ctesipho's Amours, exclaims, and falls bitterly upon Micio, as the common Corrupter of their Children, but is at length appeas'd, and brought into Temper with both Ctesipho and Æschinus.

MICIO, DEMEA.

Micio. EVERY thing's ready with us, when you will, *Sofrata*, as I said before: but who's this that makes our Door fly open with such Fury?

Dem. Alas! What shall I do? How shall I behave? Where direct my Complaints, or to whom exclaim? O Heaven! O Earth! O Neptune! Ruler of the Seas.

Mic. See now: he has discover'd all; that makes him exclaim so; I foresee a Storm: but I must help the young Man.

Dem. Here comes the common Corrupter of our Children.

Mic. Moderate, at length, your Passion, and return to yourself.

Dem. I have moderated it; I am myself; I forbear all Reproaches; let us come to the Point: it was agreed upon between us, and the Proposal too was your own; that you should take no Concern in my Son, nor I in yours. Answer me.

Mic. It was so; I don't deny it.

Dem. Why is he now revelling at your House? Why do you receive him? Why purchase a Mistress for him, *Micio*? Ought I not to have the same Justice from you, as you have from me? As I don't meddle with your Son, don't you with mine.

Mic. You don't reason fairly? you don't indeed: for it is an old Saying, *Among Friends, all Things are common.*

Dem. Very pretty, truly: you have at length then found this Salvo.

Mic. Hear me a little, *Demea*, if you can but muster up so much Patience.

A N N O T A T I O N S.

In this Scene *Micio* is seen coming out from *Sofrata*, after having given her what Instructions he thought proper relating to the Marriage. At the same Time *Demea*, who had rush'd into his Brother's, and there found *Ctesipho* wantoning and enjoying himself with his Musick-wench, driven almost to Distraction, comes out in great Fury. This naturally begets a Conversation full of Anger and Passion on one Side, full of Meekness and Good-nature on the other. *Micio* finding that his Brother was too greatly provoked by what he had lately discovered, to think of calming him in the usual Way, by either soothing him, or appearing unconcerned; resolves to dissemble no longer, but to lay before him the Principles upon which he acts, and the Motives that led him to prefer Lenity to Rigour. All this he does with so much Temper and good Sense, that *Demea* is at last pacified, and yields to his Brother.

¹ *Parata à nobis sunt.* It is evident, that the fifth Act ought to begin here, which some have injudiciously carried back two Scenes farther. At the end of the last Scene, *Demea* goes in to his Brother's; *Syrus* retires to sleep off his Dose, and *Mico* is with *Sofrata*. Thus all have left the Stage, and the Time that *Micio* spends with *Sofrata*, makes a sufficiently long Interval.

³ *Hic mihi, quid faciam? Quid agam?* We ought not to pass over here without Notice the Poet's Art and Judgement, who labours to raise *Demea's* Repentment, and

Pardon

ACTUS V. SCENA I.

ARGUMENTUM.

Cognita Ctesiphonis amore, Demea exclamat, et Micionem jurgio adurit, ut liberorum corruptelam: per quem placatur tandem et Æschino et Ctesiphoni.

MICIO, DEMEA.

O R D O.

PARATA à nobis sunt, ita ut dixi, Sostrata,
Ubi vis. quisnam à me pepulit tam graviter fores?

DE. Hei mihi, quid faciam? quid agam? quid clamem, aut querar?

O cœlum, ô terra, ô maria Neptuni! **MI.** hem tibi, Rescivit omnem rem: id nunc clamat. ilicet, Paratæ lites: succurrendum est. **DE.** ecceum adest Communis corruptela nostrum liberum.

MI. tandem reprime iracundiam, atque ad te redi.

DE. Repressi, redii, mitto maledicta omnia:

Rem ipsam putemus. dictum hoc inter nos fuit,

Ex te adeo est ortum, ne tu curares meum,

Neve ego tuum. responde. **MI.** factum est, non nego.

DE. Cur nunc apud te potat? cur recipis meum?

Cur emis amicam, Micio? numquid minus

Mihi idem jus æquom est esse, quod mecum est tibi? 15

Quando ego tuum non curo, ne cura meum.

MI. Non æquom dicis; non: nam vetus verbum hoc quidem est,

Communia esse amicorum inter se omnia.

DE. Facete! nunc demum istæc nata oratio est.

MI. Ausculta paucis, nisi molestum est, Demea.

tuum filium. Responde. **MI.** Est factum: non nego. **DE.** Cur nunc Ctesipho potat apud te?

Cur recipis meum? Cur emis amicam ei, Micio? Numquid est minus æquum, idem jus esse mihi

tecum, quod est tibi mecum? Quando ego non curo tuum, ne cura tu meum. **MI.** Non dicis æ-

quum, non: nam hoc quidem est verbum vetus; Omnia amicorum esse communia inter se: **DE.**

Facete! istæc oratio est nata nunc demum. **MI.** Ausculta paucis, Demea, nisi est molestum.

AN NOTATIONS.

Passion upon discovering his Son Ctesipho's Excesses, as much above what he felt for Æschinus, as his Tenderness towards the one is greater than towards the other. When he talks with his Brother of the Debauches of Æschinus, he says, *Rogas me quid tristes sim?* But upon the least Suspicion, that Ctesipho was concern'd with Æschinus in these Projects, he changes his Style quite: *Disperii! Ctesipbonem audivi filium una desuisse in raptione cum Æschino.* And a little after: *Næ ego sum homo infelix.* But here, when he finds that it is really so, he gives way to Rage too big for Expression: *Quid faciam? quid agam?* He is unable to express himself; he invokes Heaven, Earth, and Sea, all the Elements, and all the Gods. This is

agreeable to Nature, and the Conduct of the most approved Poets, who, when they want to describe any tempestuous Emotion of Soul, too great for Utterance, always use Interrogations and Exclamations. Thus Virgil, when he represents Orpheus again deprived of his dear Eurydice, *Georg. 4. 504.*

Quid faceret? Quo se rapta bis conjuge ferret?

Quo fletu Manes, qua Numina voce moveret?

"What should he do? Whither should he

turn him, his Love being twice snatched

away? With what Tears assuage the Manes?

"With what Accents the infernal Powers?"

"Non æquum dicis, non. Micio is here

forely pressed, and at a loss to find an Excuse;

hence he affects the greater Air of Confi-

dence,

Patience. First, if you are grieved at the Expence your Sons make; pray, consider with yourself; that formerly you maintained both, suitably to your Fortune, which you thought would be sufficient for them; for at that time you made no doubt but I would marry. Observe now this your wonted Rule: hoard, scrape together, save, do all you can to leave them handsome Fortunes, and take the whole Credit to yourself: but let them make free with mine, as it comes to them beyond Expectation. Your Stock will not be diminished; and all they have from me you ought to regard as clear Gain. If you will but weigh these things impartially in your own Mind, you'll save me, them, and yourself a world of trouble, *Demea*.

Dem. I don't talk of the Expence; 'tis the ill Habits they contract.

Mic. Have patience: I understand you: I was coming to that. There are many signs in Men, Brother, from which it is easy to conjecture, that when two Persons do the same thing, it may prove very hurtful to the one, but not so to the other, from no Difference in the thing itself, but in the Persons who do it. I see in your Sons, what makes me confident, they will answer our Wishes. They have good Sense, Discretion, Modesty enough upon occasion, and love one another entirely; whence 'tis easy to discern in them a dutiful Nature, and noble Soul; nor will you find it a hard Task at any time to reclaim them. But, perhaps, you're afraid lest they should be indiscreet and negligent as to their Fortunes. O Brother *Demea*, in every thing else we are made wiser by Age, but this one Vice is inseparable from it, that we are all apt to be more worldly than is needful: believe it then, that Age will make them sufficiently careful.

Dem. Have a care, *Micio*, that these fine Reasonings, and this impartial Mind of yours, don't in the End undo us all.

Mic. Peace! there is no danger: think no more of these things, but for this Day be directed by me; smoothe up your Countenance.

Dem. Nay, at present things are so, that I must do it: but to-morrow I'll into the Country with my Son by Break of Day.

Mic. At Midnight, if you please; only be chearful to-day.

Dem. And carry that Musick-girl along with me too. *Mic.*

ANNO T A T I O N S.

dence, and finding no other Pretence, has recourse to a Proverb, which rather makes against him, than for him.

³⁵ *Multat in homine, Demea.* *Micio* is here hard put to it, his Discourse is obscure, and discovers something of Incoherence and Confusion. He undertakes to defend a thing that will but ill-bear being defended; for, however it may be prudent sometimes, to overlook and wink at the Extravagance of Youth, yet to justify or patronize them is carrying it too far. Let us however, interpret *Micio's* Discourse candidly. He is offering an Apology for his own Lenity and Indulgence; and does it from this Consideration; that although it might in some Cases be dan-

gerous, yet he had Reason from the Disposition and Temper of the two Youths to judge it would be otherwise with them. Were they wholly restrained, it would be only adding a Spar to their Desires; but if a little indulged, Experience would soon convince them of the Vanity and Folly of these youthful Sallies, and then it would be an easy matter to reclaim them. And this so far influences *Demea*, that we find him immediately coming into *Micio's* Sentiments.

⁴⁸ *Attentiores sumus, &c.* Old Age brings Care and Anxiety, and, from an overstrained Foresight, is apt to fall into the Vice here mentioned. *Cicero* exposes the Folly of it in his Treatise *de Senectute* 18. *Acervitia vero senilis*

Principio, si id te mordet, sumtum filii
 Quem faciunt; quæso, hoc facito tecum cogites:
 Tu illos duo olim pro re tollebas tuâ,
 Quod sati putabas tua bona ambobus fore:
 Et me tum uxorem credidisti scilicet
 Ducturum. eandam illam rationem antiquam obtine:
 Conserva, quære, parce, fac quamplurimum
 Illis relinquo. gloriam tu istam obtine:
 Mea, quæ præter spem evenere, utantur sine:
 De summa nihil decedet: quod hinc accesserit, 30
 Id de lucro putato esse omne. hæc si voles
 In animo vere cogitare, Demea,
 Et mihi, & tibi, & illis demiseris molestiam.
 DE. Mitto rem: consuetudinem ipsorum. MI. mane:
 Scio: istuc ibam. multa in homine, Demea,
 Signa insunt, ex quibus conjectura faciliè fit,
 Duo cum idem faciunt, sæpe ut possis dicere,
 Hoc licet impune facere huic, illi non licet:
 Non quo dissimilis res sit, sed quò is qui facit:
 Quæ ego in illis esse video: ut confidam fore
 Ita, ut volumus. video sapere, intellegere, in loco
 Vereri, inter se amare. scire est liberum
 Ingenium, atque animum: quovis illos tu die
 Reducas. At enim metuas, ne ab re sint tamen
 Omissores paulo. O noster Demea,
 Ad omnia alia ætate sapimus rectius:
 Solum unum hoc vitium adfert senectus hominibus;
 Attentiores sumus ad rem omnes, quàm sat est:
 Quod illos sat ætas acuet. DE. ne nimium modò
 Bonæ tuæ istæ nos rationes, Micio,
 Et tuus istæ animus æquus subvertat. MI. tace,
 Non fiet. mitte jam istæc: da te hodie mihi:
 Exporge frontem. DE. scilicet, ita tempus fert,
 Faciendum est: cæterum rus cras cum filio
 Cum primo lucu ibo hinc. MI. de nocte, censeo:
 Hodie modo hilarum te fac. DE. & istam psaltriam
 amare inter se. Est facile scire esse illis liberum ingenium atque animum: tu reduces illos quovis
 die. At enim metuas, ne sint tamen paulo omissores ab re. O noster Demea, sapimus rectius ad
 omnia alia ætate: senectus adfert solum hoc unum vitium hominibus; sumus omnes attentiores ad
 rem, quàm satis: ad quod ætas satis acuet illos. DE. Cave modo, Micio, ne istæ tuæ bonæ
 rationes, & iste tuus animus æquus, nimium subvertat nos. MI. Tace, non fiet: mitte istæc jam:
 da te mihi hodie: exporge frontem. DE. Scilicet, tempus fert ita, est faciendum; cæterum cras
 ibo hinc rus cum filio cum primo lucu. MI. Censeo, de nocte: modo fac te hilarum hodie. DE. Et
 abstraham istam psaltriam

Principio, si id te mordet, sumtum quem
 filii faciunt; quæso, facito ut cogites hoc
 tecum: tu olim tolle-
 bas illos duo pro re
 tua, quod putabas
 tua bona fore satis
 pro ambobus. Et sci-
 licet credidisti tum
 me esse ducturum ux-
 orem: obtine eandem
 illam antiquam ratio-
 nem: conserva, quære,
 parce, fac ut re-
 linquo quampluri-
 mum illis: obtine tu
 istam gloriam, sine
 utantur mea, quæ
 evenere præter spem:
 nihil decedet de sum-
 ma: quod accesserit
 illis hinc, putato om-
 ne id esse de lucro.
 Si, Demea, voles co-
 gitare hæc vere in
 animo, demiseris mo-
 lestiam, & mihi, &
 tibi, & illis. DE.
 Mitto rem: vide con-
 suetudinem ipsorum.
 MI. Mane: scio:
 ibam istuc. Multa
 signa insunt in ho-
 mine, Demea, ex qui-
 bus conjectura sit fa-
 ciliè, ut, cum duo fa-
 ciunt idem, sæpe pos-
 sis dicere, licet huic
 facere hoc impune,
 non licet illi: non quo
 res sit dissimilis, sed
 quò is qui facit: quæ
 ego video esse in illis:
 ut confidam fore ita,
 ut volumus. Video
 eos sapere, intelligen-
 re, vereri in loco,

ANNOTATIONS.

senilis quid sibi velit, non intelligo; potest enim
 quidquam esse absurdius, quàm, quo minus via
 restat, eo plus viatici quærere?

36 Et istam psaltriam, Demea had con-

sented to assume an Air of Good-humour,
 finding it vain to do otherwise, and partly
 moved by the Reasoning of his Brother.
 But as Characters change slowly, and with

Mic. There you have it ; for by that means you'll keep your Son at home ; only take care to secure her.

Dem. I'll see to that ; and by setting her a baking or grinding, keep her constantly bedaub'd with Ashes, Meal, and Smoke. Besides, in the Heat of the Day, I'll send her to gather Stubble ; till she be sun-burnt, and as black as a Coal.

Mic. Excellent ! now you seem to be wise : nay, and I would then have you even force your Son to lie with her.

Dem. Do you banter me ? you're a happy Man, I think, to be of so easy and indifferent a Temper.

Mic. Ah ! Are you at it again ?

Dem. I have done, I have done.

Mic. Go in then ; and since this is a Day destined to Mirth, let us think of nothing else.

AN NOT A T I O N S.

great Difficulty ; *Terence* represents this Humour as retaining still a Tincture of savage Rusticity. If he consents to stay in Town to-day to celebrate his son's Wedding, he resolves to depart with his other Son early next Morning ; and if he takes the Musick-girl with

A C T V. S C E N E II.

A R G U M E N T.

Demea, now sensible that Severity and Rigour towards Children is generally disliked, resolves upon a different Behaviour ; and, rejecting his stern rustick Manner, aims at Complaisance and Affability.

DEMEA.

THERE is no Man has so well computed the Measures of Life, but Experience, Years, and Custom will be still bringing something new, still furnishing some Lesson ; insomuch, that you must own your Ignorance of many Things you fancied you knew, and often reject upon Trial, what before you believed unexceptionable ; as is the Case with me at present : for tho' my Race is almost run, I yet resolve to renounce the rigid and painful Life I have hitherto led. Why so ? because I have found by Experience, that nothing is more advantageous to a Man, than Mildness and Complaisance. This will be

AN NOT A T I O N S.

This Scene sets before us a very uncommon Example ; that of an old Man rejecting his former rigid Course of Life, and embracing one more complaisant, polite, and fashionable. The Poet has taken great care to prepare for this Change, that it mayn't appear capricious or ridiculous, which would have but ill suited the Character of the Person on whom it is wrought. *Demea* has, thro' the Course of the Play, met with many Mortifications. His Passion, Complaints, Advice, are all slighted ; his Brother is loved and followed, himself shunned ; add to that, the Conversa-

tion he had lately held with *Micio*, was conceived in a Strain that must affect him. No wonder, therefore, if, when left by himself, he begins to ruminate and reflect on all this, and resolves to abandon his Severity thro' meer Impatience, because he finds it avails nothing. It is not then so much thro' Consent and Approbation, that he assumes a different Behaviour, as because he is under a necessity of doing it. He still thinks Fathers ought to be severe in checking the Mis carriage of their Children, but that it is a Temper odious to Youth, and apt to lessen filial Affection.

Unâ illuc mecum hinc abstraham. **MI.** pugnaveris.

Eo pacto prorsum illi alligaris filium.

Modo facito, ut illam ferves. **DE.** ego istuc videro.

Atque ibi favilla plena, fumi ac pollinis

Coquendo sit faxo, & molendo: præter hæc,

Meridie ipso faciam ut stipulam colligat. [**MI.** placet.

Tam excoctam reddam atque atram, quam carbo est.

Nunc mihi videre sapere, atque equidem filium,

Tum etiam si nolit, cogam: ut cum illâ unâ cubet.

DE. Derides? fortunatus, qui isto animo fies.

Ego sentio. **MI.** ah, pergisne? **DE.** jam, jam desino.

MI. I ergo intro, & cui rei est, ei rei hunc sumamus diem.

CONSILIUM PLACET, nunc videre mihi sapere, atque equidem etiam tum cogam filium, si nolit, ut cubet una cum illa. **DE.** Derides? fortunatus es, ego sentio, qui sis isto animo. **MI.** Al, pergisne? **DE.** Jam ut, jam desino. **MI.** I intro ergo, et sumamus hunc diem ei rei, cui rei est, catus.

ANNOTATIONES.

with him, it is not so much out of Compliance to his Son, as to render her in a little time an object of his Disgust.

57. Pugnaveris. Magnam rem feceris, nam sic Lucilius, Vicinus, & scilicet, & magnam pugnabimus pugnam.

ACTUS V. SCENA II.

ARGUMENTUM.

Demea, cum videat non probari vulgo severitatem in liberos, diversam institutionis viam meditatur: atque ex duro atque agresti studet fieri benignus.

DEMEA.

ORDO.

NUnquam ita quisquam bene subductâ ratione ad vitam fuit,

Quin res, ætas, usus semper aliquid apportet novi,

Aliquid moneat: ut illa, quæ te scire credas, nescias;

Et quæ tibi putâris prima, in experiundo ut repudies.

Quod nunc mi evenit, nam ego vitam duram, quam

vixi usque adhuc, [ipsâ repperi, &

Prope jam excursu spatio, mitto: id quamobrem? re

Facilitate nihil esse homini melius, neque clementiâ.

Id esse verum, ex me, atque ex fratre, cuivis facile

est noscere.

Ille suam semper egit vitam in otio, in conviviis:

quam vixi adhuc, quamobrem facio id? repperi ipsa re, nihil esse melius homini facilitate, neque

clementiâ. Facile est cuivis noscere ex me, atque ex fratre, id esse verum. Ille semper egit suam

vitam in otio, in conviviis.

ANNOTATIONES.

1. Bene subducta ratione. Id est (say De-natus) bene disposita, bene computata: ducere enim est digitis computare. Sed dicere, est apud alium & palam subdicere, apud seipsum & secreto. *Demea* therefore means, that no man has so well regulated and com-

puted with himself the Measures of Life; but that in a course of Time he will often find Reason to change his Mind; to approve what he had rejected, and reject what he had approved. Cicero used the same Phrase with great Elegance. *Par. 1. 9.* *Hic ergo, quæ*

be manifest to any one who but considers me and my Brother. He has spent his whole Life in Gaiety and Ease, mild, agreeable, inoffensive, and always chearful; in a word, he has lived for himself, spent for himself: all Men speak well of him, all Men love him. I again, that rustic, rigid, morose, saving, stern, covetous Wretch, must needs marry: What a Source of Misery has this proved! Two Sons were born to me, a new Care. Besides, in studying to acquire a Fortune for them, I have worn out my Life and best Days; and now my Course almost finished, the Return I have for all my Labour, is their Hate. My Brother, again, without any Trouble on his part, enjoys all the Advantages of a Father. They love him, and shun me; they trust him with all their Secrets, are fond of him, like both to be with him: I am forsaken: They wish that he may live long, but expect my Death with Impatience. Thus, at a small Expence, he has made them his own, for whom I took so much pains in bringing them up. I have all the Trouble, he the Pleasure. Come, come, let us see whether I too can't be complaisant and liberal, since he forces me to it. I want too to be loved and respected by my Children. If that is to be obtained by Indulgence and Bounty, I shan't be behind with him. Money will fail; but that least concerns me, who am the oldest.

ANNOTATIONS.

cum humano consilio efficere potui, circumspēctis rebus meis omnibus, rationibusque subductis, summam feci cogitationum mearum omnium; quam tibi, si potero, breviter exponam.

¹⁰ *Nulli ledere os.* The Expression here is remarkable, and imports the saying any thing to a Person that will shock him, or make him change Countenance in testimony of Surprize or Indignation. *Augustine* had, very properly, this Passage in view, in his first Book *de Civitate Dei*, where speaking of those who are afraid to tell others of their Faults; he says, *Vel cum laboris piget, vel os eorum verecundamur offendere.*

¹³ *Quam ibi miseriam vidi?* The Latins often use *videre* for *pati*, *experiri*; in imita-

tion of the Greeks, who borrowed that Way of speaking from the Eastern Nations.

²⁰ *Meam autem mortem expectant.* *Expectant* is here to be taken in the most invidious Sense, as if he had said, *optant ut moriar.* 'Tis thus used by *Cicero*. *Parad. 6. 1. Si testamenta amicorum expectas, aut ne expectas quidem, at ipse supponis: hæc utrum abundantis, an egentis signa sunt?*

²⁴ *Provocat.* Locutio à singulari certamine translata. *Cic. fin. 2. 22. Cum Gallo apud Anienem depugnavi provocatus.*

²⁶ *Non posteriores feram.* Sub. *Partes.* Sensus est, Non ero secundo loco aut pretio. Translatio desumpta à personis comicis, in quibus aliæ primarum, aliæ secundarum, aliæ denique

Clemens, placidus; nulli lædere os, arridere omnibus: 10
 Sibi vixit: sibi sumtum fecit: omnes benedicunt, amant.
 Ego ille agrestis, sævus, tristis, parcus, truculentus, tenax,
 Dux uxorem: quam ibi miseriam vidi? nati filii,
 Alia cura: heia autem; dum studio illis ut quamplu-
 rimum [meam: 15
 Facerem; contrivi in quærendo vitam, atque ætatem
 Nunc exactâ ætate hoc fructi pro labore ab iis fero,
 Odium: ille alter sine labore patria potitur commoda:
 Illum amant, me fugitant: illi credunt consilia omnia:
 Illum diligunt: apud illum sunt ambo, ego desertus sum.
 Illum, ut vivat, optant; meam autem mortem ex-
 spectant scilicet. 20

Ita eos meo labore eductos maximo, hic fecit suos [dia.
 Paulo sumtu. miseriam omnem ego capio; hic potitur gau-
 Age, age, nunc jam experiamur porro contra, ecqui-
 25 illo ego possem [vocat.

Blande dicere, aut benignè facere, quando huc pro-
 Ego quoque à meis me amari & magni pendi postulo. 25
 Si id sit dando atque obsequendo, non posteriores feram.
 Deerit: id meà minime refert, qui sum natu maxumus.

ego sum desertus. Optant illum ut vivat; Autem expectant meam mortem scilicet. Ita hic fecit eos,
 eductos meo maximo labore, suos, paulo sumptu. Ego capio omnem miseriam, hic potitur gaudia.
 Age, age, nunc jam porro experiamur contra, ecquid ego possem dicere blande, aut facere benigne,
 quando frater provocat me huc. Ego quoque postulo me amari & magni pendi à meis. Si id sit
 dando atque obsequendo, non feram posteriores. Res deerit: id minime refert mea, qui sum natu
 maximus.

ANNOTATIONS.

denique posteriorum erant partium. *Wes-*
bovius.

27 Deerit: id mea minime refert. The
 Poet still shews *Demea* in his proper Char-
 acter, that of one who has a strong Attach-
 ment to his Wealth, and can't be easily re-
 conciled to Expence. Without this, the
 Change must have appeared overstrained and
 unnatural. *Demea*, tho' now fully convinced
 that Liberality was the only Way to gain the

Affection of his Children, yet can't help re-
 flecting upon the great Havock it will make
 of his Estate; however, he comforts him-
 self with the Thought, that there is enough
 for the short Remainder of his Days; and
 when he is gone, they may provide for them-
 selves. *Plautus* has much the same Thought,
Trin. II. 2. 38.

*Mibi quidem ætas acta est ferme: tua istius
 refert maxime.*

ACT V. SCENE III.

ARGUMENT.

Demea addresses Syrus in a Style of Flattery, and, contrary to his natural Temper, endeavours to be affable.

SYRUS, DEMEA.

Syrus. **D**'Ye hear, *Demea*, your Brother begs you won't go any where out of the Way.

Dem. Who's that? O, our *Syrus*, your Servant; how is it? How goes it?

Syr. Very well.

Dem. (Aside.) Excellent! I have now first brought out these three Expressions contrary to my Nature. *Our Syrus, How is it? How goes it?* (to *Syrus*) You shew yourself to be a very worthy Servant, and I'll gladly embrace an Opportunity of doing you a good Office.

Syr. I thank you.

Dem. I promise you indeed, *Syrus*, and you shall find it too, very soon.

ANNOTATIONS.

Demea here gives a Specimen of his new Conduct, and the Poet has contrived on purpose to give every Thing he says an Air of Impertinence and Ridicule, to shew that it is the hardest Thing in the World to change one's natural Disposition, or avoid running

from one Extreme into another. *Demea*, instead of complaisant, is a mean servile Flatterer; instead of generous, is extravagantly profuse. The Poet's Judgment in this cannot be enough admired.

³ *Jam nunc hæc tria primum addidi.*

These

ACT V. SCENE IV.

ARGUMENT.

Demea continues to affect Affability and Complaisance.

GETA, DEMEA.

Geta. **T**O *Sostrata* within.) I'm going to see for them, Mistress; that they may send for the Bride as soon as possible.—But here's *Demea*, your Servant.

Dem. O, what's your Name, pray?

Get. *Geta.*

Dem. *Geta*, I have concluded you this Day to be a Man of great Worth; for I look upon him as an undoubtedly good Servant, who has a real Concern for his Master, as I have found you to have, *Geta*; for which Reason, I'll gladly do something for thee, when Opportunity shall offer.—I'm endeavouring to be affable, and it succeeds pretty well.

Get.

ANNOTATIONS.

Demea soon after accosts *Hegio* in the same strain of Complaisance, and with the same ridiculous Affectation. Nothing can be more

impertinent than the Compliment he makes him, when he was a Stranger even to his very Name.

³ *Lubens*

A C T U S V. S C E N A I I I.

A R G U M E N T U M.

Demea Syro præter naturam adulatur, & contra ingenium suum blandus esse conatur.

SYRUS, DEMEA.

O R D O.

HEUS Demea, rogat frater, ne abeas longius.

DE. Quis homo? O Syre noster, salve: quid fit? quid agitur? [mum addidi]

SY. Rectè, DE. optumè est. jam nunc hæc tria pri-
Præter naturam, O noster, Quid fit? Quid agitur?
Særvom haud illiberalem præbes te, & tibi
Lubens bene faxim. SY. gratiam habeo. DE. atqui, Syre,
Hoc verum est, & ipsa re experiere propediem.

SY. **H**Eus De-
mea, fra-
ter rogat, ut ne abeas
longius. DE. Quis
homo? O noster Syre,
salve: quid fit? quid
agitur? SY. Rectè.
DE. Optime est. Nunc
jam primum addidi
hæc tria præter na-
turam, O noster, Quid

fit? Quid agitur? præbes te særvom haud illiberalem, & libens bene faxim tibi. SY. Habeo gratiam. DE. Atqui, Syre, hoc est verum, & experiere ipsa re propediem.

A N N O T A T I O N S.

These Words make the chief Beauty of this Scene, as they represent *Demea* reflecting with himself, and applauding his own Performance and Proficiency. Every one's Experience will teach him, that this is Nature

itself, because we are apt to feel the very same Motions in our own Minds, when we attempt to display any new Accomplishments, we never aimed at before.

A C T U S V. S C E N A I V.

A R G U M E N T U M.

Pergit Demea adulando comis videri.

GETA, DEMEA.

O R D O.

HERA, ego huc ad hos proviso, quàm mox virginem Accersant. sed eccum Demeam. Salvus fies.

DE. Oh, qui vocare? GE. Geta. DE. Geta, hominem Precii esse te hodie judicavi animo meo. [maxumi]

Nam is mihi profecto est servus spectatus satis,

Cur dominus curæ est, ita uti tibi sensi, Geta:

Et tibi ob eam rem, si quid usus venerit,

Lubens bene faxim. meditor esse affabilis,

Nam profecto is est servus satis spectatus mihi, cui dominus est curæ, ita uti sensi esse tibi, Geta: & si quid usus venerit, libens bene faxim tibi ob eam rem. Meditor esse affabilis,

GE. **H**era, e-
go Pro-
viso huc ad vos, ut
quàm mox accersant
virginem. Sed eccum
Demeam. Sis salvus.
DE. Oh, qui vocare?
GE. Geta. DE. Ge-
ta, judicavi te ho-
die animo meo esse ho-
minem maximi præti-
ii.

A N N O T A T I O N S.

⁸ Lubens bene faxim. It is artful in the Poet to represent *Demea* as a meer Rustick, and of a sudden affecting the fine Gentleman, to use the same Words over and over again? By this too he prepares us for the Part he is to act in the ensuing Scenes, at a loss how to express himself, and obliged

Get. You're extremely good, Sir, to think so.

Dem. I begin with the lowest, and strive to gain them by degrees.

ANNOTATIONS.

¹⁰ *Paulatim plebem.* The Poet here had dates, when they were suing for any Office or in his eye the Practice of ambitious Candi- Preferment in the State. They began with the

ACT V. SCENE V.

ARGUMENT.

Æschinus is provoked to see his Marriage retarded by the great Formality of Preparations. Demea addresses him in very smooth Language, and advises to pull down an old Wall, for the more conveniently transferring the Bride.

ÆSCHINUS, DEMEA, SYRUS, GETA.

Æschinus. I Protest they quite kill me with their Delays: In this Formality of Preparation they waste the whole Day.

Dem. *Æschinus*, how goes it?

Æsc. Hah! Was you here, Father?

Dem. Your Father indeed, both by Nature and Affection; who love you more than my very Eyes. But why don't you send for your Wife?

Æsc. I desire it: but wait for the Flutes, and the Chorus to sing the nuptial Song.

Dem. Pshaw! Will you take an old Man's Advice?

Æsc. What?

Dem. Let these things alone; the nuptial Song; the Crouds of Company; the Lights and Musick; and order this old Stone-wall in the Garden to be thrown down with all dispatch; convey the Bride this way; join the two Houses in one; and bring over the Mother too, and the whole Family.

Æsc. Excellent Advice, most charming Father!

Dem. *To himself.*) So, I'm now called charming. My Brother's House will be a Thoroughfare; whole Crouds will flock to it; Expence will increase, and largely too; what is it to me? I'm accounted a charming Man, and get into Favour.——Order *Babyl* to tell down

ANNOTATIONS.

In this Scene, *Æschinus* comes out, impatient at their tedious Delays in preparing for the Wedding. His Father addresses him smoothly, and, the more effectually to gain upon him, complies with all his Humours. This takes; *Æschinus* is pleased, admires the Expedient he proposes for the more conveniently transferring the Bride, and commends him as the best of Fathers. Hence we have a Lesson, how ungrateful Censure is to Youth; how agreeable Flattery and Indulgence; for by means of this last we may insensibly possess ourselves of their Passions, and wind them which way we will.

⁷ *Hymenæum.* Sub. *Carmen*: the nuptial Song; from *Hymen*, the Son of *Bacchus* and *Venus*, who first instituted Marriage, and hence came to be accounted the God of that Solemnity.

¹⁰ *Hanc in borte maceriam.* *Maceria*, properly

Et bene procedit. GE. bonus es, cum hæc existimas. *Et procedis bene. Gæ.
DE. Paulatim plebem primulum facio meam. 10 Et bonus, cum ex-
Primulum facio plebem paulatim meam. istimas bene. De.*

ANNOTATIONS.

the People, addressing them by their Names, III. 14. Paulatim permulcendo, tractandoque
and endeavouring to treat into their Favour, mansuefecerant plebem.
by Flattery and Complaisance, Liv. Lib.

ACTUS V. SCENA V.

ARGUMENTUM.

Indignatur Æschinus nimio apparatu differri nuptias: hunc De-
mea blande alloquitur; & maceriam dirui jubet, qua puerperam
traducat.

ÆSCHINUS, DEMEA, SYRUS, GETA.

ORDO.

Occidunt me, equidem: dum nimi' sanctas nuptias
Student facere, in apparando consumunt diem.

DE. Quid agitur. Æschine? Æ. ehem, pater-mi, tu hic

DE. Tuus hercle vero & animo, & naturâ pater, [eras?

Qui te amat plus quàm hosce oculos: sed cur non do-
mum [est, 5

Uxorem accerxis? Æs. cupio: verum hoc mihi mora
Tibicina, & hymenæum qui cantent. DE. eho.

Vin' tu huic seni auscultare? Æs. quid? DE. missa hæc
face,

Hymenæum, turbas, lampadas, tibicinas:

Atque hanc in horto maceriam jube dirui, 10

Quantum potest; hac transfer, unam fac domum:

Transduce & matrem & familiam omnem ad nos. Æs.

placet,

Pater lepidissime. DE. euge. jam lepidus vocor.

Fratri ades: sient perviæ: turbam domum

Adducet, sumtum admittet: multa: quid meâ? 15

Ego lepidus in eo gratiam. jube nunc jam

Dinumeret illi Babylo viginti minas.

*in horto dirui, quantum potest: transfer uxorem hac: fac domum unam: transduce &
matrem & omnem familiam ad nos. Æs. Pater lepidissime, consilium placet. DE. Euge, jam
vocat lepidus: ades sient perviæ fratri: adducet turpam domum, admittet sumptum, multa, quid
refert mea? ego lepidus in eo gratiam. Jube nunc jam ut Babylo dinumeret illi viginti minas.*

ANNOTATIONS.

properly a Wall about any Piece of Ground.

17. Dinumeret illi Babylo viginti minas.

These Words have greatly perplexed Com-
mentators, nor in truth can they be any other-
wise explained, than by Conjecture; for it
is neither easy to find to whom they are ad-
dressed, nor who Demea here means by Ba-

bylo. Some think Babylo here, refers to Mi-
cis, whom he styles a Babylonian on account
of his Riches and Luxury; but as this
carries in it the Appearance of a Reproach,
and would be repugnant to Demea's Design,
who wants rather to ingratiate himself, we
must reject it. Others explain illi Babylo,

down sixty Pounds immediately.—*Syrus*, why don't you go and do as I ordered you?

Syr. What?

Dem. Down with the Wall. You, *Geta*, go and bring them hither.

Get. May the Gods bleis you, *Demea*, for acting in so friendly a manner towards our Family.

Dem. I think they deserve it. (*To Æschinus.*) What say you to this Project?

Æsc. I like it prodigiously.

Dem. 'Tis much better than to bring the sick lying-in Woman along the Street.

Æsc. I never saw any thing better contrived, Father.

Dem. 'Tis my Way: but here comes *Micio*!

ANNOTATIONS.

illi impuro, profano, and refer it to *Sanio*. But *Demea* knew, by what he overheard from *Syrus*, in a former Scene, that that Money was already paid. Let us see then, whether we can't light upon some probable Conjecture. *Demea* had been before reflecting upon the Expence that the present Courtes must occasion. *Sumptum admitte; multa*: and then concludes, *quid mea?* He resolves then, instead of checking this Expence, to forward it, and turning to *Æschinus*, says, *Jube jam nunc dinumeret; &c.* Where we are to observe,

ACT V. SCENE VI.

ARGUMENT.

Micio is prevailed upon, after much Intreaty, to marry *Sostrata*, not without the Diversion of the Spectators. *Demea*, contrary to his Nature, studies to be complaisant.

MICIO, DEMEA, ÆSCHINUS.

Micio. DOES my Brother order it, say you? Where is he? *Demea*, is this your Order?

Dem. I did, indeed, order it, and in this and every thing else should be glad to unite, serve, oblige, and in a Word, to make this Family one with our own.

Æsc. Pray, Father, let it be so.

Mic. Nay, I'm not against it.

Dem. 'Tis, indeed, what we ought to do. First, here's your Son's Wife's Mother.

Mic. What then?

ANNOTATIONS.

Syrus, according to *Demea*'s Order, was really. The meeting of the two Brothers occasions quite a new Scene; for *Demea* carrying every thing to Excess, is not satisfied with bringing over the whole Family, and joining the two Houses in one; but will have *Micio* to marry the Bride's Mother. *Æschinus*

Syrus, cessas ire, ac facere? Sy. quid ergo? De. dirue. Tu, illas, abi, & traduce. Ge. Dii tibi, Demea, Benefaciant, cum te video nostræ familiæ Tam ex animo factum velle. De. dignos abitor. Quid tu ais? Æs. sic opinor. De. multo rectius est, Quam illam puerperam hunc duci huc per viam. Ægrotam. Æs. nihil enim vidi melius, mi pater. De. Sic soleo. sed eccum, Micio egreditur foras. Æs. Opinor sic. De. Est multo rectius, quam illam puerperam ægrotam nunc duci huc per viam. Æs. Equidem, mi pater, vidi nihil melius. De. Soleo. sic. Sed eccum, Micio egreditur foras.

ANNOTATIONS.

serve, that the greater Part of Manuscripts read *ille Babylus*. *Babylus*, I take to be the proper Name of the Banker, in whose Hands Micio's Money was lodged; and that the Words themselves are addressed to Æschinus. *Jube nunc jam, ut ille Babylus dinumeret tibi viginti Minas.* "Order that Banker of

"my Brother's *Babylus*, to let you have three-score Pounds." This Demea thought would be grateful to Æschinus at this time, as it would enable him to have every thing at the Wedding to his own liking. He then turns to Syrus to quicken him to his Part,

ACTUS V. SCENA VI.

ARGUMENTUM.

Micio suadetur, ut uxorem ducat Sostratam, ac vix tandem persuadetur, & non sine risu spectantium. Demea præter naturam facilis esse studet.

MICIO, DEMEA, ÆSCHINUS.

ORDO.

JUBET frater? ubi is est? tune jubes hoc, Demea? DE. Ego vero jubeo, & hac re & aliis omnibus Quam maxumè unam facere nos hanc familiam; Colere, adjuvare, adjungere. Æs. ita quæso, pater. MI. Haud aliter cenfeo. DE. imo hercle ita nobis decet. PRIMUM hujus uxoris est mater. MI. quid postea? Æs. Pater, sit ita quæso. MI. Haud cenfeo aliter. DE. Imo hercle ita decet nobis: primum est mater uxoris hujus. MI. Quid postea?

ANNOTATIONS.

too, joins in the Request, and with much difficulty, he is at last persuaded to consent. I don't know whether the Poet is not here liable to some Censure, as he exposes to ridicule a Character that has all along appeared extremely amiable. For Micio's Complaisance hitherto, when we consider the Reasons, which he himself alledges for it, and the Temper of the Youth, to whom it is shewn, will admit of some Excuse; but his Compliance at present carries a manifest Appearance of Simplicity and Folly.

here begins his Proposal; but at a Distance, insomuch that Micio might understand his Meaning, before he came to explain himself directly. This is the constant Practice of Orators, where what they have to Propose, is of such a Nature, that the first Mention of it might shock. An Instance of this we have in Virgil, where Iris persuades the Trojan Matrons to set fire to their Ships: the Advice itself is the very last thing she mentions after having premised a great number of Arguments. *Æsch. S. Ver. 666.*

Dem. A modest, good kind of Woman.

Mic. So they say.

Dem. Well in Years too.

Mic. I know it.

Dem. Long past Child-bearing, quite solitary, and has nobody to regard her.

Mic. What does he mean?

Dem. You ought to marry her;—and you, *Æschinus*, should endeavour to persuade him to it.

Mic. I marry her?

Dem. You.

Mic. I?

Dem. You, I say.

Mic. Ridiculous!

Dem. To *Æschinus*.) If you have any Spirit in you, he'll do it.

Æsc. Father!

Mic. What, Fool, do you mind what he says?

Dem. 'Tis in vain to refuse; it can't be otherwise.

Mic. You're mad, sure.

Æsc. Do, Father, let me prevail with you.

Mic. 'Tis all Folly and Extravagance; away.

Dem. Come, pray oblige your Son.

Mic. Are you in your Senses? Shall I at threescore and five now first marry? And a decrepit old Woman too? Is that your Counsel?

Æsc. Do: I have promised it.

Mic. Promised too! Pray, Boy, promise for yourself.

Dem. Come, what if he should ask a still greater Favour?

Mic. As if this was not the greatest.

Dem. Comply.

Æsc. Father, pray don't refuse.

Dem. Do, promise.

Mic. Will you not have done?

Æsc. Not till I have prevailed.

Mic. This is downright Force.

Dem. Come, *Micio*, oblige us for once.

Mic. Tho' this appears to me foolish, absurd, ridiculous, and repugnant to my Way of Life; yet, if you are so much set upon it, let it be.

Æsc. 'Tis mighty good in you: with Reason, I love you, Father.

Dem. Well, what shall I say now? this succeeds to my Wish. What more remains to be done?—(*Aloud.*) *Hegio* is their nearest Relation, our Kinsman too, and poor; we ought, by all means, to do something for him.

Mic.

ANNOTATIONS.

Quin agite & mecum infauistas exurite prop-
pes.

Da veniam. The Expression is some-

what remarkable in the Sense in which it is used here, for oblige, do a Kindness to. *Praestare beneficium, con. cdi quod petatur.*

Agro

DE. Proba & modesta. MI. ita aiunt. DE. natu gran-
dior.

MI. Scio. DE. parere jam diu hæc per annos non po-
Nec, qui eam respiciat, quisquam est: sola est. MI.

DE. Hanc te æquum est ducere, & te operam, ut
fiat, dare.

MI. Me ducere autem? DE. te. MI. me? DE. te,
inquam. MI. ineptis. DE. si tu sis homo,

Hic faciat. Æs. mi pater. MI. quid? tu autem huic,
asine, auscultas? DE. nihil agis.

Fieri aliter non potest. MI. deliras. Æs. sine te exo-
rem, mi pater.

MI. Infans? aufer. DE. age, da veniam filio. MI.
fati? sanus es?

Ego novus maritus anno demum quinto & sexagesimo
Fiam, atque animum decrepitam ducam? idne estis
auctores mihi?

Æs. Fac: promisi ego illis. MI. promisti autem? de
te largior, puer.

DE. Age, quid, si quid te majus oret? MI. quasi non
hoc sit maximum.

DE. Da veniam. Æs. ne gravere. DE. fac, promitte.
MI. non omittitis?

Æs. Non, nisi te exorem. MI. vis est hæc quidem.
DE. age prolixè, Micio.

MI. Etsi hoc mihi prævum, ineptum, absurdum, atque
alienum à vitâ meâ

Videtur; si vos tantopere istuc vultis, fiat. Æs. bene
facis:

Merito te amo. DE. verum quid ego dicam? hoc con-
fit quod volo.

Quid nunc quod restat? Hegio his est cognatus prox-
imus,

Affinis nobis, pauper: bene nos aliquid facere illi
decet.

Non omittitis? Æs. Non, nisi exorem te. MI. Hæc quidem est vis.
Micio. MI. Etsi hoc videtur mihi prævum, ineptum, absurdum; atque alienum à meâ vitâ; si
vos vultis istuc tantopere, fiat. Æs. Facis bene: merito amo te. DE. Verum quid ego dicam?
hoc quod volo confit. Quid est quod restat nunc? Hegio est proximus cognatus his, affinis nobis,
pauper: decet nos facere aliquid bene illi.

DE. Proba & mo-
desta. MI. Aiunt
ita. DE. Grandior
natu. MI. Scio.
DE. Jam diu hæc
non potest parere per
annos: nec est quis-
quam, qui respiciat
eam: est sola. MI.

Quam rem hæc a-
git? DE. Est æ-
quum te ducere hanc,
& te dare operam ut
fiat. MI. Me qu-
tem ducere? DE.
Te. MI. Me? DE.
Te, inquam. MI.

Ineptis. DE. Si tu
sis homo, hic faciat.
Æs. Mi pater. MI.
Quid? tu autem, a-
sine, auscultas huic?

DE. Agis nihil: non
potest fieri aliter. MI.
Deliras? Æs. Sine
ut exores te, mi pa-
ter. MI. Infans?
aufer. DE. Age,
da veniam filio. MI.

An es satis sanus?
ego demum fam no-
vus maritus anno
sexagesimo & quinto,
atque ducam an-
nim decrepitam? Etsi hæc
auctores mihi ad id?

Æs. Fac: ego pro-
misi illis. MI. Pro-
missi autem? lar-
gior de te, puer.
DE. Age, quid si
oret te quid majus?

MI. Quasi hoc non
sit maximum. DE.
Da veniam. Æs.
Ne gravere. DE.

Fac, promitte. MI.

DE. Age, prolixè,
Micio.

MI. Etsi hoc videtur mihi prævum, ineptum, absurdum; atque alienum à meâ vitâ; si
vos vultis istuc tantopere, fiat.

Æs. Facis bene: merito amo te.

DE. Verum quid ego dicam?

hoc quod volo confit. Quid est quod restat nunc?

Hegio est proximus cognatus his, affinis nobis,

pauper: decet nos facere aliquid bene illi.

ANNOTATIONS.

²⁰ Age prolixè. H. e. Benigne, liberaliter.
Cic. Fam. 7. 5. Neque mehercule minus ei
prolixè de tua voluntate promisi, quam eram
solitus d. mea polliceri.

²² Si vos tantopere istuc vultis, fiat. I
have already observed, that the Poet's Com-

duct here is justly liable to Censure: the only
Consideration that can be urged in his De-
fence is, that he meant to shew the Inconve-
nienicies arising from a Good-nature too ex-
tensive; as that it is apt sometimes to betray
us into very ridiculous Actions, and such as

Mic. Do! What?

Dem. There's a little Farm near the Town, which you lett out, let us give it to him to live upon.

Mic. A little one, do you say?

Dem. Were it a great one, he ought to have it. He is instead of a Father to the young Bride, he is a worthy Man, and our Relation, nor can you bestow it better: besides, Brother, I now adopt the Saying, which you not long ago so happily applied, *'Tis the common Vice of us all, to grow covetous as we grow old.* We ought to avoid this Reproach; 'tis a true Saying, and worthy to be observed.

Mic. What's all this? He shall have it, if my Son desires it.

Æsc. Dear Father.

Dem. Now are you my Brother in Soul as well as Body.

Mic. I'm glad on't.

Dem. I foil him at his own Weapons.

ANNOTATIONS.

we may have occasion to repent of afterwards. But I think *Micio* has all along been represented so agreeable, and possessed of so much Judgment, good Sense, and Knowledge of

ACT V. SCENE VII.

ARGUMENT.

At Demea's Request, Syrus and his Wife are both made free, and the two young Gentlemen have all their Desires granted: Demea too acquaints Micio with the Reason of the sudden Change in his Temper.

SYRUS, DEMEA, MICIO, ÆSCHINUS.

Syrus. 'TIS done as you ordered, *Demea*.

Dem. A brave Man!—Why, truly, in my Opinion, *Syrus* ought to have his Freedom to-day.

Mic. He, his Freedom? for what?

Dem. For many things.

Syr. O our *Demea*, you're a good Man: I have taken care of these your two Sons from their Cradles; taught them, instructed them, and given them all the good Advice in my power.

ANNOTATIONS.

This Scene gives us the Conclusion of the Play, and sends the Spectators away happy and contented, because all the several Persons concerned in it, obtain the full Completion of their Wishes. We have already seen *Æschinus* and *Pamphila* made happy; *Sofrata* and *Hegio* provided for, so that our only remaining Anxiety is for *Cleopho*, that he obtain his Wishes; and that the faithful honest *Syrus* be rewarded. The profuse lavish Turn that had seized *Demea*, happily accomplishes this for us. *Syrus* had obey'd his Orders, and levelled the Wall. He returns to tell him so, and hence he takes the Hint to propose making him free. It is done, and to compleat his Happiness, his Wife *Phrygia* too has her Freedom given her. *Micio* wondering at this strange Change of Temper in his Brother, enquires the Reason of it; *Demea* satisfies him in a grave Speech, and the

Mr. Quid facere? DE. agelli est hîc sub urbe paululum, quod locitas foras:

Huic demus, quî fruatur. Mr. paululum id autem?

DE. si multum est, tamen

Faciendum est: pro patre huic est, bonus est, noster est; recte datur.

Postremo, non meum illud verbum facio, quod tu, Micio, [omnium est, 30

Bene & sapienter dixti dudum: vitium commune

Quodd nimium ad rem in senectâ attenti sumus. hanc maculam nos decet

Effugere. dictum est verè, & ipsâ re fieri oportet.

Mr. Quid istic? dabitur quidem, quando hic volt.

Æs. mi pater.

DE. Nunc tu mihi es germanus pariter corpore & animo. Mr. gaudeo.

DE. Suo sibi gladio hunc jugulo.

35

portet fieri ipsa re. Mr. Quid istic? quidem dabitur, quando hic volt. Æs. Mi pater. DE. Nunc tu es germanus mihi pariter corpore & animo. Mr. Gaudeo. DE. Jugulo hunc suo gladio sibi.

ANNOTATIONS.

of the World, that this last Piece of Extravagance must shock Probability, and offend the Delicacy of the Spectator.

ACTUS V. SCENA VII.

ARGUMENTUM.

Hortatu Demeæ Syrus cum uxore libertate donatur, & filiis ambobus optata conceduntur: Causam etiam Micioni refert Demea, cur tam repentè mores mutaverit.

SYRUS, DEMEA, MICIO, ÆSCHINUS.

ORDO.

FACTUM est, quod jûsti, Demea.

DE. Frugi homo es. ego edepol hodie, meâ quidem sententiâ,

Judico, Syrum fieri, esse æquom, liberum. Mr. istunc liberum?

Quodnam ob factum? DE. multa. SY. ô noster Demea, edepol vir bonu' es:

Ego istos vobis usque à pueris curavi ambos sedulò; 5

Dociui, monui, bene præcepi semper, quæ potui, omnia.

DE. Ob multa. SY. O noster Demea, edepol es vir bonus: ego sedulo curavi istos ambos vobis usque à pueris: docui, monui, semper bene præcepi omnia, quæ potui.

SY. Quid, jussisti

est factum,

Demea. DE. Es homo fragi: equidem

ego mea quidem sententiâ judico esse æquom,

Syrum fieri hodie liberum. Mr.

Istunc esse liberum?

ob quodnam factum?

DE. Ob multa. SY.

O noster Demea, edepol es vir bonus: ego sedulo curavi istos ambos vobis usque à pueris: docui, monui, semper bene præcepi omnia, quæ potui.

ANNOTATIONS.

the same time informs him of the Part he intended to act for the time to come. But Æschinus, tho' he submits, yet still anxious for his Brother, takes occasion to mention him. The Answer is favourable, and promises Indulgence. Thus all ends happily.

Dem. The thing's apparent: besides, to cater, to provide a Girl with secrecy, and prepare a Repast in the Morning for them, are no ordinary Accomplishments.

Syr. O the delightful Man!

Dem. Nay, he too assisted in buying this Musick-Wench; 'twas he that managed the whole Affair: we ought to reward him, it will be an encouragement to others: besides *Æschinus* too desires it.

Mic. Do you desire it?

Æsc. I do.

Mic. Nay, if you desire it; *Syrus* come hither, be free.

Syr. 'Tis generously done: I return my Thanks to you all; and to you in particular, *Demea*.

Dem. I rejoice at it.

Æsc. And I too.

Syr. I believe it. I wish this my Joy were compleat, and that I might see my Wife *Phrygia* free too.

Dem. An excellent Woman, truly!

Syr. And the first that suckled my young Master's Son, your Grand-Son to-day.

Dem. Seriously, and indeed? Nay then, if she verily was the first that suckled him, without all Dispute she ought to be made free.

Mic. What, for that?

Dem. For that: in fine, you shall have the Price of her Freedom from me.

Syr. May the Gods ever grant you all your Desires, *Demea*!

Mic. *Syrus*, this has been a happy Day to you.

Dem. If moreover, Brother, you'll do your Duty, and let him have some small matter before-hand to begin with; he'll soon repay it.

Mic. Not this:

Æsc. He's an industrious honest Fellow.

Syr. I'll return it, indeed; let me have it but.

Æsc. Do, Father.

Mic. I'll consider of it.

Dem. He'll do it.

Syr. O excellent Man!

Æsc. O delightful Father!

Mic. What means all this, Brother? Whence this sudden Change

ANNOTATIONS.

⁸ *Apparare de die convivium.* The main Emphasis here lies upon *de die*, which signifies in the Morning, before Noon or Mid-day. This, as I have before observed, was accounted Debauchery among the Ancients. The whole Strain of *Demea's* Speech here is ironical, tho' it passes very well among those to whom it is address'd.

²⁴ *Istoc villius.* This, in the Representation, was accompanied with some particular

Gesture, expressive of *Micio's* Intention, as that he held in his Hand, or pointed at something of small Value.

²⁷ *Quod probulum?* This Passage is taken from a Comedy of *Cæcilius*:

— *Mea rastaria,*
Quod probulum, quæ voluptas, quæ te-
laſtat largitas?

Only that, in the one, we have *probulum*, which signifies *Wine, Caprice, Extravagance* and

DE. Res apparet. & quidem porro hæc; opsonare, cum fide

Scortum adducere, apparare de die convivium:

Non mediocris hominis hæc sunt officia. SY. ô lepidum caput!

DE. Postremo, hodie in psalteria istac emundâ hic adjutor fuit,

Hic curavit: prodesse æquom est: alii meliores erunt.

Denique hic vult fieri. MI. vin' tu hoc fieri? Æs. cupio. MI. siquidem

Tu vis; Syre eno, accede huc ad me, liber esto. SY. bene facis.

Omnibu' gratiam habeo, & seorsum tibi præterea, Demea.

DE. Gaudeo. Æs. & ego. SY. credo. utinam hoc perpetuum fiat gaudium,

Phrygiam ut uxorem meam unâ mecum videam liberam.

DE. Optumam quidem mulierem. SY. & quidem tuo nepoti, hujus filio

Hodie primam mammam dedit hæc. DE. hercle vero serio,

Siquidem primam dedit, haud dubium quin emitti æ-

MI. Ob eam rem? DE. ob eam. postremo, à me argentum, quanti est, sumito.

SY. Dii tibi, Demea, omnes semper omnia optata offerant.

MI. Syre, processisti hodie pulchrè. DE. siquidem porro,

Tu tuum officium facies, atque huic aliquid paululum præ manu

Dederis, unde utatur: reddet tibi citò. MI. istoc vilius.

Æs. Frugi homo est. SY. reddam hercle: da modò.

Æs. age, pater. MI. post consulam.

DE. Faciet. SY. ô vir optime. Æs. ô pater mi festivissime.

MI. Quid istuc? quæ res tam repentè mores mutavit

DE. Ob eam: postremo sumito argentum, quanti est, à me. SY. Dii omnes, Demea, semper offerant omnia optata tibi. MI. Syre, processisti pulchre hodie.

DE. Siquidem, Micio, tu porro facies tuum officium, atque dederis paululum aliquid huic, unde utatur, reddet tibi citò. MI. Vilis istoc. Æs. Est frugi homo. SY. Hercle reddam: da modo. Æs. Age, pater. MI. Consulam post.

DE. Faciet. SY. O vir optime. Æs. O mi pater festivissime. MI. Quid istuc?

Quæ res tam repente mutavit tuos mores?

DE. Res apparet:

& quidem porro hæc;

opsonare, adducere

scortum cum fide, ap-

parare convivium de

die: hæc, inquam,

sunt officia hominis

non mediocris. SY.

O lepidum caput!

DE. Postremo hic

fuit adjutor in emen-

dac istac psalteria bo-

diè, hic curavit: est

æquom prodesse: alii

erunt meliores. Deni-

que hic vult id fieri.

MI. Visne tu hæc fe-

ri? Æs. Cupio.

MI. Si tu quidem

vis; Syre, eno, ac-

cede huc ad me, esto

liber. SY. Facis be-

ne: habeo gratiam

omnibus, & præte-

rea seorsum tibi, De-

mea. DE. Gaudeo.

Æs. Et ego. SY.

Credo: utinam hæc

gaudium fiat perpe-

tuum, ut videam

Phrygiam uxorem

meam liberam una

meum. DE. Opti-

mam mulierem qui-

dem. SY. Et quidem

hæc dedit primam

mammam hodie tuo

nepoti, filio hujus.

DE. Hercle vero se-

rio, si quidem hæc

dedit primam mam-

mam ei, haud du-

bium est, quin fiet

æquum eam emitti.

MI. Ob eam rem?

ANNOTATIONS.

and in the other, *prelucium*, *Profusion*. This, it is not unlikely, may have also been the original Reading in *Terence*, as by that the Sense will be better, and more agreeable to the Poet's Design. Besides, *prolubium* is seldom used, but when the Discourse regards Women. Thus *Accius*, in his *Andromeda*: *Mulibre ingenium, prolubium, occasio.*

And *Laberius*: *Prolubium meretricis.* Da-

Ibid. *Quæ istac subita est largitas.* Criticks distinguish betwixt *largitas* and *largitio*; *Largitio*, they tell you, is used in speaking of particular Acts of Profusion or Liberality. *Largitas* denotes a Byass, Inclination, or Propensity. This Distinction answers very well

in your Temper? What Profusion? What an hasty Fit of Prodigality?

Dem. I'll tell you. In order to make you sensible, that your passing for an easy agreeable Man, is not from your real Life, or founded on Equity and good Sense: but from your overlooking Things, from your Indulgence, and giving them whatever they want. Now, *Æschinus*, if I am, therefore, odious to you, because I don't wholly humour you in every thing, right or wrong; I'll concern myself with you no farther; squander, buy, do whatever you have a mind to. But if you had rather that I check and restrain you in Pursuits, which, by reason of your Youth, you are not aware of the Consequences of, where Passion misleads you, or prompts you too far; and as Occasion offers direct you: behold me ready to do you that Piece of Service.

Æsc. Father, we submit to you entirely: you best know what is fit and proper. But how will you do with my Brother?

Dem. I consent that he may have his Girl, provided his Follies end there.

Æsc. That's well.—(To the Spectators.) Your Applause.

ANNOTATIONS.

here. *Micio* is astonished at so many Acts of Profusion in *Demea*, and therefore regards them not as Instances of Good-nature, but as proceeding from a suddenly contracted Bent or Byals to Liberality.

32. *Nunc adeo, si ubi eam rem.* Here *Demea* returns to his proper Character, and unriddles to his Brother the Mystery of his sudden Change of Manners; that he only meant to satisfy him, that his blind Complaisance and Indulgence for his Children, was the sole Cause of the Affection they had for him, and that it was an easy Matter to gain it, where one could reconcile himself to the Means. The opposite Characters of these two Brothers, and the Inconveniencies they bring upon themselves, clearly point out to Parents the middle Course they ought to hold in the

training up of their Children, between excessive Rigour on the one Side, and an overstrained Indulgence on the other. This is the Part which *Demea* at last assumes, indulging *Ctesipho* in his Musick Wench, provided he keeps within Bounds, and don't launch into new Extravagancies. Those purer Notions of Morality which Christianity inspires, will not allow of this Complaisance; but among the ancient *Greeks* and *Romans*, it was not accounted criminal.

40. *Istuc recte.* These Words are generally given to *Æschinus*, tho' *Donatus*, in his Remarks, ascribes them to *Micio*. The Manner too, in which he explains them, is very ingenious, as if he meant this in a way of Reproach to *Demea*, for adopting an Indulgence he had so often condemned. "Et

"*Micio*

Quod probibium? quæ istæc subita est largitas? DE.
dicam tibi.

Ut id ostenderem, quodd te isti faciliam & festivum putant,
Id non fieri ex verâ vitâ, neque adeo ex æquo & bono,
Sed ex assentando, indulgendo, & largiendo, Micio. 31
Nunc adeo, si ob eam rem vobis mea vita invisa est,

Æschine;

Quia non justa, injusta, prorsus omnia omnino obsequor;
Missa facio, effundite, emite, facite quod vobis lubet.

Sed si id vultis potius, quæ vos propter adolescentiam 35
Minu' videtis, magis impensè cupitis, consulitis parùm,
Hæc reprehendere & corrigere me, & obsecundare in
loco;

Ecce me, qui id faciam vobis. Æs. tibi, pater, per
mittimus:

Plus scis, quid factò opus est. sed de fratre quid fiet?

DE. Sino,

Habeat: in istac finem faciat. Æs. instuc rectè. Plaudite. 39

C A L L I O P I U S R E C E N S U I.

scientiam minus videtis, cupitis magis impensè, & consulitis parum, & obsecundare in loco; ecce me
qui faciam id vobis. Æs. Pater, permittimus nos tibi: scis plus quid opus est factò: sed quid fiet
de fratre? DE. Sino ut habeat istam psaltriam: faciat finem in istac. Æs. Istuc est recte:
Plaudite.

A N N O T A T I O N S.

“ Micio non discessit de proposito suo, qui ut
“ peccasse alias ostenderet fratrem ob nimi-
“ am asperitatem, cum exceptione quadam
“ laudans verba ejus istuc recte dixit. Qua-
“ si diceret, non & cætera. Et simul repo-
“ suit ei, qui supra dixerat, ut id ostenderem,
“ quod te isti facilem, & festivum putant, id
“ non fieri ex vera vita, neque adeo ex æquo
“ & bono.” But it is more natural to think

that as Æschinus put the Question to his
Father, and received a favourable Answer,
he makes this Reply, expressing that he was
fully satisfied at the Indulgence granted his
Brother. Besides, it is not likely, that the
Poet, at the Conclusion of the Play, would
admit Ironies or Reproaches: it is more for
his Purpose to shew them all happy, con-
tented, and in Good-humour.

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P U B L I I
T E R E N T I I
P H O R M I O.

T E R E N C E's
P H O R M I O.

T E R E N C E's P H O R M I O.

The TITLE.

THIS PLAY WAS EXHIBITED AT THE ROMAN GAMES, WHEN L. POSTUMIUS ALBINUS, AND L. CORNELIUS MERULA WERE CURULE ÆDILES. IT WAS ACTED BY THE COMPANIES OF L. AMBIVIUSTURPIO, AND L. ATTILIUS PRÆNESTINUS. FLACCUS THE FREEDMAN OF CLAUDIUS COMPOSED THE MUSICK, WHICH WAS PERFORMED ON UNEQUAL FLUTES. IT IS TAKEN WHOLLY FROM A GREEK COMEDY OF APOLLODORUS, CALLED EPIDICAZOMENOS. IT WAS FOUR TIMES ACTED UNDER THE CONSULSHIP OF C. FANNIUS, AND M. VALERIUS.

A N N O T A T I O N S.

* *Ludi Romanis.* We are told by *Dona-* well, for it was held in the Month of *tus*, in his Preface to this Play, that it was *September*, whereas that of *Cybele* was in acted at the *Megaleſian* Games. But *Dona-* April. These *Ludi Romani* were very ancient *tus* muſt certainly be miſtaken, for this Play Games, inſtituted at the firſt building of the was not brought upon the Stage till after the *Circus* by *Tarquinius Priſcus*. Hence, in a *Eunuch*, and in the ſame Year. It could ſtrict Senſe, *Ludi Ciriſienſes* are often uſed to not, therefore, be acted at the Feaſt of *Cy-* ſignify the ſame Solemnity. They were de- *bele*, becauſe, on that occaſion, the *Eunuch* ſigned to the Honour of the three great Dei- was repreſented. We muſt, therefore, refer ties, *Jupiter*, *Juno*, and *Minerva*. The old *Faſti* make them to be kept nine Days and that of the *Romans* answers extremely together, from the Day before the Nones, to the

P. T E R E N T I I P O H O R M I O.

TITULUS seu DIDASCALIA.

ORDO.

ACTA LUDIS ROMANIS, L. POSTUMIO ALBINO, L. CORNELIO MERULA ÆDIL. CUR. EGERE L. AMBIVIVS TURPIO, L. ATTILIUS PRÆNESTINUS. MODOS FECIT FLACCUS CLAUDII, TIBIIS IMPARIBUS. TOTA GRÆCA APOLLODORU EPIDICAZOMENOS. FACTA IV, C. FANNIO, M. VALERIO COSS.

Græca Apollodori, dicta ² *Epidicazomenos.* ³ *Facta erat IV, C. Fannio, & M. Valerio Consulibus.*

Hæc Comædia fuit acta ¹ *Ludis Romanis, L. Postumio Albino, L. Cornelio Merula Ædilibus Curulibus. L. Ambivivus Turpio, L. Attilius Prænestinus egere. Flaccus Libertus Claudii fecit modos, tibiis imparibus. Est tota Comædia*

ANNOTATIONS.

the Day before the Ides of September.

² *Epidicazomenos.* For the right understanding of this, see the Notes upon the Prologue. The Word is *Greek*, and respects the Subject of the Play.

³ *Facta IV.* *Donatus* explains this *edita quarto loco*; that it was acted the Fourth of *Terence's* Pieces. But there is great Reason to doubt whether this be a just Account of the Matter: for supposing it to be true, that the *Andrian* was the first of *Terence's* Plays that was brought upon the Stage, yet it would be an Error to maintain that the *Pbormio* was his fourth Piece. The Title says

expressly, that it was acted at the *Roman Games*. It is, therefore, his fifth Play, in as much as the *Eunuch* was exhibited the same Year during the Feast of *Cybele*, which was before that of the *Romans*. *Facta quarto*, therefore signifies here, that this Comedy was acted four Times the first Year, and this doubtless to mark the Merit of the Piece, which was the chief Intent of those who composed these Titles. It was acted, we are told, when *C. Fannius Strabo*, and *M. Valerius Messala* were Consuls, the same Year in which the *Eunuch* was exhibited.

The ARGUMENT to the PHORMIO from MURETUS.

CHREMES and Demipho were Brothers, both Athenians. Chremes had married at Athens, one Naufistrata, a Woman with a large Fortune, and by her had a Son named Phædria. Naufistrata, besides her other Wealth, had rich Possessions in Lemnos. Thither Chremes went yearly, to let them out, and gather in the Rents. While he stays there, chancing to fall in love with a poor Woman, he takes her also to Wife, and has a Daughter by her, whom he calls Phany; and, to prevent the Story from taking air, he changes his Name, and at Lemnos passes under that of Stilpho. The Revenues of his Athenian Wife's Possessions in Lemnos, furnish'd enough to support his other Wife there, and her Daughter; and at his Return home, he excused himself under different Pretences; ill Health, the Lowness of Markets, or such like. Demipho too had a Son named Antipho. When therefore Phany had now arrived at her fifteenth Year, the Brothers agree between themselves; Chremes, to bring his Lemnian Wife and Phany privately to Athens; and Demipho to marry his Son Antipho to Phany. For this purpose, Chremes goes to Lemnos; and it happened at the same time, that Demipho was under a Necessity of undertaking a Journey to Cilicia. At their Departure, they leave the Care of their Sons to Geta, one of Demipho's Servants. No sooner are the old Men gone, than Phædria falls in love with a Musick-girl: but there was this unlucky Circumstance in it, that he had nothing wherewith to purchase her from the Cock-bawd to whom she belonged. Meantime, the Lemnian Wife urged by Poverty, and no longer able to wait for the Arrival of her Husband, who probably had been away from her beyond his ordinary time; embarks in a Ship, and sails for Athens, together with her Daughter, and the Nurse. There they enquire after Stilpho, but in vain; no one of that Name was to be found at Athens. This Misfortune affected the Mother so deeply, that she died soon after; and Antipho chancing to see Phany, who with the Nurse was paying the last Offices to the deceas'd, falls desperately in love with her. He comes next Day to the Nurse, begging that she will resign her to him, but is rejected, unless he will consent to marry her. He would gladly do any thing, but dreads his absent Father; till at last, Phormio, a Parasite, gives him the following Counsel. There was a Law, among the Athenians, in favour of Orphans, obliging those who were next akin to them, either to marry them, or give them a Portion: I, says the Parasite, will pretend to have been this young Woman's Father's Friend, that therefore I undertake her Cause, bring an Action against you as her nearest Relation, and insist that you marry her according to the Terms of the Law. You, on the contrary, must manage so as to give me an easy Victory, and have yourself cast. By this means, you will obtain what you so much desire; and, when your Father returns, have a good Excuse ready. Every thing is conducted as the Parasite had advised. The Marriage is concluded, and soon after the old Men arrive, both on

the

M. Ant. Mureti ARGUMENTUM.

CHREMES, & **Demipho**, fratres *Athenienses* erant. *Chremes* *Athenis* uxorem divitem, ac bene donatam duxerat *Nausistratam*: & ex ea suscepit filium *Phædriam*. Habebat *Nausistrata*, præter cæteras opes, opima prædia in *Lemno*. Eo igitur *Chremes* quotannis, ad ea locanda, capiendosque fructus, commeabat. Dum illic resilet, pauperculæ cujusdam mulieris amore correptus, eam quoque ducit uxorem, & ex ea suscipit filiam *Phanium*; ac ne res emanaret, commutato nomine, *Stilphonem* se *Lemni* vocari jubet. Detrahebat autem è fructibus prædiorum uxoris *Atheniensis*, quantum satis esset ad illam alteram unum cum filia nutriendam. Deinde *Athenas* reversus, ut calamitatem, aut viliitatem, aut tale aliquid causabatur. Erat *Demipho*ni filius *Antipho*. Quum igitur *Phanium* quindecim jam haberet annes, conveniunt inter se *Chremes* & *Demipho*, ut *Chremes* quidem & *Lemniam* uxorem, & *Phanium* *Athenas* clanculum adduceret; *Demipho* vero *Phanium* filio suo uxorem daret. Ejus rei causa proficiscitur in *Lemnum* *Chremes*. Eodem tempore accidit, ut *Demipho*ni quoque iter esset in *Ciliciam*. Abeuntes ambo, *Getæ* (is *Demipho*nis servus erat) filios committunt suos: profectis senibus, *Phædria* se statim *citharistræ* cujusdam amore implicat. Sed hoc erat incommodi, quod, qui à lenone emeret, quod daret, nihil habebat. Interea uxor è *Lemno*, quæ propter pauperitatem, viri diutius forte, quam solebat mirantis, adventum expectare non posset, consensa navi, *Athenas* una cum filia, & nutrice ipsius venit: quærunt *Stilphonem* frustra. *Athenis*, qui quenquam eo nomine nōset, reperiebatur nemo. Ibi mater (tanta eam ægritudo ceperat) moritur. Ei funus una cum nutrice procurantem *Phanium* quum adspexisset *Antipho*, subito amore illius exarsit. Venit ad nutricem postridie, ut ejus sibi copiam faceret, obsecrans: illa se, nisi puellam uxorem duceret, facturam negat. Illi, quum & quidvis facere cuperet, & patrem absentem vereretur, *Parasitus* *Phormio* hoc consilium dedit. Lex erat *Athenis*, ut orbas puellas, qui eis genere proximi essent, ducere, aut, si id nollent, dotem eis dare cogerentur. Ego, inquit *parasitus*, simulabo, me patri virginis amicum fuisse, ideoque causam illius suscipere: vocabo te in judicium, tanquam illius cognatum, tecumque lege agam, ut eam ducas. Tu ita te defendes, ut mihi facilem victoriam præbeas: ita condenabere. Sic fiet, ut & tu potiaris tua, & patre reverso, paratam excusationem habeas. Ita fiunt omnia, ut *parasitus* suaserat. Confectis jam nuptiis, eodem die ambo redeunt senes: turbati uterque: ille,

the same Day; and are extreamly disconcerted by the News, the one, that his Son had married a Wife without a Fortune, the other, lest by losing this Opportunity of marrying his Daughter, the whole Story of his Amour might come to be divulged. At the same Time, the Cock-bawd, who had the Disposal of the Musick Girl, whom Phædria was in love with, threatens that he will sell her to another, unless they immediately pay him ninety Pounds for her. To obtain this, Geta frames the following Device: He pretends to the old Men, that he had conferred with Phormio, and brought him to consent to take Antipho's Wife home to himself, provided he has with her a Portion of ninety Pounds. Demipho immediately gets the Money of Chremes, and tells it down to Phormio, who gives it to Phædria, and Phædria to the Cock-bawd for his Mistress. These Things are no sooner over, but Phany comes to be known. This proves matter of great Joy to the old Men, that a Marriage, which they had before concerted between themselves, should by chance be concluded in their Absence, and without their knowing any thing of it. But still they were disturbed, that they had parted with the ninety Pounds. At first, they endeavour to recover it by gentle Methods; but, finding these ineffectual, proceed to Threats and Violence. Mean-time, Phormio, who had now learnt the whole Story of Chremes's two Wives, goes and discovers all to Nausistrata. She, upon this, complains heavily of her Husband, but at length is pacified, and agrees to be determined by her Son's Judgment.

ille, quod filius indotatam uxorem, se absente, duxisset. Hic, quod vereretur, ne, erepta sibi hac collocandæ filiae occasione, tota res fierat palam. Eo ipso die, leno, citharistræ, quam Phædria amabat, dominus, nisi sibi pro ea triginta minæ darentur, venditurum se eam, minitabatur. Ad eas conficiendas hanc fallaciam Geta confingit: ait senibus, se cum Phormione collocutum: Phormionem vero, si sibi dotis triginta minæ darentur, paratum eam uxorem accipere, quam duxisset Antipho. Eam pecuniam Demipho à Chremete sumptam numerat Phormioni: is eam Phædria, Phædria lenoni pro amica iradit. Quum hæc jam confecta essent, agnoscitur Phanium. Ibi vero senes gaudere, quod, quas nuptias ipsi facere moliebantur, ea ipsis absentibus, atque inscientibus, factæ essent. Sed dolebant, sibi periisse triginta minas. Eas dum à Phormione, primo blanditis, postea etiam per vim eripere conantur; Phormio, qui jam de duabus Chremetis uxoribus, deque tota re intellexerat, inclamat Nausistratam, eique aperit omnia. Illa, quum aliquamdiu de viro conquesta esset, tandem placatur, filiique ipsius iudicio omnia se permissuram pollicetur.

PERSONS of the PLAY.

The Speaker of the PROLOGUE.

ANTIPHO, a young Gentleman, the Son of *Demipho*.

CHREMES, an old Man, *Demipho's* Brother.

CRATINUS,

CRITO,

HEGIO,

} Counsellors.

DAVUS, Servant to some unknown Master.

DEMIPHO, an old Man, Brother to *Chremes*.

DORIO, a Cock-bawd.

GETA, *Demipho's* Servant.

NAUSISTRATA, an *Athenian* Matron, and Wife to *Chremes*.

PHÆDRIA, a young Gentleman, the Son of *Chremes*.

PHORMIO, a Parasite.

SOPHRONA, Nurse to *Phany*.

MUTES.

DORCY, a Waiting-Maid.

PHANY, a young Lady, the Daughter of *Chremes*.

SCENE, ATHENS.

DRAMATIS PERSONÆ.

PROLOGUS.

ANTIPHO, *adolescens, filius Demiphonis.*

CHREMES, *senex, frater Demiphonis.*

CRATINUS,

CRITO,

HEGIO,

DAVUS, *servus incerti heri.*

DEMIPHO, *senex, frater Chremetis.*

DORIO, *leno.*

GETA, *servus Demiphonis.*

NAUSISTRATA *matrona, uxor Chremetis.*

PHÆDRIA, *adolescens, filius Chremetis.*

PHORMIO, *Parasitus.*

SOPHRONA, *nutrix Phanii.*

} *Advocati.*

PERSONÆ MUTÆ.

DORCIUM, *ancilla.*

PHANIUM, *adolefcentula, filia Chremetis.*

SCENA est ATHENIS.

The PROLOGUE.

THE old Bard finding it impossible to make our Poet abandon his Studies, and embrace a Life of Idleness, endeavours by Invectives to deter him from Writing. For he pretends that in all his former Plays, the Characters are too simple, and the Style not sufficiently raised; because, forsooth, he never described a frantick Youth, who fancied he saw a Hind closely pursued by the Hounds, bemoaning her Fate, and imploring his Aid. But were he sensible that his Play, when it was first represented, owed its Success more to the Address of the Actor, than any Merit in the Piece itself; he would not, perhaps, be so rash in giving Offence. Now, if any one among you should say or think, that had not the old Bard first attacked our Poet, he would not have known how to write a Prologue, having no one to abuse, let this serve for an Answer: That the Prize of Honour is propoted in common to all who apply to the Poetick Art. He aimed at driving our Poet from his Studies into Indigence and Want, who again means this only as an Answer, not an Invective. Had he opposed him in gentle Terms, he had met with a gentle Reply. He has only repaid in kind the Injury, which he first offered. But henceforth I shall take no farther Notice of him, since he ceases not daily to expose himself. Attend now what it is I request of you. I present you to-day a new Play, which the *Greeks* call *Epidicazomenos*, but

ANNOTATIONS.

* *Petus Poeta. Luscus Lanuvinus*, the same mentioned in former Prologues. We see from this, that all his Attempts were the Effect of Jealousy. He was afraid that *Terence* would eclipse him, and obscure the Fame he had enjoyed so long, and, therefore, endeavoured to crush him in his first Essays; but not succeeding, he takes all possible ways to detract from his Merit, and decry his Writings.

5 *Tenui esse oratione, & scriptura levi*. The Distinction between *oratio* and *scriptura* ought not to pass unregarded. *Eugraphius* interprets the Passage: *Soliditatem in verbis nullam, nullam in rebus*; which Explication seems also to be adopted by *Madam Dacier*, who refers *oratio* to the Characters, and *scriptura* to the Style. To this last he objects, that it was low and creeping, *levis*; in like manner as *Horace* says of some of the Verses of *Ennius*, that they were *gravitate minores*, void of Weight, Force, and Solidity. In this we may observe how injudicious the old Critick was in his Censures, thus to exclaim against what was the chief Ornament and Beauty of Comedy, a Style simple, unaffected, and void of Pomp.

6 *Quia nusquam infanum scripsit adulescen-*

tulum. This Verse serves to illustrate the foregoing, and confirms the Explication we have given of it; for here the Poet gives us a Specimen of his Rival's Genius and Taste. He was fond of bringing upon the Stage frantick Youths, acting up to all the Excesses of Folly and Distraction, Characters extravagant, unnatural, and overstrained: hence the Language and Style must be of a piece, impetuous, turbulent, full of Rant, full of Affectation. No wonder, therefore, if he could not relish the Compositions of our Poet, whose Characters are drawn from Nature, and Still Life, and the Language suitably artless and simple.

10 *Actoris opera stetitisse*. This *Terence* adds in Complaisance to his Audience, that he might not seem to charge them with want of Judgment in approving a Piece so wretched as that he had been just censuring. He ascribes its Success neither to the Merit of the Piece, nor want of Judgment in the Spectators, but to the Address of the Actors. Just Action is of irresistible force, and helps out many a lame Performance. Our own Times are a Proof of it. How many Plays are well received upon the Stage, and afterwards, when published, scarce ever read?

11 *Minus*

PROLOGUS.

O R D O.

POSTQUAM poeta vetus poetam non potest

Retrahère à studio, & transfere hominem in otium ;

Maledictis deterrere, ne scribat, parat :

Qui ita dictitat, quas antehac fecit fabulas,

Tenui esse oratione. & scripturâ levi,

Quia nusquam insanum scripsit adolescentulum

Cervam videre fugere, & sectari canes,

Et eam plorare, orare ut subveniat sibi.

Quod si intellexeret, cùm stetit olim nova,

Actoris operâ magis stetisse, quàm suâ :

Minu' multo audacter, quàm nunc lædit, læderet.

Nunc si quis est, qui hoc dicat, aut sic cogitet,

Vetu' si poeta non laceffisset prior,

Nullum invenire prologum potuisset novus

Quem diceret, nisi haberet, cui malediceret :

Is sibi responsum hoc habeat ; in medio omnibus

Palmam esse positam, qui artem tractant musicam.

Ille ad famam hunc ab studio studuit reicere :

Hic respondere voluit, non laceffere.

Benedictis si certasset, audisset bene

Quod ab illo allatum est, sibi id esse relatum putet.

De illo jam finem faciam dicundi mihi,

Peccandi cùm ipse de se finem non facit.

Nunc quid velim, animum attendite. apporto novam

Epidicazomenon quam vocant comœdiam

quam, quem diceret, nisi haberet, cui malediceret : is habeat hoc responsum sibi ; palmam esse positam in medio omnibus, qui tractant artem musicam. Ille studuit rejicere hunc ab studio ad famam : hic voluit respondere, non laceffere. Si certasset benedictis, audisset bene : putet id esse relatum sibi, quod est allatum ab illo. Jam faciam finem mihi dicendi de illo, cum ipse non facit finem peccandi de se. Nunc animum attendite, quid velim. Apporto novam comœdiam, quam Græci vocant Epidicazomenon.

ANNOTATIONS.

¹¹ Minu' multo audacter, &c. In most Editions of Terence, the following Verse comes after this :

Et magis placerent quas fecisset fabulas.

The Cambridge Edition, however, has rejected it, and indeed I am astonished that it was suffered in this Prologue so long ; for besides that it is manifestly taken from the Prologue to the *Andrian*, it makes here no Sense as all, or a very ridiculous one.

¹⁶ *In medio omnibus palmam esse positam.* This does not seem a direct Answer to what Terence is reproached with, yet is sufficient to stop the Mouths of his Adversaries, as it signifies that his attacking his Rival was Compulsion and Self-defence. He has, in a former Prologue, shewn in what manner he

would have acquitted himself, had he not been reduced to the Necessity of answering the malicious Insinuations of the old Bard.

Prol. Andr. 5.

Nam in prologis scribundis operam abutitur,

Non qui argumentum narret, sed qui malevoli

Veteris poetæ maledictis respondeat.

²³ *Peccandi cum ipse de se finem non facit.* De se is here either for ultro, or de sua parte, quod ad se attinet. *Wielingius* explains it ; *Non faciam finem, cum ipse finem non facit.*

²⁵ *Epidicazomenon.* This Word is originally *Greek*, and implies one who demands Justice of another. This was *Piermio* the Parasite.

but the *Latins*, *Phormio*; because he who acts the chief Part is *Phormio*, a Parasite, by whom the Plot is mostly conducted. If you are disposed to encourage the Poet, attend with Silence, and an impartial Ear, that we mayn't meet with the like Disaster as once before, when our Company was by a Tumult driven from their Place, which the Merit of the Actors, seconded by your Candour and Goodness, has since restored to us.

A N N O T A T I O N S.

Parasite. Hence, in the Original, the Play | Latin intitled *Phormio*, after his own proper
was call'd *Epidicazomenos*, from *Phormio's* Name.

suus *Antipho* to marry *Phany*, and in the | 32 *Noster Grex motus loco est*. It is generally

Græci, Latini Phormionem nominant;
 Quia primas partes qui aget, is erit Phormio
 Parasitus, per quem res geretur maxumè.
 Voluntas vestra si ad poetam accesserit,
 Date operam, adeste æquo animo per silentium;
 Ne simili utamur fortunâ, atque usi sumus,
 Cùm per tumultum noster grex motus loco est:
 Quem actoris virtus nobis restituit locum,
 Bonitasque vestra adiutans, atque æquanimitas.

usi sumus, cum noster grex est motus loco per tumultum: quam locum virtus actoris, bonitasque vestra, atque æquanimitas adiutans, restituit nobis.

Latini nominant Phormionem; quia is, qui aget primas partes, erit Phormio parasitus, per quem res maxime geretur. Si vestra voluntas accesserit ad poetam, date operam, adeste æquo animo per silentium; ne utamur simili fortuna, atque

30

ANNOTATIONS.

rally supposed that Terence means here, the *Hicryra*, which was not acted quite through till after several Attempts and Repulses, as

will be taken notice of on the Prologue to that Play.

TERENCE's PHORMIO.

ACT I. SCENE I.

ARGUMENT,

Davus, coming out, tells us that he brings with him an old Debt due to Geta. He is introduced on purpose to give Geta an Opportunity in Conversation with him to explain the Subject of the Play.

DAVUS.

MY very good Friend and Countryman *Geta* came to me yesterday. There was a trifle of Money of his in my hands, the Balance of an old Account, which he wanted me to make up; I have done so, and now bring it with me: for I hear that his Master's Son is married, and suppose this is scraped together as a Present for the Bride. How unjust is Custom; that they who have but little, are always adding to the Abundance of the Rich! All that this poor Wretch has been able to save by little and little out of his small Allowance, denying himself almost every Indulgence, must go at once to her, who never thinks of the Pains with which it was got. Besides, *Geta* must provide another Gift, when his Mistress shall be brought to

ANNOTATIONS.

Terence proceeds here, in the same manner as in his former Plays: introduces *Davus*, and soon after *Geta*, to let us into the Plot, and prepare us for what is to follow. *Geta* had requested of *Davus*, to let him have a trifle of Money he owed him, which *Davus* here brings; and as he had heard that *Geta's* young Master was lately married, he naturally enough conjectures, that it was intended as a present for the Bride. This leads him into several beautiful Reflections upon the Inequality of the Lot of Man, till by the Appearance of *Geta* he is interrupted.

Popularis. This Word does not always signify one born in the same Country or City: often it imports no more than that he lived in the same District, and had his Name written in the same Roll or List. Hence it sometimes stands for an intimate Friend, or familiar Acquaintance, because those of the same Division or Tribe were generally well known to one another.

² *Erat ei de ratinacula.* *Terence* here speaks of a small Sum, and therefore purposely uses Diminutives, *pauillulum* and *ratinacula*; this conveys the Idea the more strongly, and makes way for the Reflection that follows, of the great Hardship that Servants should be deprived of the little they have with so much pains saved. The Sense is, *Debebam ei nonnihil ex ratione antiqua.*

⁹ *Quod ille unciatim vix de demensio suo.* This Passage is beautiful beyond Expression, and requires to be particularly explained. Servants, says *Donatus*, received four Measures of Bread-Corn every Month, and this monthly Allowance was call'd *Demensum*, perhaps from *mensis* the Term of Payment, or rather from *demetiri*, because it was measured out to them four *Medii* or Bushels. Hence the Word came to be used for Servants Wages of every kind. *Unciatim per uncias*, by Ounces. It was impossible to choose a happier Term, as it refers to Wages paid

P. T E R E N T I I P H O R M I O.

A C T U S I. S C E N A I.

A R G U M E N T U M.

Davus exiens dicit adferre se, quam debet Getae, pecuniam, & hæc persona extra argumentum inducitur, cui rem gestam narraturus est Getae.

D A V U S.

AMICUS summus meus & popularis Geta
Heri ad me venit : erat ei de ratiuncula
Jampridem apud me reliquum pauxillum
Nummorum : id ut conficerem. confeci : affero.
Nam herilem filium ejus duxisse audio
Uxorem : ei, credo, munus hoc conraditur.
Quam inique comparatum est, ii, qui minus habent,
Ut semper aliquid addant divitioribus.
Quod ille unciatim vix de demenso suo,
Suum defraudans genium, comparat miser,
Id illa universum abripiet, haud existumans
Quanto labore partum. porro autem Geta
Ferietur alio munere, ubi hera pepererit :

tribus. Quod ille miser vix comparat unciatim de suo demenso, defraudans suum genium, illa abripiet id universum, haud existumans quanto labore sit partum. Porro autem Geta ferietur alio munere, ubi hera pepererit :

A N N O T A T I O N S.

in Corn. Observe, therefore, the Force of the whole Sentence. He saves it, *de demenso suo*, from his monthly Pittance of Corn unciatim by Ounces, and even that with great difficulty, *vix*. The following Verse still heightens the Description, as it denotes the Pains and Anxiety it cost him to scrape it together. *Miser comparat, defraudans suum genium*. Not a Word, but what is strong, significant, and expressive, and tends to heighten still the Description as you go on, making the whole a regular Climax. This Image of Poverty and Distress, that saves a trifle with so much Labour, is finely contrasted in the next Line, where it is quite swallowed up, and disappears at once, without making any sensible Addition to the Person who receives it, or leaving any Impression of the Pains it cost to acquire it. *Id illa universum abripiet, haud existumans quanto labore sit partum*. Observe

O R D O.

GETA dicus summus amicus & popularis venit heri ad me : erat jampridem pauxillum nummorum reliquum apud me de ratiuncula : confeci : affero. Nam audio herilem filium ejus duxisse uxorem : credo, hoc minus conraditur ei. Quam inique est comparatum, ii, qui minus habent, semper addant aliquid divitioribus.

the Opposition. *Quod ille conradit, illa abripiet* : *Quod illi miser vix comparat unciatim de suo demenso : illa abripiet id universum, haud existumans quanto labore sit partum*.

¹³ *Ferietur alio munere*. Will be struck for another Present ; a Phrase peculiar to common Conversation, and very expressive. Ex consuetudine ferietur (says Donatus) nam & plagam, danturum & sumptum, sanguinem nostrum dicimus. In truth, *ferire* is often used, where any thing is like to happen to us, that it is supposed will be uneasy and vexatious. As in Horace, Book II. Sat. I. where Trebatius threatens him, with Coldness and Indifference from his powerful Friends

O puer, ut sis
Frigore te feriat.
Utas, metus, & majorum ne quis amicus
Frigore te feriat.

to Bed, and, moreover, another upon the Anniversary of the Boy's Nativity, when he shall be initiated. All this the Mother carries off, tho' the Child serves for the Pretence. But isn't that Geta there?

ANNOTATIONS.

¹⁵ *Ubi initiabunt.* This refers to the Custom of Initiation among the Ancients, of which there were several kinds, nor is it easy to fix upon any one particular here with

Certainty. We read in *Varro*, that Children were initiated *edulæ*, & *poticæ*, & *cubæ*, i. e. *divis edendi*, & *potandi*, & *cubandi*, *ubiprimum à lacte*, & *curis*, *ad solidiores cibos*.

ACT I. SCENE II.

ARGUMENT.

Geta tells Davus of both the old Mens going from home, soon after which Antipho, Demipho's Son, falls in love with a young Girl, whom, by the Persuasion and Artifice of a Parasite, he is induced to marry.

GETA, DAVUS.

Geta. **T**O them within.) If a red-haired Man should enquire for me—
Dav. Here he is, say no more.

Get. O, *Davus*! I was just coming out to meet you.

Dav. Take it here, 'tis good Coin, and the exact Sum I owe you.

Get. I love you, and thank you for not forgetting me.

Dav. Especially as Times now are: the World is come to that pass, that a Man must be extremely thankful, if he receives but his own. But why so grave?

Get. Who I? You little know the Terror and Danger I am in.

Dav. What is it, pray?

Get. You shall know, if you'll promise to be secret.

Dav. Away, Simpleton: are you afraid to trust him with Words, whom you have found faithful in your Money? What Advantage can I propose by betraying you?

Get. Be attentive then.

Dav. I promise you I will.

Get. Do you know *Chremes*, our old Master's elder Brother?

Dav. Know him! perfectly well.

Get. What! And his Son *Phædria* too?

Dav. As well as I know you.

Get. It happened that both the old Men were obliged to take a Journey at the same time, *Chremes* to *Lemnos*, and our good Man to *Cili-*

ANNOTATIONS.

Davus is interrupted by the Appearance of *Geta*, who is here seen coming out to look for him, and leaving Instructions at home, if perhaps he should enquire for him after he was gone. When they meet, they fall into Conversation, in which the whole Mystery of the Play is laid open: the Danger that threatened *Geta*, by the precipitate Behaviour of his Master's Son; the Anxiety the young Gentleman himself lay under, lest, at his Father's Return, his *Phany* might be ravished from him; and the Distress *Phædria* was in, that he could not come at the Possession of his Musick-Girl. All these

Porro autem alio, ubi erit puero natalis dies, 15 *porro autem alio, ubi natalis dies erit, puero, ubi initiabuntur com: mater auferet*
 Ubi initiabuntur: omne hoc mater auferet:
 Puer causa erit mittundi. Sed videon' Getam?
hec omne: puer erit causa mittundi. Sed videon' Getam?

ANNOTATIONS.

Et de Julos transibant. But Madam Dacier rejects this, because it was a Custom purely Roman, whereas the present Piece is translated from the Greek. She supposes it is to be understood of their being initiated in the grand Mysteries of Ceres, which was commonly done while they were yet very young.

ACTUS I. SCENA II.

ARGUMENTUM.

Geta narrat, quo sunt profecti senes Demipho & Chremes; qua occasione cepit amare Demiphonis filius Antipho: & quomodo captus amore virginis, eam opera parasiti uxorem duxerit.

GETA, DAVUS.

SI quis me quæret rufus—DA. præsto est, define. GE. ORDO.
 oh, GE. S I quis ho-
 At ego obviam conabar tibi, Dave. DA. accipe, hem: mo rufus
 Lectum est, conveniet munus, quantum debui. quæret me.---DA.
 GE. Amo te, & non neglexisse habeo gratiam. Præsto est, define.
 DA. Præsertim ut nunc sunt mores; adeo res redit: GE. Ob, at ego
 Si quis quid reddit, magna habenda est gratia. conabar ire obviam tibi, Dave. DA.
 Sed quid tu es tristis? GE. egone? nescis quo in metu & 5 Hem, accipe. Argenti-
 Quanto in periculo simus. DA. quid istuc est? GE. scies, um est lectum, munus, conveniet, habes quantum debui. GE. Amo te, & habeo gratiam non neglexisse aut.
 Modò ut tacere possis. DA. abi sis, insciens: 10 DA. Præsertim ut mores sunt nunc, res redit, adeo: si quis reddit, quid, magna gratia est habenda ei. Sed ob quid tu es tristis? GE. Egone? nescis in quo metu, & in quanto periculo simus. DA.
 Cujus tu fidem in pecuniâ perspexeris, 16 Quid est istuc? GE. Scies, modo ut possis
 Verere ei verba credere? ubi quid mihi lucri est
 Te fallere? GE. ergo ausculta. DA. hanc operam tibi dico.

GE. Senis nostri, Dave, fratrem majorem Chremem Nostin'? DA. quidni? GE. quid? ejus gnatum Phædrum?

DA. Tanquam te. GE. evenit, senibus ambobus simul, Iter illi in Lemnum ut esset, nostro in Ciliciam

tacere. DA. Abi sis, insciens: verere credere verba ei, cujus fidem tu perspexeris in pecuniâ? Ubi est quid lucri mihi fallere te? GE. Ausculta ergo. DA. Dico hanc operam tibi. GE. Nostine, Dave, Chremem, majorem fratrem nostri senis? DA. Quidni? GE. Quid? Nostine Phædrum gnatum ejus? DA. Tanquam novi te. GE. Evenit, ut esset iter ambobus senibus simul, illi in Lemnum, nostro in Ciliciam.

ANNOTATIONS.

are strongly represented; the Passions of the Audience gradually moved, and the Way prepared for the Appearance of the other Characters, and the Parts they are to act. non adulterium, sed justu ponderis & pretii.
 7. Sed quid tu es tristis? By this we are let to understand, that Geta had from the Beginning appeared thoughtful and perplexed, as if his Attention was taken up with some-thing

cia, to an old Acquaintance there, who wheedled him over by Letters, promising him Mountains of Gold, and what not.

Dav. To him, who had so much, and more than he could use.

Get. Hold your tongue: 'tis his way.

Dav. O! I ought certainly to have been a King.

Get. When the old Gentlemen set out, they left me as Tutor to their Sons.

Dav. O *Geta*! you had a hard Task to enter upon.

Get. That I know well from Experience. I'm satisfied my good Genius abandoned me that day in anger. At first, I began to oppose them: what need of Words? while I study to be faithful to the old Men, my Shoulders smarted.

Dav. I thought as much, for 'tis Madness to kick against the Pricks.

Get. I then began to do as they would have me, and humour them in every thing.

Dav. You knew how to make your Market.

Get. Our Youth run into no Mischiefs at first: but *Phædria* immediately found out a Musick-girl, whom he became desperately fond of. She was in the hands of a sordid covetous Wretch of a Cock-bawd, nor had they any thing to give, their Fathers had taken care of that. All he could do, therefore, was to feed his Eyes with her, dangle after her, lead her to School, and back again. We, who had nothing to employ us, were commonly with *Phædria*. Right over-against the Musick-School, where this Girl learnt, was a Barber's Shop: here we generally waited her coming out, to attend her home. One day, as we sat there, a young Man came in with Tears in his Eyes: we wondered what could be the matter, and asked him the reason. Never, said he, did Poverty seem to me so grievous and heavy a Burden, as it doth now. I have just seen an unfortunate young Creature of this Neighbourhood lamenting her dead Mother. She sat over-against the Body, nor was any Friend, Acquaintance, or Re-

lation

ANNOTATIONS.

thing of moment. *Donatus* goes so far as to observe, that this may be even gathered from his Conversation: for that *si quis me quarit: at ego, obviam conabar tibi, Dave*: and, *amote, & non neglexisse habeo gratiam*: are Expressions that evidently carry in them an Indication of Anxiety and Concern in the Mind of him who speaks. Whatever may be in this, I am apt to think that *Geta's* Concern appeared more from the Air and Cast of his Countenance, than any thing in the Expressions he uses.

¹⁸ *Modo non montes auri pollicens: Modo non heres fex laudem non, feruus propemodum.* As if he had said; promising almost Mountains of Gold.

²⁰ *Ob, regem me esse oportuit.* Rex is often

used for a rich Man, or a Man of Power, as if *Davus* had said; I ought by all means to have been rich: agreeable to the usual Vanity of People in low Life, who think that Wealth is for the most part thrown away upon those that possess it, and that did it belong to them, they would know better how to use it. We are therefore to compleat the Sentence ourselves: I ought certainly to have been a King, or a great Man: I should have known how to use Riches, how to be liberal; and how to bound my Desires when I had enough, nor undertaken a long and hazardous Voyage to increase a Stock that was already overgrown.

²² *Relinqui me Deo irato meo.* The Ancients had a Persuasion, that each Man had

Ad hospitem antiquom is senem per epistolas
 Pellexit, modò non montes auri pollicens.
 DA. Cui tanta erat res, & supererat? GE. desinas:
 Sic est ingenium. DA. oh, regem me esse oportuit. 20
 GE. Abeuntes ambo hic tum senes me filiis
 Relinquunt quasi magistrum. DA. ô Geta, provinciam
 Cepisti duram. GE. mihi usus venit, hoc scio.
 Memini relinqui me Deo irato meo.
 Cœpi advorsari primò: quid verbis opu' f? 25
 Seni fidelis dum sum, scapulas perdidi.
 DA. Venere in mentem mihi istæ: namque inscitia est,
 Advorsum stimulum calces. GE. cœpi his omnia
 Facere, obsequi quæ vellent. DA. scisti uti foro.
 GE. Noster mali nil quidquam primò. hic Phædria 30
 Continuo quandam nactus est puellulam:
 Citharistram: hanc amare cœpit perditè.
 Ea serviebat lenoni impurissimo:
 Neque, quod daretur, quidquam: id curarant patres.
 Restabat aliud nihil, nisi oculos pascere, 35
 Sectari, in ludum ducere, & reducere.
 Nos otiosi operam dabamus Phædriæ.
 In quo hæc discebat ludo, exadvorsum illico
 Tonstrina erat quædam: hic solebamus fere
 Plerumque eam opperiri, dum inde iret domum. 40
 Interea dum sedemus illic, intervenit
 Adolescens quidam lacrumans: nos mirarier
 Rogamus, quid sit. nunquam æquè, inquit, ac modò
 Paupertas mihi onus visum est & miserum, & grave.
 Modò quandam vidi virginem hic vicinæ 45
 Miseram, suam matrem lamentari mortuam.
 Ea sita erat exadvorsum: neque illi benevolens,
 curaverant id. Nihil aliud restabat, nisi pascere oculos, sectari eam, ducere in ludum, & reducere. Nos otiosi dabamus operam Phædriæ. Illico exadvorsum ludo, in quo hæc discebat, erat quædam tonstrina. Hic plerumque fere solebamus opperiri eam, dum iret inde domum. Interea dum sedemus illic, quidam adolescens intervenit lacrumans: nos cœpimus mirari: rogamus quid sit. Inquit, Paupertas nunquam est visum mihi onus & miserum & grave, æquè ac modo. Modò vidi quandam virginem vicinæ hic, lamentari suam matrem mortuam. Ea erat sita exadvorsum: neque benevolens quicquam.

A N N O T A T I O N S.

a Genius or guardian Deity, who constantly attended him: and that when he fell into any Misfortune, or was guilty of any Crime, it was because his good Genius had abandoned him.

29 Scisti uti foro. A Metaphor taken from Traffick, in which Merchants suit themselves to the Times, and fix a Price upon their Commodities according to the Course of the Market.

36 In ludum ducere. To lead her to School.

In Greece were Schools appropriated to Singing, Musick, and Dancing. There is something satirical in this Representation; Phædria, a Youth qualified to attend the Lessons of Philosophers, is here seen dangling after a young Girl to School.

39 Tonstrina erat quædam. Barbers Shops in Athens and Rome were Places of publick Resort for Conversation, much of the Nature of our Coffee-houses.

tion present, to assist at the Funeral, excepting one poor old Woman. I pitied her from my Soul. The Girl herself too a compleat Beauty. To be short, we were all moved at the Story. Then says *Antipho*, What d'ye think? Shall we go and see her? Go by all means, says another: pray lead us to her. We go, come to the Place, and see the Girl. She was beautiful beyond Expression; and, as an incontestible Proof of it, appeared so, though destitute of every Advantage to recommend her. Her Hair loose; her Feet bare; her Dress mean; her Countenance disfigured with Grief; and her Eyes drowned in Tears: so that had she not possessed a native Stock of Charms, these Circumstances must have quite extinguished her Beauty. The other Spark, that was enamoured of the Musick-girl, only said, She's well enough: but our Youth——

Dav. I guess it already: was smitten.

Get. But can you imagine how deeply? observe the Consequence. Next Day he goes to the old Woman, and begs that he may have the Girl: She refuses; nor was it just in him, she told him, to require it: that she was a Citizen of *Athens*, virtuous, and well descended: if he meant to marry her, that he might lawfully do; but otherwise it was in vain to hope. My young Master was quite at a loss what to do: he had a strong Inclination to marry her, but dreaded his absent Father.

Dav. Would not his Father, if he was returned, give his Consent?

Get. He consent to his marrying a Girl of obscure Birth, and no Fortune! he'd never do it.

Dav. What's come of it then?

Get. What's come of it? There is one *Phormio*, a Parasite, a strange confident Fellow, who, Perdition blast him——

Dav. What has he done?

Get. Gave this Counsel I am now about to tell you. There is a Law which ordains, that Orphan Girls shall marry those who are nearest to them in Blood, and contrarywise the same Law obliges their nearest Relations to marry them. I'll say you are related to her, and pretending to be her Father's Friend, commence a Suit against you. We'll bring it before the Judges: as to who was her Father, who her Mother, or how she is related to you; all that I'll feign, so as may best serve our Purpose. When you disprove none of these Articles, I shall gain the Cause. Your Father will come home; he'll have a pull with me: what care I? the Girl will be ours.

Dav. A droll Piece of Assurance!

ANNOTATIONS.

77 *Tibi scribam dicam.* Dica: assio, lis, qu. In jus te vocabo. *Plaut. Aul. 4. 10.*

30. *Non quidem berese te ad prætorem rapiam, & tibi scribam dicam.*

31 *Quod erit mihi bonum atque commodum.* Commentators are not agreed how these Words ought to be explained. Some take them in connexion with the former Part of

the Sentence, *conferam, quid erit mihi bonum atque commodum.* I'll frame the whole Story so as may best answer my Purpose. Others detach them altogether, as if *Phormio* were representing the Issue of their Project, viz. The Advantage arising from this Proposal is, that when you disprove none of the Articles, I shall gain my Suit.

Neque notus, neque cognatus, extra unam aniculam,
Quisquam aderat, qui adjutaret funus. miseritum est.

Virgo ipsa facie egregia. quid verbis opu' est?

Commorat omnes nos. ibi continuo Antipho,
Vultisne eam visere? alius, Censeo,
Eamus, duc nos sodes. Imus, venimus,
Videmus. virgo pulchra: & quo magi' diceret,
Nihil aderat adjumenti ad pulchritudinem.

Capillus passus, nudus pes, ipsa horrida:
Lacrumæ, vestitus turpis, ut, ni vis boni
In ipsa inesset formâ, hæc formam exstinguerent.

Ille, qui illam amabat fidicinam, tantummodo,
Satis scita, inquit: noster verò—DA. jam scio;
Amare cœpit. GE. scin' quam? quò evadat, vide.

Postridie ad animum rectâ pergit: obsecrat,
Ut sibi ejus faciat copiam: illa enim se negat:

Neque eum æquom ait facere: illam civem esse At-

ticam,
Bonam, bonis prognatam: si uxorem velit,
Lege id licere facere: sin aliter, negat.

Noster, quid ageret, nescire. & illam ducere
Cupiebat, & metuebat absentem patrem.

DA. Non, si redisset, ei pater veniam daret?

GE. Ille indotatam virginem atque ignobilem
Daret illi? nunquam faceret. DA. quid sit denique?

GE. Quid fiat? est parasitus quidam Phormio,
Homo confidens: qui, illum Dii omnes perduint—

DA. Quid is fecit? GE. hoc consilium, quod dicam,
dedit.

Lex est, ut orbæ, qui sint genere proximi,
Iis nubant: & illos ducere eadem hæc lex jubet.

Ego te cognatum dicam, & tibi scribam dicam:

Paternum amicum me adsimulabo virginis:

Ad judices veniemus. qui fuerit pater,

Quæ mater, qui cognata tibi sit, omnia hæc

Constringam: quod erit mihi bonum atque commodum.

Cum tu horum nihil refelles, vincam scilicet.

Pater aderit: mihi paratæ lites: quid meâ?

Ille quidem nostra erit. DA. joculari audaciam!

ei, si redisset? GE. Ille daret illi virginem indotatam atque ignobilem? nunguam faceret. DA.

Quid sit denique? GE. Quid fiat? Est quidam Phormio parasitus, homo confidens, qui, Dii

omnes perduint illum. DA. Quid is fecit? GE. Dedit hoc consilium, quod dicam. Est lex, ut

orbæ nubant iis, qui sunt proximi genere, & hæc eadem lex jubet illos ducere eas. Ego, inquit

Phormio, dicam te esse cognatum ejus, & scribam dicam tibi; adsimulabo me esse paternum a-

micum virginis: veniemus ad judices. Qui fuerit pater, quæ mater, qui cognata tibi, constringam omnia hæc: quod erit bonum atque commodum mihi. Cum tu refelles nihil horum, scilicet:

vincam. Pater aderit: lites erunt paratæ mihi: quid refert meâ? Ille quidem erit nostra.

DA. Joculari audaciam dicit. GE. Ille quidem erit nostra.

neque notus, neque cognatus, qui adjutaret funus, aderat illi, extra unam aniculam. Miseritum est.

Virgo ipsa egregia facie: quid opus est verbis? commoverat nos omnes. Ibi Antipho continuo ait,

Vultisne ut eam visere eam? Alius respondit: Censeo, eamus, duc nos sodes.

Imus, venimus, videmus. Virgo erat pulchra, & quo diceret magis, nihil adjumenti aderat ad pulchritudinem.

Capillus passus, pes nudus, ipsa horrida: lacrumæ: cadebant, vestitus turpis, ut, ni vis boni inesset formâ, hæc formam exstinguerent.

Ille, qui amabat illam fidicinam, tantummodo inquit. Est satis scita: veronoster—DA. Scio jam: cœpit amare.

GE. Scisne quam? vide, quò evadat. Postridie pergit rectâ ad animum: obsecrat, ut faciat copiam ejus sibi, illa enim se negat se facturam, neque a-

esse æquom eum facere id: ait illam esse civem Atticam, bonam prognatam bonis: si velit eam uxorem, licere facere id legē: sin aliter, negat.

Noster, nescire quid ageret. & cupiebat ducere illam, & metuebat absentem patrem. DA. An non pater daret veniam?

GE. Non, si redisset, ei pater veniam daret? GE. Ille indotatam virginem atque ignobilem daret illi? nunquam faceret.

DA. quid sit denique? GE. Quid fiat? est parasitus quidam Phormio, Homo confidens: qui, illum Dii omnes perduint—

DA. Quid is fecit? GE. hoc consilium, quod dicam, dedit.

Lex est, ut orbæ, qui sint genere proximi, Iis nubant: & illos ducere eadem hæc lex jubet.

Ego te cognatum dicam, & tibi scribam dicam: Paternum amicum me adsimulabo virginis:

Ad judices veniemus. qui fuerit pater, Quæ mater, qui cognata tibi sit, omnia hæc

Constringam: quod erit mihi bonum atque commodum. Cum tu horum nihil refelles, vincam scilicet.

Pater aderit: mihi paratæ lites: quid meâ? Ille quidem nostra erit. DA. joculari audaciam!

ei, si redisset? GE. Ille daret illi virginem indotatam atque ignobilem? nunguam faceret. DA. Quid sit denique? GE. Quid fiat? Est quidam Phormio parasitus, homo confidens, qui, Dii omnes perduint illum.

DA. Quid is fecit? GE. Dedit hoc consilium, quod dicam. Est lex, ut orbæ nubant iis, qui sunt proximi genere, & hæc eadem lex jubet illos ducere eas. Ego, inquit Phormio, dicam te esse cognatum ejus, & scribam dicam tibi; adsimulabo me esse paternum amicum virginis: veniemus ad judices.

Qui fuerit pater, quæ mater, qui cognata tibi, constringam omnia hæc: quod erit bonum atque commodum mihi. Cum tu refelles nihil horum, scilicet: vincam. Pater aderit: lites erunt paratæ mihi: quid refert meâ? Ille quidem erit nostra.

DA. Joculari audaciam dicit. GE. Ille quidem erit nostra.

Get. He persuaded my Gentleman : immediately they set about it : the Trial came on : we were cast : he married.

Dav. What do you tell me ?

Get. 'Tis just as you have heard.

Dav. O *Geta* ! what will become of you ?

Get. I can't tell, indeed : but this one thing I know, that whatever Fortune lays upon me, I'll bear it with Courage and Firmness.

Dav. I like to hear this. Hah, spoken like a Philosopher.

Get. All my Hope is in myself.

Dav. I commend you.

Get. Suppose I apply to some one to intercede for me, who, forsooth, may make some such Speech as this : Pray forgive him this once, if he ever does so again, I have done with him. 'Tis well, if he don't add, When I'm gone, e'en hang him.

Dav. But what of the Musick-girl's Hero ? What Project has he in hand ?

Get. Just none at all.

Dav. He has but little perhaps to give.

Get. Nay, nothing at all but *fine Promises* and Hope.

Dav. Is his Father come home, or not ?

Get. Not yet.

Dav. Well : but when do you expect your old Man ?

Get. I don't know for certain, but I heard just now, that there is a Letter come from him, and left with the Inspectors of the Port ; I'll go see for it.

Dav. Is there any thing else you want with me, *Geta* ?

Get. Nothing, but that I wish you well.——Here, Boy. What will nobody answer ? take this, and carry it to *Dorcium*.

ANNOTATIONS.

94 *Quid pædagogus ille, qui citbaristri-* *pædagogus vocatur. Hi enim antiquo ævo à*
am ? Subaudi scitabatur, in ludum ducebat, *præceptoribus distincti in ludum comitabantur*
& reducebat. Qui adolescens amans lepide *liberos ingenuos, iisque quasi custodes additi*
erant,

ACT I. SCENE III.

ARGUMENT.

Antipho complains, that by his Rashness he was exposed to his Father's Resentment. They contend which is the more miserable. Phædria shews, that we are apt to be satiated with our own Enjoyments, and to admire the Fortune of others, though often more cross than our own.

ANTIPHO, PHÆDRIA.

Antipho. IS it come to this, *Phædria*, that I should be afraid of him who wishes me so well, that I should dread my own Father,

ANNOTATIONS.

ther,

This Scene furnishes a very useful Lesson, out regard to Consequences, yet when the
 that tho' we are apt to covet Pleasures with-
 b. a. of Enjoyment is over, and Reason be-
 gins

GE. Persuasum est homini : factum est : ventum est : vincimur : 85
 Duxit. DA. quid narras ? GE. hoc, quod audis. DA.
 ô Geta,
 Quid te futurum est ? GE. nescio hercle. unum hoc scio :
 Quod fors feret, feremus æquo animo. DA. placet :
 Hem, istuc viri est officium. GE. in me omnis spes
 mihi est.
 DA. Laudo. GE. ad precatorem adeam, credo, qui mihi
 Sic oret : nunc amitte quæso hunc : cæterum 91
 Posthac si quidquam, nihil precor. tantummodò
 Non addit, Ubi ego hinc abiero, vel occidito.
 DA. Quid pædagogus ille, qui citharistram ?
 Quid rei gerit ? GE. sic, tenuiter. DA. non multum
 habet 95
 Quod det fortasse. GE. imo nihil, nisi spem meram.
 DA. Pater ejus rediit, an non ? GE. nondum. DA. quid ?
 senem
 Quoad expectatis voftrum ? GE. non certum scio :
 Sed epistolam eb eo allatam esse audiui modò, &
 Ad portitores esse datam : hanc petam. 100
 DA. Numquid, Geta, aliud me vis ? GE. ut bene sit tibi.
 Puer, heus. nemon' huc prodit ? cape, da hoc Dorcio.
 tasse non habet multum, quod det. GE. Imo habet nihil, nisi meram spem. DA. Pater ejus rediit, an non ? GE. Nondum. DA. Quid ? Quoad expectatis vestrum senem ? GE. Non scio certum : sed audiui modo epistolam esse allatam ab eo, & esse datam ad portitores : petam banc.
 DA. Num vis me quid aliud, Geta ? GE. Ut sit bene tibi. Puer, heus, nemone prodit huc ? cape, da hoc Dorcio.

ANNOTATIONS.

erant, præceptoribus artes & scientias docentibus. *Plant. Merc. Prol. 39.*
Servam uno mittit, qui olim à puero parvulo

Mibi pædagogus fuerat.

100 Portitores. Officers who attended at the Port, and collected the Duties laid upon Goods exported or imported.

ACTUS V. SCENA III.

ARGUMENTUM.

Querela Antiphonis, metuentis patrem, & Phædriæ correptio : contendunt autem inter se, uter magis miser sit. Phædria probat, nostra nobis sordere, & improbas aliorum fortunas admirari.

ANTIPHO, PHÆDRIA.

ORDO.

A DEON' rem redisse, ut, qui mihi consultum optumè velit esse, [adventi venit ?] AN. R. Etne rediisse adeo, Phædria, ut extimescam meum patrem, qui velis esse optime consultum mihi, ubi cogitatio adventi ejus venit in mentem mihi ?

ANNOTATIONS.

gins to resume her Province, we are then sensible of our Rashness, and regret that our Choice is not equally free at first. Hence an essential Maxim to our Happiness, that before

ther, as oft as I think of his Return. Had I not been a thoughtless Fool, I might have waited for him, as was fit I should.

Phæd. What's the Matter now?

Ant. Do you ask that Question, who have been my Confident in so bold a Feat? I wish it had never come into *Phormio's* Mind to persuade me to it; or urge me in the Heat of my Passion to a Thing which is the Source of all my Misfortunes. I should not have obtained her. What then? I might have been uneasy, perhaps, for a few Days; but should not have suffered under this hourly and perpetual Anxiety.

Phæd. I hear you,

Ant. While I am every Moment in expectation of his Return, who will tear from me what I hold so dear.

Phæd. Others grieve, because they cannot have what they love; you, on the contrary, complain, because you have too much. You abound in Happiness, *Antipho*; for I know no Situation in Life more to be desired and coveted than yours. As I wish for Heaven, to be so long in possession of what I love, I would contentedly die the next Moment. Do but consider, what pain I must suffer in being excluded from every Indulgence, and what Pleasure you may enjoy in the full Possession of your Desires. Not to mention your good Fortune in obtaining without Expence a Virgin well born, and virtuously educated; that you have according to your own Desire a Wife of unblemished Reputation. How evidently happy, were not one Thing wanting; a Mind capable to bear your Lot with becoming Prudence. Had you to do with the Cock-bawd that I must treat with, you'd soon be

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before we yield to the Impetuosity of Passion, we weigh impartially every Circumstance, and cast up the Balance fairly, taking this for our Rule, *noctet empti dolore voluptas*. *Antipho*, before his Marriage with *Phany*, 'tis plain, would have sacrificed every thing to obtain her; but how, when his first Heat is allay'd, can envy *Phædria*, who, if he was still disappointed of his Wishes, had it yet in his Power to make a free Choice, and proceed or retreat, as he found it most expedient. *Tu contra mihi nunc videre fortunatus, Phædria; cui de integro est potestas etiam consulendi, quid velis: retinere, amare, amittere.* To pursue Pleasure with that Caution, that we can renounce it, if it threatens us with any Misfortune, is undoubtedly the great Art of living. *Quæ adimat hanc mihi consuetudinem.* The Poet here makes *Antipho*, amidst all his Perplexity, behave with great Propriety. What he says here is extremely well judged, and was necessary, to prevent the Audience from suspecting that all these fine Reflections, and this Concern he seemed to be under, proceeded from some Doubt at her, he had so fond-

ly wished for. This must have made him appear in a very disadvantageous Light, as capricious, fickle, and unsteady. But here, on the contrary, we see, that it was partly from Respect to his Father, whom he could not bear to offend, partly from an Apprehension of losing what of all Things he held most dear. And as both these are Indications of a good Disposition, they of Course beget Impressions and Wishes in his Favour; a Thing of great Consequence, and never to be neglected by a Poet in his favourite Characters. The Remark of *Donatus*, on this Place, is judicious and well worth transcribing. "*Quam amatorie loquatur Antipho! errant qui putant eum pœnitere sui desiderii. Nam si hoc est, nec maritus firmus videtur fore. Sed hoc dicit: facilius fuisse abstinere virgine intacta, quam ea cum qua jam consueverit.*"

¹⁰ *Ut ne addam quod sine sumtu.* Nothing can be more naturally framed, than the Conversation of these two. Each speaks in a Strain adapted to his Character and Circumstances. *Antipho*, who had compassed his Desires,

Quod ni fuisset incogitans, ita eum expectarem, ut par fuit. *Quod ni fuisset incogitans, expectarem eum ita, ut par fuit.*

PH. Quid istuc est? AN. rogitas, qui tam audacis facinoris mi conficius sis? *PH. Quid istuc est? AN. Rogitas, qui sis conficius mihi facinoris tam audacis?*

Quod utinam ne Phormioni id suadere in mentem incidisset, Neu me cupidum eò impulsisset, quod mihi principium est mali. *Quod utinam ne incidisset in mentem Phormioni suadere id, ne impulsisset me cupidum eò, quod est principium mali mihi.*

Non potius essem: fuisset tum illos mihi ægrè aliquo. At non quotidiana cura hæc angeret animum. PH. audio. *Non essem potius eò: fuisset tum ægrè mihi per illos aliquot dies: at hæc quotidiana cura non angeret animum.*

AN. Dum exspecto quàm mox veniat, qui hanc mihi adimat consuetudinem. *AN. Dum exspecto quàm mox pater veniat, qui adimat hanc consuetudinem mihi.*

PH. Aliis, quia desit quod amant, ægrè est: tibi, quia superest, dolet. *PH. Ægrè est aliis, quia quod amant desit: dolet tibi, quia superest. Abundans amore, Antipho. Nam hercle quidem hæc tua vita est græ exspectanda, est namque ista. Dii bene ament me; ut liceat mihi fieri tam diu quod amo, iam cupio deprecisci morte. Tu conjicito cætera: quid molestius ego nunc capiam ex hac inopia, et quid voluptatis tu ex istac copia; ut ne addam, quod nactus es sine sumptu virginem ingenuam et liberalem, quod, ita ut voluisti, habes uxorem sine mala fama: palam beatus, ni unum desit, viz. animus qui ferat istac modeste. Quod si res sit tibi cum eo lenone, quocum est mihi, tum sentias.*

Amore abundas, Antipho. *Amore, Antipho. Nam hercle quidem hæc tua vita est græ exspectanda, est namque ista. Dii bene ament me; ut liceat mihi fieri tam diu quod amo, iam cupio deprecisci morte. Tu conjicito cætera: quid molestius ego nunc capiam ex hac inopia,*

Nam tua quidem hercle certe vita hæc exspectanda optandaque est. *Nam tua quidem hercle certe vita hæc exspectanda, est namque optanda, est namque ista. Dii bene ament me; ut liceat mihi fieri tam diu quod amo, iam cupio deprecisci morte. Tu conjicito cætera: quid molestius ego nunc capiam ex hac inopia,*

Ita me Dii bene ament; ut mihi liceat tam diu, quod amo, frui; *Ita Dii bene ament me; ut liceat mihi fieri tam diu quod amo, iam cupio deprecisci morte. Tu conjicito cætera: quid molestius ego nunc capiam ex hac inopia,*

Jam deprecisci morte cupio. tu conjicito cætera, *Jam deprecisci morte cupio. Tu conjicito cætera: quid molestius ego nunc capiam ex hac inopia,*

Quid ego ex hac inopiâ nunc capiam, & quid tu ex istac copiâ: *Quid ego ex hac inopiâ nunc capiam, & quid tu ex istac copiâ: quid molestius ego nunc capiam ex hac inopia,*

Ut ne addam, quod sine sumtu, ingenuam, liberalem, nactus es: *Ut ne addam, quod sine sumtu, ingenuam, liberalem, nactus es: quid molestius ego nunc capiam ex hac inopia,*

Quod habes, ita ut voluisti, uxorem sine malâ famâ: palam *Quod habes, ita ut voluisti, uxorem sine malâ famâ: palam beatus, ni unum desit, viz. animus qui ferat istac modeste. Quod si res sit tibi cum eo lenone, quocum est mihi, tum sentias.*

Beatus, ni unum desit, animus qui modeste istac ferat. *Beatus, ni unum desit, animus qui modeste istac ferat. Quod si res sit tibi cum eo lenone, quocum est mihi, tum sentias.*

Quod si tibi res sit cum eo lenone, quocum mihi est, tum sentias. *Quod si res sit tibi cum eo lenone, quocum est mihi, tum sentias.*

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Desires, but sees Misfortunes threatening him, laments his Fate, and envies *Phædria*, who, though he had been crossed in his Wishes, had yet no Fears to alarm him. *Phædria* again, impatient that his Happiness was deferred, magnifies *Antipho's* good Fortune, and opposes it to his own, every way perverse and untoward. This Opposition is finely set off by *Donatus*: "Contra ea quæ patitur, ista posuit omnia. Hujus in amore copiam: suam inopiam. Hujus desiderium nullo constituisse sumptu: sibi à lenone fuisse emendam puellam. Hujus ingenuam: suam servam. Hujus liberalem: suam citharistiam. Hunc nactum esse: se

sectari tantum. Hujus uxorem! amicam suam. Hujus amorem maritalis esse: suum velut prodigi, velut scortatoris." ¹⁷ Quod habes, ita ut voluisti, uxorem sine mala fama: These Words admit of a two-fold Construction. Quod habes sine mala fama, that you have got a Wife without any hurt or prejudice to your Character. But this can scarce be *Phædria's* Meaning, seeing in appearance the thing was otherwise. *Antipho* had married a Girl of obscure Birth, and of no Fortune. We ought, therefore to make it *uxorem sine mala fama*. A Wife of unsullied Reputation, without Blemish or Reproach.

be sensible of the Difference. But such we are almost all by Nature, never to be contented with our own Condition.

Ant. But you now, *Phædria*, seem to me on the contrary to be the fortunate Man, as you have it still in your power to resolve on what pleases you best; either to keep her, love her, or leave her. I have fallen into that unhappy Situation, that I cannot think of parting with her, and yet have it not in my power to retain her. But what can this be? Isn't that *Geta* I see running hither in such haste? 'Tis he himself. Alas! how do I dread that he brings some bad News.

ACT I. SCENE IV.

ARGUMENT.

Geta acquaints *Antipho* that his Father was returned from Cilicia; at which the Youth, conscious of his Fault, is so much terrified, that to avoid being seen by him, he forthwith retires.

GETA, ANTIPHO, PHÆDRIA.

Get. **T**O himself.) *Geta*, thou art undone, unless thou can'st quickly find some Expedient; so many sudden Misfortunes threaten thee wholly unprepared: nor do I know either how to shun them, or in what manner to extricate myself from them; for the bold Step we have taken cannot now be long a Secret, and, if Care is not taken to prevent it, my Master or I must be unavoidably ruined.

Ant. (To *Phædria*.) What comes he in such a Panick for?

Get. (To himself.) Then I have but a minute left to bethink myself; my Master's at hand.

Ant. What Mischief is this?

Get. (To himself.) When he comes to hear of it, what Method can I think of to pacify him? Shall I speak? 'twill inflame him the more. Shall I be silent? even that will provoke him. Shall I attempt to clear myself? 'twill be labour in vain. Wretch that I am! while I tremble for myself, I am also in pain for *Antipho*; 'tis him that I pity; my greatest Fears are for him; he keeps me here: for had not he been concerned, I should have well provided for my own Security, and

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While *Antipho* and *Phædria* are discoursing together, *Geta* appears. He had gone to the Port to enquire after a Letter, that he heard was come from his Master, but there found that he was arrived himself. This alarms him, the Arrival was sudden, before proper Measures had been concerted. He is, therefore, debating with himself what is to be done. *Antipho* overhears him, and thence a new Source of Perplexities to him. They at last, however, agree; *Antipho*, to put a

bold Face on the matter, and the rest to second him. But by the Timorousness of *Antipho*, all their Measures are disconcerted, and *Phædria* and *Geta* are left by themselves to deal in the best manner they could with the old Man.

9 *Laterem lavem.* A Proverb importing to labour in vain. Because in a Brick, as the red Colour goes quite through, all Efforts to wash it away must be ineffectual. *Nan-nius Misch.* II. 17. understands it of a Mass

Ita plerique ingenio fumus omnes : nostri noscet pœ-
niter.

AN. At tu mihi contà nunc videre fortunatur, Phædria.
Cui de integro est potestas etiam consulendi, quid velis ;
Retinere, amare, amittere : ego in eum incidi infelix
locum,

Ut neque mihi ejus sit amittendi, nec retinendi copia.
Sed quid hoc est ? videon' ego Getam currentem huc
advenire ?

Is est ipfus. hei, timeo miser, quàm hic nunc mihi
nunciet rem.

Videone ego Getam currentem advenire huc ? Est is ipfus : hei, ego miser
nunc nunciet mihi.

Ita plerique ingenio
fumus omnes, pœni-
tet nosmet nostros. AN.
At ita contra, Phæ-
dria, nunc videre
fortunatus mihi est
potestas consulendi et-
iam de integro, quid
velis ; retinere, a-
mare, amittere ; ego
infelix incidi in eum
locum, ut neque sit
mihi copia amittendi
ejus, nec retinendi.
Sed quid est hoc ?
timeo, quam rem hic

ACTUS I. SCENA IV.

ARGUMENTUM.

Geta Antiphoni narrat, è Cilicia rediisse patrem, quo nuntio tan-
tus injicitur metus male sibi conscio adolescenti, ut subducatur il-
lico sese.

GETA, ANTIPHO, PHÆDRIA.

NULLUS es, Geta, nisi jam aliquod tibi consilium
celere repperis,

Ita subito nunc imparatum tanta te impendent mala :
Quæ neque uti devitem scio, neque quomodo me inde
extraham :

Nam non potest celari nostra diutius jam audacia :
Quæ, si non astu providentur, me aut herum pessum-
dabunt.

AN. Quidnam ille commotus venit ?

GE. Tum, temporis punctum mihi ad hanc rem est :
herus adest. AN. quid istuc mali est ?

GE. Quod cum audierit, quod ejus remedium invenim
iracundiæ ?

Loquarne ? incendam : taceam ? instigem. purgem me ?
Eheu me miserum ! cum mihi pavel, tum Antipho me
excruciat animi :

Ejus me miseret : ei nunc timeo : is nunc me retinet.
nam absque eo esset,

um inveniam ejus iracundiæ ? Loquarne ? incendam. Taceam ? instigem.
laterem. Eheu me miserum ! cum pavel mihi, tum Antipho excruciat me
miseret me ejus : timeo nunc ei : is nunc retinet me : nam absque eo esset,

ORDO.
GE. ES nullus,
Geta, nisi
jam repperis aliquod
celere consilium : tibi
tanta mala ita subito
nunc impendente im-
paratum : quæ neque
scio uti devitem, ne-
que quomodo extra-
ham me inde : iam
nostra audacia non
potest jam diutius ce-
lari : quæ mala si
non providentur astu,
pessum, dabunt me
aut herum. AN. Ob-
quidnam ille commo-
tus ? GE. Tum
est punctum temporis
mihi ad hanc rem :
herus adest. AN.
Quid mali est istuc ?
GE. Quod cum au-
dierit, quod remedi-
um inveniam ejus
solicitudine animi :

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of Clay, hardened only by the Sun, which the more you endeavour to wash, the more vain is your Labour, as the Brick itself is not suf-
ficiently hardened to prevent its dissolving away. This is the more likely, because
Caesar frequently uses it in the same Sense in his Commentaries.

and been revenged on the old Man for his Perverseness: I had scraped what I could together, and taken to my Heels with all speed.

Ant. What scraping up and Flight is this he's contriving?

Get. But where shall I find *Antipho*, or which Way go to look for him?

Phæd. He names you.

Ant. I expect to hear I don't know what terrible Misfortune by this Messenger.

Phæd. Ah, are you in your Senses?

Get. I'll go see at home, he's most commonly there.

Phæd. Let's call him back.

Ant. You Sir, stop immediately.

Get. Hy, hy! a pretty imperious Air, whoever you are.

Ant. Geta!

Get. The very Person I wanted to meet.

Ant. Tell me, pray, what News you bring, and if possible dispatch it in a Word.

Get. I will.

Ant. Out with it then.

Get. I saw just now at the Port——

Ant. My Father?

Get. You've hit it.

Ant. I'm ruin'd.

Phæd. Hah!

Ant. What shall I do?

Phæd. What's that you say?

Get. That I saw his Father, your Uncle.

Ant. What Remedy can be found for this sudden Calamity? for if it is my Fortune to be torn from my dearest *Phany*, Life will be no longer desirable.

Get. Therefore, *Antipho*, since Things are so, you have the more need to rouse and look about you. Fortune helps the Brave.

Ant. I'm not myself.

Get. But now it is more than ever necessary that you should be, *Antipho*: for if your Father perceives any thing of Fear about you, he'll conclude you're in fault.

Phæd. That's true.

Ant. I cannot change my Nature.

Get. What would you do, were you involved in some more perplexing Business?

Ant.

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15. *Conuassum.* Videtur à multis castra moventibus, præsertim in fuga translata; id enim *uasa conclamare* dixerunt. MSS. qui-
dam *corraffum* habent, quod ferè idem. 19 *Satis pro imperio.* H. e. satis imperiose. So Livy, Lib. 2. 56. *Nec illum hostem pro imperio submovere posse more majorem.* Do-

natus supposes that she says so in contempt of

Recte ego mihi vidissem, & senis essem ultus iracundiam : [nam in pedes.

Aliquid convasissem, atque hinc me conjicerem proti-

AN. Quam hic fugam aut furtum parat ?

GE. Sed ubi Antiphonem reperiam ? aut quâ quærere insistam viâ ?

PH. Te nominat. AN. nescio quod magnum hoc nuncio exspecto malum.

PH. Ah, sanu' ne es ? GE. domum ire pergam : ibi plurimum est. PH. revocemus

Hominem. AN. sta illico. GE. hem !

Satis pro imperio, quisquis es. AN. Geta. GE. ipse est, quem volui obviam.

AN. Cedo, quid portas, obsecro ? atque id, si potes, verbo expedi.

GE. Faciam. AN. eloquere. GE. modò apud portum—

AN. meumne ? GE. intellexti. AN. occidi. GE. hem !

AN. Quid agam ? PH. Quid ais ? GE. huju' patrem vidisse me, patruum tuum. [inveniam miser ?

AN. Nam quod ego huic nunc subito exitio remedium Quòd si eò meæ fortunæ radeunt, Phanium, abs te ut distrahar,

Nulla est mihi vita expetenda. GE. ergo istæc cum ita sint, Antipho,

Tanto magis te advigilare æquom est. fortes fortuna adjuvat.

AN. Non sum apud me. GE. atqui opus est. nunc cum maxumè ut sis, Antipho :

Nam si senserit te timidum pater esse, arbitrabitur Commeruisse culpam. PH. hoc verum est. AN. non possum immutari.

GE. Quid faceres, si aliud quid gravius tibi nunc faciundum foret ?

fortuna radeunt eo, ut distrahar ab te, Phanium, nulla vita est expetendi mihi. GE. Ergo, Antipho, cum istæc ita sint ; tanto magis æquom est te advigilare. Fortuna adjuvat fortes. AN. Non sum apud me. GE. Atqui nunc cum maxime opes est ut sis, Antipho. Nam si pater senserit te esse timidum, arbitrabitur te commeruisse culpam. PH. Hoc est verum. AN. Non possum immutari. GE. Quid faceres, si quid aliud gravius foret nunc faciendum tibi ?

ego recte vidissem mihi, & ultus essem iracundiam senis :

convasissem aliquid, atque protinam conjicerem hinc in pedes.

AN. Quam fugam aut furtum hic parat ? GE. Sed ubi reperiam Antiphonem ? aut quâ viâ insistam quærere ?

PH. Nominat te. AN. Exspecto nescio quod magnum malum hoc nuncio. PH. Ah, esne sanus ? GE. Pergam ire domum, est ibi plurimum.

PH. Revocemus hominem. AN. Sta illico. GE. Hem, quisquis es, jubes, satis pro imperio. AN. Geta. GE. Est ipse, quem volui obviam.

AN. Obsecro, cedo quid portas ? atque, si potes, expedi id uno verbo. GE. Faciam. AN. Eloquere. GE. Modò apud portum—

AN. Vidistine meum patrem ? GE. Intellexti. AN. Occidi. GE. Hem ! AN. Quid agam ? PH. Quid ais ? GE. Me vidisse patrem huju's, tuum patruum. AN. Nam quod remedium ego miser nunc inveniam huic subito exitio ? Quod si meæ

PH. Revocemus hominem. AN. Sta illico. GE. Hem, quisquis es, jubes, satis pro imperio. AN. Geta. GE. Est ipse, quem volui obviam.

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PH. Revocemus hominem. AN. Sta illico. GE. Hem, quisquis es, jubes, satis pro imperio. AN. Geta. GE. Est ipse, quem volui obviam.

AN. Obsecro, cedo quid portas ? atque, si potes, expedi id uno verbo. GE. Faciam. AN. Eloquere. GE. Modò apud portum—

AN. Vidistine meum patrem ? GE. Intellexti. AN. Occidi. GE. Hem ! AN. Quid agam ? PH. Quid ais ? GE. Me vidisse patrem huju's, tuum patruum. AN. Nam quod remedium ego miser nunc inveniam huic subito exitio ? Quod si meæ

PH. Revocemus hominem. AN. Sta illico. GE. Hem, quisquis es, jubes, satis pro imperio. AN. Geta. GE. Est ipse, quem volui obviam.

AN. Obsecro, cedo quid portas ? atque, si potes, expedi id uno verbo. GE. Faciam. AN. Eloquere. GE. Modò apud portum—

AN. Vidistine meum patrem ? GE. Intellexti. AN. Occidi. GE. Hem ! AN. Quid agam ? PH. Quid ais ? GE. Me vidisse patrem huju's, tuum patruum. AN. Nam quod remedium ego miser nunc inveniam huic subito exitio ? Quod si meæ

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of his Master ; but it is evident he did not know who it was that addressed him in so imperious a Strain, both from what he subjoins immediately, *quisquis es*, and because afterwards, when he finds it to be *Antipho*, he speaks with an Air of Surprise : *Ipse est, quem volui obviam*.

22. *Hujus patrem vidisse me, patruum tuum.*

'Tis artful in the Poet to make *Geta* only just hint the Matter to *Antipho*, but expels himself rather over-copiously to *Phædra*. The one's Imagination is quickened by his own Fears and Apprehensions, the other is easy and secure, and therefore leis. ready to anticipate.

Ant. If I am unequal to this, I should be still more so to the other.

Get. Pshaw, this is doing nothing, *Phædria*; leave him to himself: why do we waste our Time here to no Purpose? I'll be gone.

Phæd. And I too.

Ant. Pray now suppose I put on a confident Air, thus; will it do?

Get. You do but trifle.

Ant. Observe my Countenance: Hah, will not this do?

Get. No.

Ant. What if I look thus?

Get. Almost.

Ant. What if thus?

Get. 'Twill do: hah, keep to that, and answer him Word for Word: be sure that you return like for like, nor suffer him by Rant and Blustering to disconcert you.

Ant. I understand.

Get. Say you was obliged to it against your Will, by Law and the Sentence of the Judges: you take me? But what old Man is that I see at the farther end of the Street?

Ant. 'Tis he himself: I cannot stand it.

Get. Ah, what are you about? Where now, *Antipho*? stay, I say.

Ant. I know myself and my Fault too well: I trust my *Phany* and my Life to your Management.

Phæd. What shall we do now, *Geta*?

Get. You'll be scolded at perhaps, but I shall be trussed up directly, or I am very much deceived. But what were we just now advising *Antipho* to, that we *must* put in practice ourselves, *Phædria*.

Phæd. Hang your *musts*: command me at once what I am to do.

Get. Do you remember, when we first entered upon this Project, what was agreed upon as the most proper Defence? that their Cause was just, clear, unanswerable, and the fairest in the World.

Phæd. I remember it.

Get. Well, this is the Plea we must make use of now, or something still better, and more subtil, if you can think of it.

Phæd. I'll do it manfully.

Get. Do you advance first. I'll lie here in Ambush as a Reserve to sustain you, if you shall happen to give ground.

Phæd. Come on then.

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³¹ *Hoc nihil est.* *Geta* is supposed to express himself thus in contempt, and speak of *Antipho* as an Animal: good for nothing. *Hoc*, i. e. *hic Antipho*. Others make *hoc* a Relative, and point the Sentence thus, *Hoc* *nihil est*, q. d. *Hoc non potes, quod nihil est?*

³⁶ *Proteler.* *Protelere*, longe propellere, percutere, perturbare. Locutio translata à telis militum.

⁴² *Iustam illam causam, facilem, vincibilem.* *Geta* here repeats what had been agreed

upon among them, at the first concerting of this Enterprize. As they foresaw that *Antipho's* Father would be offended, they had taken care to provide an Excuse, viz. that the Virgin's Cause was made clear and evident, so as to leave no room for Opposition. This same Plea, *Geta* says, is now to be made, as being the most specious one they could think of in the present Exigence. *Vincibilem* is to be understood here actively, *quæ facile vincat*, in the same manner as *orator impetra-*

AN. Cum hoc non possum, illud minu' possem. GE.

hoc nihil est, Phædria: illicet.

Quid conterimus operam frustra? quin habeo. PH. & quidem ego. AN. obsecro,

Quid si adsimulo? satin' est? GE. garris. AN. voltum contemplanini, hem,

Satine sic est? GE. non. AN. quid si sic? GE. prope modum. AN. quid sic? GE. sat est.

Hem istuc serva, & verbum verbo, par pari ut respondeas,

Ne te iratus suis sævidicis dictis protelet. AN. scio.

GE. Vircœctum te esse invitum, lege, iudicio: tenes?

Sed quis hic est senex, quem video in ultima platea?

AN. ipse est.

Non possum adesse. GE. ah, quid agis? quo abis, AN.

Mane, inquā. AN. egomet me novi, & peccatum me.

Vobis commendo Phanium, & vitam meam. [um]

PH. Geta, quid nunc fiet? GE. tu jam lites audies:

Ego plectar pendens, nisi quid me fefellerit.

Sed quòd modò hic nos Antiphonem monuimus,

Id nosmetipsos facere oportet, Phædria.

PH. Aufer mihi oportet: quin tu, quid faciam, impera.

GE. Meministi olim ut fuerit vestra oratio

In re incipiendā ad defendam noxiam?

Iustam illam causam, facilem, vincibilem, optumam.

PH. Memini. GE. hem, nunc ipsā eā est opus, aut, si

quid potest,

Meliore, & callidiore. PH. fiet sedulo.

GE. Nunc prior adito tu: ego in insidiis hic ero.

Succenturiatus, si quid deficies. PH. age.

nunc? GE. Tu jam audies lites, ego plectar pendens, nisi quid fefellerit me.

Sed oportet nosmet ipsos, Phædria, facere id, quod nos modo monuimus Antiphonem hic.

PH. Aufer oportet mihi: quin tu impera, quid faciam? GE. Meministi ut vestra oratio fuerit olim in incipiendā re, ad defendam noxiam?

viz. illam causam esse iustam, facilem, vincibilem, optimam. PH. Memini.

GE. Nem, nunc opus est ea ipsa oratione, aut meliore & callidiore, si quid tale potest venire in mentem. PH. Fiet sedulo. GE. Nunc tu prior adito: ego ero hic in insidiis succenturiatus, si deficies quid. PH. Age.

ANNOTATIONS.

impetrabilis signifies often *qui facile impetrat* quod vult.

52 *Ego in insidiis hic ero succenturiatus.* In several Manuscripts we read in *subsidii*; which makes no material Alteration in the Sense. These last *subsidia*, were properly Bodies of Reserve, to support an Army, and restore the Battle, if in any Place the Troops were like to give ground. *Succenturiatus* were

Men enlisted to fill up the Vacancies in the Centuries or Companies, when they were impaired by a Battle, or a Discharge of those deemed unfit for the Service. 'Tis therefore as if he had said; *Tuas partes suscipiam, tibi que opem feram, quasi post primas militum centurias collocatus, seu post primam aliam.*

A C T I. S C E N E V. A

A R G U M E N T. A

Demipho is greatly troubled to find that his Son Antipho had married in his Absence. Phædria and Geta endeavour to defend him. At last Demipho determines to meet with Phormio, whom he supposed to have promoted the Marriage, and expostulate the Injury with him.

DEMIPHO, GETA, PHÆDRIA.

Demipho. IS it possible that *Antipho* has married without my Consent? To shew no regard to my Authority—but I wave Authority; not even to be awed by the Dread of my Displeasure? To divest himself thus of all Shame? O audacious Crime! O *Geta*, thou hopeful Tutor!

Geta. I am brought in then at last.

Dem. What will they say, I wonder, or what Excuse will they find?

Geta. (To *Phædria*.) I have got one already, think you of another.

Dem. Will he pretend that he did it against his Will? That the Law obliged him to it? I hear him, and allow it.

Geta. Well said.

Dem. But knowingly, and without offering at a Defence to give up the Cause to his Adversaries, did the Law oblige him to that too?

Phæd. That strikes home.

Geta. I'll clear up that, leave it to me.

Dem. I don't know what to do, for this is an Accident I could not have expected or foreseen, and I am so enraged too, that I can't compose my Mind to think. We ought all therefore, when Fortune smiles most upon us, to consider with ourselves, in what manner to bear Adversity. Returning from abroad, let us think of Dangers, Losses, Exile, an untoward Son, the Death of a Wife, or a Daughter sick: that these are common Accidents of Life, and may possibly happen: thus nothing will be new or unexpected to us; and if things

A N N O T A T I O N S.

In this Scene we have *Demipho* expressing his Displeasure at his Son's Behaviour; and *Phædria* and *Geta* defending him to the utmost of their power. *Geta* wisely for some time keeps out of the way, and watches to overhear what Reception *Phædria* meets with, resolving to take his Measures accordingly; for we have seen what a Panick he was in, and no doubt, had *Phædria's* Apologies been sternly received, he would have made off immediately, nor exposed his Back to instant Peril. But finding things go on smoothly, and that *Phædria* acted his Part to Admiration, he ventures to advance. By their joint Pleading, *Demipho* is a little pacified; and, considering *Phormio* as the Author of all the Mischief, desires to meet, and expostulate the matter with him. There is one thing more, that ought not be passed over without Notice here. In several Editions of *Terence*, this is made the first Scene of the second Act, a Mistake so palpable, that it's a wonder any one should have fallen into it, for the least Attention to the Conclusion of the last Scene would have prevented it. There *Geta* says to *Phædria*: Do you advance first, I'll lie in ambush to support you. He accordingly does it; and *Demipho*

A C T U S II. S C E N A V.

A R G U M E N T U M.

Filiam Antiphonem se absente uxorem duxisse, admodum agere fert Demipho à Phædria ille & Geta servo defenditur. Ad postremum Demipho convenire Phormionem constituit, ut injuriam cum eo exposculet, qui ducendæ puellæ auctor fuerat.

DEMIPHO, GETA, PHÆDRIA.

O R D O.

ITANE tandem uxorem duxit Antipho injussu meo?

Nec meum imperium, ac mitto imperium, non sic multatam meam.

Revereri, saltem? non pudere? ô facinus audex! ô Monitor!

GE. vix tandem. DE. quid mihi dicent?

aut quam causam reperient?

Demiror. GE. atqui reperi jam: aliud cura. DE. an hoc dicet mihi?

Invitus feci: lex coegit. audio: fateor. GE. placet.

DE. Verum scientem, tacitum causam tradere adversariis.

[pediam: sine.

Etiarne id lex coegit? PH. illud durum. GE. ego ex-

DE. Incertum est, quid agam, quia præter spem, at-

que incredibile hoc mihi obigit.

Ita sum irritatus, animum ut nequeam ad cogitandum

instituire.

Quamobrem omnes, cum secundæ res sunt maxumè,

tum maxumè

[nam ferant.

Meditari secum oportet, quo pacto adversam ærum-

Pericla, damna, exilia peregrè rediens semper cogitet,

Aut filii peccatum, aut uxoris mortum, aut morbum filiae:

Communia esse hæc; fieri posse: ut ne quid animo sit

novum:

Sum ita irritatus, ut nequeam instituere animum ad cogitandum.

Quamobrem, cum res sunt maxime secundæ, tum maxime oportet omnes meditari secum, quo pacto ferant adversam ærumnam.

Rediens peregrè semper cogitet pericla, damna, exilia, aut peccatum filii, aut mortem uxoris, aut morbum filiae: hæc esse communia; posse fieri: ut ne quid sit novum animo:

A N N O T A T I O N S.

mipho and he enter into Conversation immediately, without any Pause or Interruption. It is, therefore, without all Dispute, the fifth Scene of the first Act.

Atqui reperi jam, &c. It may be translated: That's provided already, think of something else.

Illud durum. Several Commentators ascribe these Words to Geta, and the following, ego expediam: sine, to Phædria; because, say they, 'tis he only that reasons the matter with Demipho, and breaks the first Sallies of his Indignation. It is not very material

which way we determine it, but were one to argue from Propriety, as Geta had before said placet; illud durum, comes best from Phædria, as a kind of Antithesis to the former; and then ego expediam serves. Geta by way of Reply, and at the same time very happily describes the Vanity of those Slaves, who are apt to fancy every thing within the reach of their Cunning.

Quamobrem omnes, cum, &c. Cicero, in the third Book of his Tusculan Questions, translates this Sentence from Euripides, whence Terence had taken it. 'Tis Theseus that speaks:

" Nam,

fall out different from what we apprehended, we may account it so much clear Gain.

Get. O *Phædria*, 'tis incredible how much I surpass my Master in Wisdom! I have already considered with myself all the Evils that threaten me. If my Master return, I must expect to be sent to the Mill-house, to be whipped, or put in Irons, or doomed to labour in the Fields. None of these things will be new; and whatever happens beyond Expectation, I shall look upon as real Gain. But why don't you go up to the old Gentleman, and soften him with fair Words?

Dem. I see *Phædria*, my Brother's Son, coming to meet me.

Phæd. Uncle, your Servant.

Dem. Your Servant: but where's *Antipho*?

Phæd. I'm glad to see you safe returned.

Dem. I believe you: but pray answer my Question.

Phæd. He's very well, and just by here; but are all things according to your Desire?

Dem. I wish they were.

Phæd. What's amiss, pray?

Dem. Is that a Question, *Phædria*? You have made a fine Marriage among you here in my Absence.

Phæd. What, are you angry with him for that?

Get. Excellent!

Dem. Have I not reason to be angry with him? I wish he would but come into my sight; he should soon be sensible that of a gentle Father his Folly has made me a very severe and terrible one.

Phæd. But really, Uncle, he has done nothing to deserve your anger.

Dem. Look ye there, they are all of a piece, all hang together; know one, and you know all.

Phæd. It is not so indeed.

Dem. If this one's in fault, the other's ready to defend him: is he again to blame? this is sure to stand up for him: they help one another by turns.

Get. The old Man has given a truer Picture of them, than he thinks for.

Dem. For were it not as I say, you would not offer to vindicate him, *Phædria*.

Phæd. Indeed, Uncle, had *Antipho* committed any Fault, injurious either to his Interest or Reputation, I would not once interpose, but leave

ANNOTATIONS.

"Nam, qui hæc audita a docto memi-

"nilem viro,

"Futuras mecum commentabar miseras:

"Aut mortem acerbam, aut exilii me-

"stem fugam,

"Aut semper aliquam molem meditabar

"malis:

"Ut, si qua in vestra diritas casu foret,

"Ne me imparatum cura laceraret re-
"pens."

This was one of the favourite Maxims of the Stoicks, who maintained, against the Epicureans, that it was not industriously seeking matter of Grief and Anxiety, but taking the wisest Precautions against them; for so the same great Philosopher, *Philop.* xi. b. 3.

"Est

Quidquid præter spem eveniat, omne id deputare esse in lucro.

[sapientiâ.]

GE. O Phædria, incredibile est, quanto herum anteo Meditata mihi sunt omnia mea incommoda: herus si redierit, ea sibi solum in se habebit.

[compedes:]

Molendum usque in pistrino: vapulandum: habendæ Opus ruri faciendum. horum nil quidquam accidet animo novum.

20

Quidquid præter spem eveniet, omne id deputabo esse in lucro.

[alloqui:]

Sed quid cessas hominem adire, & blandè in principio DE. Phædriam mei fratris video filium mihi ire obviam.

PH. Mi patruæ, salve. DE. salve. sed ubi est Antipho?

PH. Salvum advenire—DE. credo: hoc responde mihi.

PH. Valet: hic est. sed satini omnia ex sententiâ? 26

DE. Vellem quidem. PH. quid istuc est? DE. rogitas, Phædria?

Bonas me absente hic consecistis nuptias.

[bum!]

PH. Eho, an id succenses nunc illi? GE. artificem pro-

DE. Egon' illi non succensem? ipsum gestio

30

Dari mi in conspectum, nunc suâ culpâ ut sciat

Lenem patrem illum factum me esse acerrimum.

PH. A qui nil fecit, patruæ, quod succenses.

DE. Ecce autem similia omnia: omnes congruunt:

Unum cognoris, omnes noris. PH. haud ita est.

35

DE. Hic in noxa est, ille ad defendendam causam adest.

Cum ille est, hic præsto est: tradunt operas mutuas.

GE. Probè horum facta imprudens depinxit senex.

DE. Nam ni hæc ita essent, cum illo haud stares,

Phædria.

PH. Si est, patruæ, culpam ut Antipho in se admiserit, 40

Ex qua re minus rei foret aut famæ temperans;

sciem! DE. Egone non succensem illi? gestio ipsum dari in conspectum mihi, ut nunc sciat me il-

lam lenem patrem esse factum acerrimum sue culpa. PH. Atqui fecit nil, patruæ, quod succenses.

DE. Ecce autem omnia similia: omnes congruunt: cognoveris unum, noveris omnes. PH. Haud est

ita. DE. Hic est in noxa, ille ad est ad defendendam causam. Cum ille est, hic est præsto: tra-

dant operas mutuas. GE. Senex imprudens probe depinxit facta eorum. DE. Nam ni hæc essent

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qua re foret minus temperans rei aut famæ;

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GE. O Phædria, incredibile est, quanto anteo herum sapientiâ Omnia mea incommoda sunt meditata mihi: si berus redierit, molendum usque in pistrino: vapulandum: compedes habendæ: opus faciendum ruri: nil quidquam horum accidet novum animo: quidquid eveniet præter spem deputabo id omne esse in lucro. Sed quid cessas adire hominem, & alloqui eum blandè in principio? DE. Video Phædriam filium mei fratris ire obviam mihi. PH. Mi patruæ, salve. DE. Salve. Sed ubi est Antipho? PH. Gaudeo te advenire salvum. DE. Credo: responde hoc mihi. PH. Valet: est hic. Sed omnia sunt facta ex sententiâ? DE. Vellem quidem. PH. Quid istuc est? DE. Rogitas, Phædria? consecistis bonas nuptias hic, me absente. PH. Eho, an nunc succenses illi ob id? GE. Probum arti-

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ANNOTATIONS.

"Est enim sapientis, quidquid homini acciderere possit, id præmeditari ferendum modice esse, si evenierit. Majoris omnino est consilii, providere, ne quid tale accidat: sed animi non minoris, fortiter ferre, si evenierit." What Seneca says upon the same Subject, is highly deserving of our Notice. Ep. 18. In ipsa securitate animus ad difficultate præparet, & contra injurias

fortunæ, inter beneficia firmetur. Miles in media pace decurrit sine ullo hoste, valde lum jacet, & supervacuo labore lassatur, ut sufficere necessario possit. Quem in ipsa re trepidare nolueris, ante rem exerce. 25 Salvum advenire. Sub. te, gaudeo. But Demipho's Impatience interrupts him before he had concluded the Sentence. Credo. Hoc responde mihi. The Emphasis lies in hoc.

leave him to suffer what he deserved. But if any one maliciously lays a Snare for our Youth, and by artful Management succeeds; does the Blame belong to us, or the Judges, who oft through Envy take from the Rich, and through Compassion add to the Poor?

Get. Were I not privy to the Affair, I should fancy he spoke truth.

Dem. Can any Judge know your Right, when like him you offer not a word in defence of it.

Phad. He behaved like a modest young Gentleman; when he came before the Judges, he could not say what he had prepared, Shame and his natural Fearfulness had so confounded him.

Get. I commend you, *Phædria*: but why don't I go up directly to him myself? Master, your Servant; I'm glad to see you safe return'd.

Dem. Oh, good Mr. *Tutor*, your Servant, thou Prop and Pillar of my Family, to whose Care I committed my Son at my departure!

Get. I hear you have been accusing us very undeservedly, and me most undeservedly of all. For what would you have me to have done for you in this Business? The Laws don't allow a Servant to plead in Court, nor is his Evidence taken.

Dem. I grant it all: add too, that the Youth unused to Courts, and those publick Appearances, was fearful; allow all this, I say, and that you're only a Slave: yet was she ever so nearly related to him, there was no necessity for his marrying her; you might, as the Law requires, have given her so much for a Portion, and left her to seek out another Husband: what could move him rather to take home a Wench that had nothing?

Get. 'Twas no particular Reason that moved him, but Want of Money.

Dem. He might have borrowed it somewhere.

Get. Somewhere! nothing easier said.

Dem. In fine, if he could not get it otherwise, he should have taken it upon Interest.

Get. Hy, well said; as if any one would have given him Credit, while you are alive!

Dem. No, it must not continue so, it cannot be: shall I suffer her to remain with him so much as a single Day? I can see no manner of

Temptation

ANNOTATIONS.

I want to know of *Antipho*; answer me that and defer your Congratulations. One can't but wonder how *Gyetus* should so far mistake, as to be for discarding this *hoc*, which makes the whole Beauty and Spirit of the Reply.

⁴⁶ *Qui sæpe propter invidiam adimunt di-*
ti. Judges, often, through meer Compassion, are byassed to the Poor, and sometimes, through Envy, unjustly decide against the Rich. This latter Principle, in the Mind of one whose Decisions ought to be governed by the most inviolable Equity, is always vicious; nay, and even the former may be overstrained,

For although Compassion and Pity have something noble and generous in them, and deserve to be cherished; yet they ought never to influence our Judgment, so far as to make us swerve from a steady Adherence to Justice. Hence, in that divine System of Laws, given to the Israelites by *Moses*, this is particularly cautioned against. *Neither shalt thou pity the Condition of the Poor. Thou shalt not regard the Person of the Poor in Judgment.* This is an Injunction often repeated, and clearly demonstrates the Wisdom of that Institution, in so particularly guarding us against this Vice,

Vice,

Non causam dico, quin, quod meritis sit, ferat.

Sed si quis forte malitiâ fretus suâ

Insidias nostræ fecit adolescentiæ,

Ac vicit; nostran' culpa ea est, an iudicium;

Qui sæpe propter invidiam adimunt diviti,

Aut propter misericordiam addunt pauperi.

GE. Ni nollem causam, crederem vera hunc loqui.

DE. An quisquam iudex est, qui possit noscere

Tua iusta, ubi tute verbum non respondeas,

Ita ut ille fecit? PH. functus adolescentuli est.

Officium liberalis: postquam ad iudices

Ventum est, non potuit cogitata proloqui:

Ita eum tum timidum ibi obstupefecit pudor.

GE. Laudo hunc: sed cesso adire quamprimum senem?

Here, salve: salvum te advenisse gaudeo. DE. oh,

Bonè custos, salve, columen vero familiæ,

Cui commendavi filium hinc abiens meum.

GE. Jamdudum te omnes nos accusare audio

Immerito, & me horunc' omnium immeritissimò

Nam quid me in hac re facere voluisti tibi?

Servum hominem causam orare leges non sinunt:

Neque Testimonii dictio est. DE. mitto omnia.

Addo istuc: imprudens timuit adolescens: sino:

Tu servus. verum si cognata est maxumè,

Non fuit necesse habere; sed, id quod lex jubet,

Dotem daretis; quæreret alium virum.

Quâ ratione inopem potiùs ducebat donum?

GE. Non ratio, verum argentum deerat. DE. fumeret

Alicunde. GE. alicunde? nihil est dicto facilius.

DE. Postremò, si nullo alio pacto, senore.

GE. Hui, dixti pulchrè, siquidem quisquam crederet,

Te vivo. DE. non, non sic futurum est; non potest.

Egone illam cum illo ut patiar nuptam unam diem?

sinunt hominem servum orare causam; neque est dictio testimonii. DE. Mitto omnia: addo istuc: adolescens imprudens timuit: sino: tu servus. Verum si est maxime cognata, non fuit necesse eum habere hanc; sed, id quod lex jubet, daretis dotem; quæreret alium virum. Quâ ratione ducebat potius inopem donum? GE. Non ratio, verum argentum deerat. DE. Sumeret alicunde. GE. Alicunde? nihil est facilius dicto. DE. Postremo, si nullo alio pacto, sumeret senore. GE. Hui, dixti pulchre, siquidem quisquam crederet, te vivo. DE. Non, non est futurum sic, non potest. Egone ut patiar illam nuptam cum illo unum diem?

non dico causam, quin ferat, quod sit meritis, sed si forte quis fretus sua malitia fecit insidias nostræ a-

45 adolescentiæ, ac vicit; estne ea nostra culpa, an iudicium; qui sæpe adimunt diviti propter invidiam, aut

addunt pauperi propter misericordiam. GE. Ni nollem cau-

50 sam, crederem hunc loqui vera. DE. An est quisquam iudex, qui possit noscere tua

54 iusta, ubi tute non respondeas verbum, ita ut illi fecit? PH. Functus est officium

adolescentuli liberalis: postquam est ventum ad iudices, non

60 potuit proloqui cogitata: ibi pudor, ita obstupefecit tam tum timidum. GE. Laudo

hunc: sed cesso quamprimum adire senem? beres, salve: gaudeo te advenisse salvum.

65 DE. O bone custos, salve, columen familiæ vero, cui abiens hinc commendavi

meum filium. GE. Jamdudum audio te accusare omnes nos

70 immerito, & me immeritissimo horunc' omnium. Nam quid voluisti me facere ubi in hac re? leges non

ANNOTATIONS.

Vice, because it is apt to impose upon the Mind with the shew of Virtue.

66 Sed, id quod lex jubet. For the Law runs thus: *Orbes qui sunt genere proximi, eis nubunt; aut iis orbis dotem danto.* "Let

"Orphans be married to those who are their nearest Relations, or let those nearest Re-

"lations allow them a Portion."

72 Siquidem quisquam crederet, te vivo. Alexander ab Alexandro Genial. Diet. L. I. takes notice of an ancient Decree of Senate, derived to the Romans from a Law of Solon. In this was a Proviso against lending Money to young Men, during the Life of their Fathers, lest the Sons of great Families being intangled in Debt, and impatient to extricate themselves

Temptation for it. I could wish to meet with this Fellow, or be directed where he lives.

Get. Phormio do you mean?

Dem. The Wench's Patron.

Get. I'll bring him here immediately.

Dem. But where can *Antipho* be?

Phæd. Gone out a little.

Dem. Do, *Phædria*, find him out, and bring him hither.

Phæ. I'll go directly.

Get. (*Aside.*) Yes, to *Pamphila*.

Dem. (*Alone.*) I'll first step home, and thank the Gods for my safe Return; thence I'll to the Forum, and get some of my Friends to be present in this Affair, that I may not be unprovided, if *Phormio* come.

ANNOTATIONS.

themselves, might be prompted to use dishonourable Means, or even to hasten a Parent's Death. The Words of the Decree are thus: "Placere, ne cui qui filio familias mutuum pecuniam dedisset, etiam post mortem parentis, cujus in potestate fuisset, actio petitioque daretur; ut scirent, qui pessimo exemplo fœnerarent, nullius posse filiifam-

"miliis, bonum nomen, inde expectata pater tris sui morte, fieri." Hence we may understand the Reason of *Geta's* Defence. 75 Nil suave meritum est. These Words have greatly perplexed Commentators. As it would be tedious to recount their various Opinions, I shall content myself with observing, that *Gronovius* seems to me to have hit

ACT II. SCENE I.

ARGUMENT.

Phormio is introduced to defend what he had done, who therefore here prepares for an Encounter with the old Man.

PHORMIO, GETA.

Phormio. HOW do you say? *Antipho* gone, afraid to be seen by his Father?

Get. Very much afraid.

Phor. That *Phany* is left by herself?

Get. The same.

Phor. And the old Man in a Rage?

Get. A great one.

Phor. The whole Business then, *Phormio*, rests upon you alone.

ANNOTATIONS.

Phædria, we have seen in the end of the last Act, had been dispatched away to find out *Phormio*, and here they present themselves together. *Geta* had been informing the Parasite by the way, of what had passed, particularly of *Antipho's* Terror and Flight upon seeing his Father. This rouses *Phormio*, who plainly perceives he must take all the Burden upon himself; *Geta* urges him to

it, and, finding him resolute and determined, commends him, but seems to fear that his Boldness may some time or other bring him to trouble. This gives rise to a very pleasant Conversation, which is at last interrupted by the Appearance of *Demipho*, with his Train of Advocates. Some have made this the second Scene of the second Act; but the Error is evident upon the least Consideration. For

Nil suave meritum est, hominem demonstrarier

Mihi istum volo, aut, ubi habitat, demonstrarier.

GE. Nempe Phormionem? **DE.** istum patronum mulieris.

GE. Jam faxo hic aderit. **DE.** Antipho ubi nunc est?

DE. Abi, Phædria; eum require atque adduce huc.

PH. eo

Rectâ viâ quidem illuc. **GE.** nempe ad Pamphilam.

Ego Deos penates hinc salutatum domum

Devortar. inde ibo ad forum, atque aliquot mihi

Amicos advocabo, ad hanc rem qui adsient,

Ut ne imparatus sim, si adveniat Phormio:

Nempe ad Pamphilam. DE. At ego devortar hinc demuta salutatum Deos penates; inde ibo ad forum, atque advocabo aliquot amicos mihi, qui adsient ad hanc rem, ut ne sim imparatus, si Phormio adveniat.

ANNOTATIONS.

hit upon their true Meaning: his Words are, *Nil suave meritum est: hoc est, nihil est tanti: nihil est pretii aut lucrî tam magni, quod libens capiam, si habendum sit ea conditione, ut hoc feram.*

At ego Deos penates. Every Citizen and Father of a Family had in his House some peculiar Gods, whom he privately worshipped,

and considered in an especial manner, as the Guardian Deities of him and his Household. These were call'd, *Dii Penates, Domestici, or Lares familiares.* Cic. pro Domo. *Q. id est sanctius? Quid omni religione miratius, quam domus uniuscujusque civitatis? hic ara sunt, hic foci, hic Dii penates, hic sacra, religiones, caeremoniae, continentur.*

ACTUS II. SCENA I.

ARGUMENTUM.

Adducitur Phormio ut factum defendat, qui hic se instruit cum sene litigaturus.

PHORMIO, GETA.

ITANE patris ais conspectum veritum hinc abiisse?

GE. admodum.

PH. Phanium relictam solam? **GE.** sic. **PH.** & iratum senem?

GE. Oppidò. **PH.** ad te summa solum, Phormio, rerum

Sic. **PH.** Et senem esse iratum? **GE.** Oppidò. **PH.** Summa rerum redit ad te solum, Phormio.

ANNOTATIONS.

For at the End of the last Scene, all the several Persons disappear. Geta goes to find out Phormio, and Demipho to return Thanks to the Gods for his safe Arrival, and thence to the Forum to call some Friends; all which require a pretty long Interval.

Itane patris ais conspectum? Donatus has preserved a Tradition concerning Terence and Ambivius Turpio, which he says was current even in his Time. The Poet causing this Piece one day to be rehearsed before a few select Friends; Ambivius, who was to play the

Part of Phormio, entered drunk, which highly exasperated Terence. But Ambivius, with an unconcerned Air, and scratching his Head with his Finger, repeated some Verses, which the Poet no sooner heard, than he immediately resumed his wonted Good-humour; protesting, that when he composed these Lines, he had in his Mind the Idea of just such a Parasite as Ambivius then appeared to be. This Tradition deserves Notice, as it gives us some Notion of the Manner of the Actors of those Times.

ORDO.
A Iste ita, Antipho- nem abiisse hinc veritum conspectum patris? **GE.** Admodum. **PH.** Phanium esse relictam solam? **GE.**

You have made up this Pill, and must yourself swallow it down.
To work then.

Get. Prithee, *Phormio*.

Phor. Suppose he should ask.

Get. All our Hope's in you.

Phor. 'Twill do. But if he should reply?

Get. You put us upon it.

Phor. Ay, now I think I have it.

Get. Do, help us then.

Phor. Let the old Gentleman come; all my Measures are settled.

Get. What do you propose to do?

Phor. What do you think? but that *Phary* continue with him still, to clear *Antipho* of all Blame, and turn the old Man's Anger wholly upon myself.

Get. O brave Man, and best of Friends! But I'm very much afraid, *Phormio*, lest this Courage of yours prove your Ruin at last.

Phor. Ah, there's no manner of Danger; I have already made trial, and ponder'd the Paths of my Feet. How many Men, think you, both Foreigners and Citizens, have I battered almost to death. The more I know, the bolder I am. Tell me, did you ever hear of an Action of Damages brought against me.

Get. How comes it that you escape so well?

Phor. Because the Net is never spread for the Hawk or the Kite, that do mischief, but for such Birds as are quite harmless; because in these last there is some Profit, the others were lost Labour. Just so, they only are in danger from others, who have any thing to lose. They know I have nothing. But, say you, They'll obtain Judgment against me, take me home, and confine me. Far from it; they'll never choose to maintain a devouring Fellow like me; and faith, in my Opinion, they're wise, not to do me the greatest Kindness, in return for the many Tricks I have play'd them.

Get.

ANNOTATIONS.

4 *Tute hoc intristi.* *Intritus*, call'd also sometimes *moretum*, we are told was a mixed Composition, consisting of Garlick, Onions, Cheese, Eggs, and other Ingredients.

5 *Obsecro te.* What *Geta* says in these two Verses, makes a continued Speech of itself, and no way refers to what comes from the Parasite. *Obsecro te, in te spes est. Tu impulisti.* *Subveri.* The same is to be said of *Phormio*, he is all the while taken up with his own Thoughts, and contriving how to deal with the old Man. Two Things offer themselves to *Phormio*'s Mind. *Si rogabit.* Should he question me upon this Affair, and desire that I would make it appear how *Phary* is related to him; for so it seems requisite to supply this abrupt Sentence. The proper Answer occurs to him immediately. *Ecce, i. e. ecce habeo: bem tibi; habeo quod respondeam:* for *Plautus* uses both *ecce*

and *ecce* in the same Sense. *Mill. II. 2. 48.* *Phormio* goes on; *Quid si reddet?* to which he opposes *sic opinor.* *Sub. me respondurum, & confutaturum senem verbis.* Here his Deliberations end, and he thinks himself abundantly prepared. That this is the real way of understanding these two Lines, appears from what follows in the next Verse. *Cedo senem: jam instructa sunt mihi in corde consilia omnia.*

11 *In nervum erumpat denoque.* There are several Conjectures offered to explain these Words. Some consider them figuratively, as taken from an Archer's drawing the Bow till the String breaks. Others will have them to allude to the Custom of binding those who for any Misdeeds were sentenced to Confinement; for the Expression commonly used in these Cases, was *in nervum conjicere.* *Est enim nervus,* says a learned Commentator, *Vinculi*

Tute hoc intristi, tibi omne ex exedendum: accingere. GE. Obsecro te. PH. si rogabit. GE. in te spes est. PH. eccere,

Quid si reddet? GE. tu impulisti. PH. sic opinor. GE. subveni.

PH. Cedo senem: jam instructa sunt mihi in corde con- GE. Quid aget? PH. quid vis? nisi uti maneat Phani- um, atque ex crimine rōc

Antiphonem eripiam, atque in me omnem irem de- GE. O vir fortis, atque amicus. verum hoc sēpe, Phormio,

Vereor, ne istac fortitudo in nervum erumpat denique. PH. ah,

Non ita est: factum est periculum; jam pedum visa est Quot me censet homines jam deverbasse usque ad necem,

Hospites? tum cives? quō magi' novi, tantō sēpius. Cedo dum, enī unquam injurarum audisti mihi scri- ptam dicam

GE. Qui istuc? PH. quia non rete accipitri tenditur, neque miluo,

Qui malē faciunt nobis: illis, qui nil faciunt; tenditur: Quia enim in illis fructus est, in illis opera luditur.

Aliis aliunde est periculum, unde aliquid abradi potest: Mihi sciunt nihil esse. Dices, Ducent damnatum do- mum.

Alere nolunt hominem edacem: & sapiunt meā sen- tentiā,

Pro maleficio si beneficium summum nolunt reddere.

PH. Quia rete non tenditur accipitri, neque miluo, qui faciunt malē nobis; tenditur illis qui fa- ciunt nil: quia enim est fructus in illis: opera luditur in illis. Periculum aliunde est aliis, unde aliquid potest abradi: sciunt, esse nihil mihi. Dices, Ducent me damnatum domum. Nolent alere hominem edacem: & mea sententiā sapiunt, si nolunt reddere summum beneficium pro ma- leficio.

ANNOTATIONS.

Vinculi lignei genus, in quod pedes coniecti arc- tantur. This last is the Interpretation more

generally followed; and is, moreover, con- firmed by the Sequel, where Phormio says, Ver. 20. Dices, Ducent damnatum domum; which appears to allude to this Passage.

12. Jam pedum visa est via. Manutius fancies this a Metaphor taken from Dogs in hunting; but it more probably refers to Tra- vellers, who having travelled any Road often, are perfectly acquainted with it, and know where to tread sure; unless we make it re- late to the preceding Verse, where Ceta speaks of the Danger he was in of having his Feet fastened. Phormio answers, that this is no new Trade to him, and that he has by long Experience learned to secure his Feet

against all Danger.

13. Neverbasse. This Word is here me- taphorical, instead of evertisse, bonis scel esse per fraudem & calumniam.

14. Quo magi' novi, tanto sēpius. The more I know, the more bold and adventu- rous I am; either because his Experience directed him in a sure and safe Road; or because the more he knew of the World, the more he was satisfied, that Villains with address was secure of impunity, and hence he boldly ventured. Some think that the Words here are designedly inverted, and that Phormio says quo magis novi, tanto sēpius, in- stead of quo sēpius, tanto magis novi.

Dices damnatum domum. By the Ro- man Laws, Debtors were adjudged the Slaves

Get. *Antipho* will never be able to requite you sufficiently for this Favour.

Phor. Nay, 'tis we, on the contrary, that can never sufficiently requite our Patrons for their Favours. For you to sit at free cost, anointed, bath'd, easy in your Mind; while he has all the Trouble and Expence of providing what he thinks you'll like best. He frets, you laugh; are honour'd with the first Cup, placed at the upper End of the Table: a dubious Supper is serv'd up.

Get. *Dubious!* What's that?

Phor. Where the Variety is such, that you are in doubt what to eat of most. When you consider within yourself how delicious and costly all these are, don't you account him a very God who provides them for you?

Get. The old Man's coming; mind what you're about: The first Onset's the fiercest; if you can but stand that, all the rest will be mere Play and Pastime.

ANNOTATIONS.

of their Creditors, till the Debt was discharged. Thus *Phormio*, if cast in an Action of Damages, as he was insufficient to pay the Sum awarded, would have been in the Situation of an insolvent Debtor.

²⁴ *Nemo sati pro merito gratiam regi refert.* In the *Eunuch*, *Terence* has given the Character of a much Order of Parasites; *Meñ*, who had arrived at great Skill and Eminence in the Art of Flattery; here a lower Rank of them is described, those who offered themselves to others as proper Tools to accomplish their Designs, and hence from

their Cunning and Address were often in high Favour, invited to Supper, and admitted to sit at the same Table with the Master of the Feast. *Rex* is often used for a great or a rich Man, and was a common Appellation too for the Master of the Feast, he who invited and entertained the Company.

²⁵ *Tene asymbolum.* We learn from *Donatus*, that this Passage was not taken from *Apollodorus*, but imitated from some Lines of the sixth Satire of *Ennius*, where a Parasite says:

Quippe

ACT II. SCENE II.

ARGUMENT.

This Scene contains the Encounter of Demipho with Phormio the Parasite: Antipho had married unknown to his Father, who upon his Return insists that he part with his Wife. Phormio opposes it.

DEMIPHO, GETA, PHORMIO.

Dem. **T**O the Advocates.) Did you ever hear of a more outrageous Insult offered to any one than this to me? Pray come and stand by me.

Get.

ANNOTATIONS.

This Scene is artfully conducted by the Poet. *Geta* and *Phormio* see *Demipho* at a Distance, advancing with his Train of Advocates behind him, but continue the Conversation, as if they saw him not. Thus *Geta* is overheard by his Master defending his cause with great Warmth, and proceeding even to Reproaches against *Phormio*. All this with design to ward off the Blow

from himself, and make it appear as if he was not any way to blame in what had been done. In the Conversation that ensues upon *Demipho's* coming up; *Phormio*, in spite of all his Cunning and artful Evasions, appears more than once disconcerted, and in danger of betraying himself. There is, perhaps, more Merit in this, than most Readers are aware of; the Poet would not represent

Knavery

GE. Non potest sati' pro merito ab illo tibi referri gratia.
PH. Imo enim nemo sati' pro merito gratiam regi refert.
Tene a symbolum venire, unctum, atque lautum è bal-

neis, 25
Otiosum ab animo; cum ille & curâ, & sumtu absumitur,

Dum tibi fit, quod placeat; ille ringitur, tu rideas?
Prior bibas, prior decumbas; cœna dubia apponitur?

GE. Quid istuc verbi est? PH. ubi tu dubites, quid sumas potissimum.

Hæc, cum rationem ineas, quàm sint suavia, & quàm cara sint; 30

Ea qui præbet, non tu hunc habeas planè præsentem Deum? [rima:

GE. Senex adest, vide quid agas, prima coitio et acer-
Si eam sustinueris, postilla jam, ut lubet, ludas licet.

GE. Gratia non potest satis referri tibi ab illo, pro merito. PH. Imo enim, nemo satis refert gratiam regi pro merito. Tene venire a symbolum, unctum, atque lautum è balneis, otiosum ab animo; cum ille absumitur & cura, & sumptu, dum quod placeat fit tibi; ille ringitur, tu rideas? prior bibas, prior decumbas; cœna dubia apponitur? GE. Quid verbi est istuc? PH. Ubi tu dubites quid potissimum sumas. Cum

ineas rationem, quam suavia hæc sint, & quam cara sint; non tu habeas hunc plane præsentem Deum, qui præbet ea? GE. Senex adest; vide quid agas; prima coitio est acerrima: si sustinueris eam, jam post illa, licet ludas ut lubet.

ANNO TATIONS.

Quippe sine cura, lætus, lautus, quum advenis,

Infertis malis, & expedito brachio, Alacer, celsus, lupino expectans impetu.

Mox dum alterius obligurias bona: quid Censet dominis esse animi? Pro Divom fidem!

Ille tristis cibum dum servat, tu ridens voras.

" For when you sit down at Table devoid
" of Care, chearful, bathed and perfumed,
" with Jaws ready for Havock, and an
" active right Hand, keen, wrathful, and
" eager like a Wolf after his Prey: When
" afterwards you begin the delicious Repast,
" and gorge at another's Expence: what do

" you imagine is the Condition of your Entertainer? Good Heavens! While he
" with a Heart full of Anguish serves you
" all round, you chearfully dispatch his
" Bounty."

28 Cœna dubia apponitur? Phormio himself explains the meaning of this in the next Line. Horace uses the same Phrase in the second Satire of the second Book, where recommending Temperance, and describing the mischievous Effects, which a Variety of Meats jumbled together in the Stomach must produce, he says:

---- Vides, ut pallidus omnis
Cœna defurgat dubia?

A C T U S II. S C E N A II.

A R G U M E N T U M.

Hæc scena concertationem habet Demiphonis & parasiti. Clam patre uxorem duxerat Antipho: domum reversus pater illum vult ejicere: contra dicit Phormio.

DEMIPHO, GETA, PHORMIO.

ORDO.

EN unquam cuiquam contumeliosius
Audistis factam injuriam, quàm hæc est mihi?
tumeliosius cuiquam, quàm hæc est facta mihi?

DE. EN unquam
Audistis injuriam factam con-

ANNO TATIONS.

Knavery in too triumphant Circumstances, but it will in sight of all his Endeavours discover itself, by a certain Incoherence and Hesitation in his Answers.
En unquam cuiquam. He is speaking here

Get. He's in a Passion.

Phor. (*softly*) Pray hold your tongue, *st.* I'll soon rouse him effectually; (*aloud*) Immortal Gods! Does *Demipho* deny that *Phany* is related to him? What, *Demipho* deny that she is related to him?

Get. He does.

Phor. Or that he knows any thing who her Father was?

Get. He denies it.

Dem. This I believe is the very Man I was speaking of. Follow me.

Phor. Or that he knows who even *Stilpho* was?

Get. He denies it.

Phor. Because, poor Creature, she was left destitute, her Father's disown'd, herself neglected: See the Effects of Avarice!

Get. If you accuse my Master of Avarice, you shan't easily escape.

Dem. Unparallel'd Impudence! Is he even come to accuse first?

Phor. As to the young Man, I can't reasonably be angry with him, if he did not know him; because, as *Stilpho* was much in years, poor, and supported himself only by his Labour, he kept almost always in the Country: there he farm'd a small Piece of Ground of my Father. The old Man was wont often to complain to me, how he was neglected by this his Kinsman. But what a Man did he thus neglect? The very best I ever saw in my Life.

Get. See that you say no more either of him or yourself than you can make good.

Phor. You go and be hang'd; for had I not known him to be so, I would never have raised such powerful Enemies to myself in your Family, for her sake whom your Master now so ungenerously slights.

Get. What, do you persist still, you Wretch, to abuse my Master in his absence?

Phor. He deserves it.

Get. Say you so, you Jail-Bird?

Dem. *Geta.*

Get. Thou common Defrauder, thou Perverter of the Laws.

Dem. *Geta.*

Phor. Answer him.

Get. Who's that? Oh!

Dem. Hold your tongue.

Get. This Fellow, Sir, has been charging you to-day in your absence,

ANNOTATIONS.

here to the three Lawyers, whom he had brought from the Forum, to consult with in the present Cause; for we are to suppose that he had by the way been informing them of the particular Circumstances of it, after which he puts this Question to them.

³ *Quin tu hic agis, st.* In most Editions we read *quin tu hic agis* without the Addition of *st.* Thus was the first who rectified the one reading from the Remark of

Doratus, who observes that this *quin tu hic agis* amounts to an Injunction of Silence. This from the common and natural Signification of these Words could never have been conjectured, without some such Addition as *st.* which is an evident Note of Silence. This Emendation he moreover confirms by several other Reasons, all very strong and convincing.

⁴ *Proh Diem immortalium!* Wh^o Per-

Adeste quæso. GE. iratus est. PH. quin tu hoc age. st. *quæso. adeste. GE. Iratus. PH. Quin tu hoc age, st. Jam ego agito hunc.*
 Jam ego hunc agitabo. prohi Deum immortalium! *Prohi Deum immortalium!*
 Negat Panium esse hanc sibi cognatam? Demipho? *5 Negat hanc Phanium esse cognatam sibi? Demipho negat hunc esse cognatum?*
 Hanc Demipho negat esse cognatam? GE. negat.
 PH. Neque ejus patrem se scire, qui fuerit? GE. negat.
 DE. Ipsum esse opinor, de quo agebam. sequimini.
 PH. Nec Stilphonein ipsum icire, qui fuerit? GE. negat.
 PH. Quia egens relicta est misera, ignoratur parens, *10 Neglegitur ipsa. vide. avaritia quid facit.*
 Neglegitur ipsa. vide. avaritia quid facit.
 GE. Si herum insimulabis malitiae, malè audies.
 DE. O audaciam! etiamne ultro accusatum advenit?
 PH. Nam jam adolefcenti nihil est quod succenseam,
 Si illum minus norat: quippe homo jam grandior, *15 Pauper, cui opera vita erat, ruri fere*
 Pauper, cui opera vita erat, ruri fere
 Se continebat: ibi agrum de nostro patre
 Colendum habebat. sæpe interea mihi senex
 Narrabat, se hunc neglegere cognatum suum.
 At quem virum? quem ego viderim in vitâ optimum.
 GE. Videas te, atque illum, ut narras. PH. abi in
 malam crucem: *21 Si insimulabis herum malitiae, audies male.*
 Nam ni ita eum existimasset, nunquam tam graves
 Ob hanc inimicitias caperem in vestram familiam,
 Quam is aspernatur nunc tam inliberaliter.
 GE. Pergin' hero absenti malè loqui, impurissime?
 PH. Dignum autem hoc illò est. GE. ain' tandem, *25 Nam est nunc in hoc propter quod succenseam ad hunc, si minus norat illum: quippe homo jam grandior: pauper, cui opera erat vita, continebat se fere ruri: ibi habebat agrum co-*
 carcer? DE. Geta.
 GE. Bonorum extorior, legum contorior. DE. Geta.
 PH. Responde. GE. quis homo est? hem. DE. tace.
 GE. absenti tibi,

lendum de nostro patre. Sæpe interea senex narrabat mihi, hunc suum cognatum negligere. GE. At quem virum? optimum quem ego viderim in vita. GE. Videas ut narras te atque illum. PH. Abi in malam crucem: nunc ni existimasset eum ita, nunquam caperem tam graves inimicitias in vestram familiam ob hanc, quam is nunc aspernatur tam inliberaliter. GE. Pergin' hero absenti? PH. Hoc autem est dignum illo. GE. Ain' tandem, carcer? DE. Geta. GE. Extorior bonorum: contorior legum. DE. Geta. PH. Responde. GE. Quis homo est? hem. DE. Tace. GE. Nunquam cessavit bodie dicere contumelias tibi absenti,

A N N O T A T I O N S.

mis had said before to Geta, was in a low whispering Voice, but here, he raises his Tone, on purpose to be heard by Demipho, and thus is the first to accuse the Person he had injured. To compleat the Sentence, we must supply *fidem*; as in the *Andrian* we read *probi Deum atque hemimum fidem*.

21 Videas te, atque illum, ut narras. These Words have been wrested into six or seven different Meanings by Commentators. The most natural and obvious Construction is thus: Videas ut narras te atque illum. See what you say, what account you give of yourself and him. Phormio had been extolling Stil-

pho, the pretended Father, as a Man of great Worth, which included a heavy Reflection upon Demipho for his neglect of him. Hence Geta, with an affected Zeal for his Master, interrupts him: Take care you say no more than you can prove, for you'll be called upon to make it good. I don't say but this Explication may be liable to Objections, yet it seems less so than any of the others that have been offered.

23 In vestram familiam. In some Editions we read *nostram familiam*; the Difference is not material.

27 Bonorum extorior, legum contorior.

sence, with such Things as are unworthy of you, and worthy only of himself.

Dem. Well, have done. Young Man, with your good leave, I'd first ask this Question, if you'll be pleased to give me an Answer, Who, do you say, this Friend of yours was? Explain that Point, and how he claim'd Relation to me.

Phor. You question me, forsooth, as if you knew nothing of the Matter.

Dem. I know?

Phor. Yes, you.

Dem. I deny it: You, who assert it, rub up my Memory.

Phor. I warrant you did not know your own Cousin!

Dem. You distract me: Tell me his Name.

Phor. His Name! I will.

Dem. Why don't you then?

Phor. I'm undone by *Hercules*, I've forgot the Name.

Dem. Ha! what's that you say?

Phor. (*Aside to Geta.*) *Geta*, if you remember the Name I mentioned just now, whisper it to me. (*To Demipho.*) I'll not tell you; as if you did not know it already; you come to pump me.

Dem. I come to pump you!

Get. (*Softly to Phormio.*) *Stilpho*.

Phor. And after all, what is it to me? 'Tis *Stilpho*.

Dem. Whom do you say?

Phor. I say, *Stilpho*; you knew him.

Dem. I neither knew him, nor was ever related to any one of that Name.

Phor. Say you so? Are you not ashamed of such Doings? But had he left behind him an Estate of ten Talents——

Dem. The Gods confound thee!

Phor. You'd have been the first to trace minutely the Detail of your Pedigree, from Grandfather, and Great-Grandfather.

Dem. Perhaps so: I should then, had I undertaken it, have made it appear how she was related to me: Now do you the same. Tell me which way we are related.

Get. (*To Demipho.*) Faith, Master, well urg'd. (*To Phormio.*) You, Sir, take care of yourself.

Phor. I made the Thing plain where I ought, before the Judges: If it was false, why did not your Son then disprove it?

Dem. Speak not to me of my Son, whose Folly was beyond expression.

Phor. But you who are so wondrous wise, apply to the Magistrates.

ANNOTATIONS.

This seems to have been a common Reproach to Sycophants and Sharpers, and as it has an immediate Reference to what *Phormio* had lately done, must in the Eye of *Demipho* strike more deep. *Cicero* endeavours by a like Figure to augment the Odium of a base Behaviour: in *Pisonem* Cap. 17. "Age, senatus odit te, quod eum tu facere jure concedis,"

Te indignas, ſequè dignas contumelias
 Nunquam ceſſavit dicere hodie. DE. ohe, deſine. 30
 Adoleſcens, primum abs te hoc bonâ veniâ peto,
 Si tibi placere potis eſt, mihi ut respondeas:
 Quem amicum tuum ais fuiſſe iſtum? explana mihi:
 Et qui cognatum me ſibi eſſe diceret.

PH. Proinde expiſcare, quaſi non noſſes. DE. noſſem?

PH. ita.

DE. Ego me nego: tu, qui ais, redige in memoriam.

PH. Eho, tu ſobrimum tuum non noras? DE. enecas:

Dic nomen. PH. nomen? maxumè. DE. quid nunc
 taces? [PH. Geta,

PH. Perii hercle, nomen peridi. DE. hem, quid ais?

Si memoriſtri id quod olim dictum eſt, ſubjice. hem,

Non dico: quaſi non noris, tentatum advenis. 41

DE. Egon' autem tento? GE. Stilpho. PH. atque adeo,
 quid meâ? [noveras?

Stilpho eſt. DE. quem dixti? PH. Stilphonem, inquam

DE. Neque ego illum noram, neque mihi cognatus fuit

Quiſquam iſto nomine. PH. itane? non te horum pudet?

At ſi talentum rem reliquiſſet decem— 46

DE. Dî tibi male faciant. PH. primus eſſes memoriter

Progeniem voſtram uſque ab avo atque atavo proferens.

DE. Ita ut dicis, ego tum cum adveniſſem, qui mihi

Cognata ea eſſet, dicerem: itidem tu face. 50

Cedo, qui eſt cognata? GE. cu noſter, rectè. heus tu
 cave.

PH. Dilucidè expedi, quibus me oportuit

Judicibus. tum, id ſi falſum fuerat, filius

Cur non reſellit? DE. filium narras mihi?

Cujus de ſtultitiâ dici, ut dignum eſt, non poteſt. 55

PH. At tu, qui ſapiens es, magiſtratus adi,

natus mihi. PH. Itane? Non pudet te horum? at ſi reliquiſſet rem decem

maſefaciant tibi. PH. Eſſes primus memoriter proferens progeniem voſtram uſque ab avo, atque

atavo. DE. Ita ut dicis, ego tum, cum adveniſſem, diceram qui ea eſſet cognata mihi: tu face

itidem: cedo qui eſt cognata? GE. Eu noſter, rectè: heus tu, cave. PH. Expedi dilucide

judicibus, quibus oportuit me: ſi id fuerat falſum, cur filius non tum reſellit? DE. Narras fili-

um mihi? de cujus ſtultitiâ dici, ut eſt dignum. PH. At tu qui es ſapiens, adi magi-

ſtratus,

indignas te dignaſ-
 que ſe. DE. Ohe,
 deſine. Adoleſcens,

primum peto hoc abs
 te bona veniâ, ſi eſt

potis placere tibi, ut
 respondeas mihi:

quem ais iſtum tuum
 amicum fuiſſe? ex-
 plana mihi: & qui

diceret me eſſe cognat-
 um ſibi. PH. Ex-
 piſcare proinde, quaſi

non noſſes. DE.
 Noſſem? PH. Ita.

DE. Ego nego me
 noſſe: tu qui ais,
 redige in memoriam.

PH. Eho, tu non no-
 ras tuum ſobrimum?

DE. Enecas: dic
 nomen. PH. Nomen?

maxime. DE. Quid
 taces. nunc? PH.

Perii hercle, peridi
 nomen. DE. Hem,

quid ais? PH. Geta,
 ſi memoriſtri id no-

men quod dictum eſt
 olim, ſubjice: Hem,

non dico: quaſi non
 noris, advenis tenta-

tum. DE. Egone au-
 tem tento? GE. Stil-

pho. PH. Atque a-
 deo, quid reſert meâ?

eſt Stilpho. DE.
 Quem dixti? PH.

Inquam Stilphonem,
 noveras? DE. Ne-

que ego noveram il-
 lum, neque quiſquam

iſto nomine fuiſſe cog-

natum. DE. Dî
 malefaciant tibi.

PH. Eſſes primus memoriter proferens progeniem voſtram uſque ab avo, atque

atavo. DE. Ita ut dicis, ego tum, cum adveniſſem, diceram qui ea eſſet cognata mihi: tu face

itidem: cedo qui eſt cognata? GE. Eu noſter, rectè: heus tu, cave. PH. Expedi dilucide

judicibus, quibus oportuit me: ſi id fuerat falſum, cur filius non tum reſellit? DE. Narras fili-

um mihi? de cujus ſtultitiâ dici, ut eſt dignum. PH. At tu qui es ſapiens, adi magi-

ANNOTATIONS.

“ concedis, amictorem, & perditorem, non
 “ modo dignitatis & auctoritatis, ſed omnino
 “ ordinis ac nominis ſui.”

51 *Eu noſter, rectè.* Theſe Words are ad-
 dressed to *Demipho*, applauding him for push-
 ing the Queſtion ſo cloſe. *Heus tu! cave,*
 theſe again are pronounced, turning to *Phor-*
mio; but 'tis uncertain whether they are to
 be underſtood as ſpoken aloud, or in a ſoft
 whiſpering Tone. If the firſt, they are a

pretended Check or Menace, to deter him
 from Eviſions, and compel him to come di-
 rectly to the Point: if a Whiſper, they are
 a Caution to *Phormio* to be upon his Guard.
 Hitherto he had pretty well ſuſtained the old
 Man's Attack, but at preſent he is very
 hard preſſed. It was almoſt impoſſible to
 avoid giving a direct Answer, which yet could
 not be done without hazarding a Diſcovery
 of the whole Plot. This alarms *Geta*; but

strates, and procure a second Decision in the same Cause; as you seem to be Sovereign here, and the only Man that can claim a Prerogative of having the same Cause try'd over again.

Dem. Altho' I am manifestly injur'd, yet rather than engage in a Law-Suit, or be plagu'd with your Tongue: Free me of her, and as if she was really my Relation, take fifteen Guineas; the Portion which the Law allows.

Phor. Ha! ha! ha! A pleasant kind of Man!

Dem. What's the Matter? Do I ask any Thing unreasonable? Can't I obtain even this, which is common Justice?

Phor. Say you so, truly? Does the Law allow, that after you have abused a Citizen, you should dismiss her with a Reward, as if she were a Whore? Or is it not rather to prevent a Citizen's bringing any Scandal upon herself thro' Poverty, that the Law enjoins a Marriage with her next Relation, that she may pass her Life with one Man? A Thing which you here mean to hinder.

Dem. Ay, ay, with her next Relation: But whence are we related to her? Or why must we be concern'd with her?

Phor. Well well, the Thing's now done, and you can't undo it.

Dem. Not undo it? Nay, I shan't desist till I have gone through with it.

Phor. 'Tis all a Joke.

Dem. See the End of it then.

Phor. In fine, *Demipho*, you are no way concern'd in the Affair: 'Tis your Son, and not you, that's cast: For your Marriage-Days are over long ago.

Dem. Suppose 'tis he says all this to you that I now say, or I'll turn both him and this Wife of his out of Doors.

Get. (*Aside.*) He's angry.

Phor. You'll be better advis'd, I hope.

Dem. Are you thus determin'd, you unlucky Rascal, to do me all the Mischief you can?

Phor. (*Aside to Geta.*) He's afraid of us, for all he strives to hide it.

Get. (*Aside to Phormio.*) You've begun well.

Phor. Even bear with Patience what can't be avoided: 'Twill be acting like yourself to keep up a Friendship between us.

Dem. Do I value your Friendship, or desire to have, see, or be acquainted with you?

Phor. If you can but agree with her, you'll have one to be the Joy and Delight of your old Age: Pray consider your Time of Life.

Dem.

ANNOTATIONS.

Phormio escapes the Danger, by saying that he had already made it appear before the proper Judges, and had no Intention to give a second Detail.

58 *Quandoquidem solus regnas.* This is an invidious Jeer; for in *Athens*, a City tenacious of its Freedom, the Name of King, or

the affecting of regal Power was extremely odious; and to claim a second Judgment in a Cause that had been already determined, looked somewhat tyrannical, as if a Man meant to set himself above the Laws, and controul them at his Pleasure.

79 *Tute idem melius feceris.* Commentators

Judicium de eadem causâ iterum ut reddant tibi :
 Quandoquidem solus regnas, & soli licet
 Hic de eadem causâ bis judicium adipiscier.
 DE. Est mihi facta injuria est, verumtamen
 Potius quam lites secet, aut quam te audiam,
 Idem ut cognata si sit, id quod lex jubet
 Dotem dare, abduce hanc, minas quinque accipe.
 PH. Ha, ha, hæ, homo iuavis ! DE. quid est ? num
 iniquom postulo ?
 An ne hoc quidem ego adipiscar, quod jus publicum est ?
 PH. Itane tandem, quæso, item ut meretricem, ubi
 abusu' sis,
 Mercedem dare lex jubet ei, atque amittere ? an,
 Ut ne quid turpe civis in se admitteret
 Propriet egestatem, proxumo jussâ est dari,
 Ut cum uno ætatem degeret ? quod tu vetas.
 DE. Ita, proxumo quidem : at nos unde ? aut quam-
 obrem ? PH. obe.
 Actum, aiunt, ne agas. DE. non agam ? imo haud
 definam,
 Donec perfecero hoc. PH. ineptis. DE. sine modò.
 PH. Postremò tecum nihil rei nobis, Demipho, est :
 Tuus est damnatus gnatus, non tu : nam tua
 Præterierat jam ad ducendum ætas. DE. omniâ hæc
 Illum putato, quæ ego nunc dico, dicere :
 Aut quidem cum uxore hac ipsum prohibebo domo.
 GE. Iratus est. PH. tute idem melius feceris.
 DE. Itane es paratus facere me advorsum omniâ
 Infelix ? PH. metuit hic nos, tametsi sedulo
 Dissimulat. GE. bene habent tibi principia. PH. quin,
 quod est
 Ferendum fers ? tuis dignum factis feceris,
 Ut amici inter nos simus. DE. egon' tuam expetam
 Amicitiam ? aut te visum, aut auditum velim ?
 PH. Si concordabis cum illâ, habebis, quæ tuam
 Senectutem oblectet : respice ætatem tuam.
 gnatus est damnatus, non tu : nam tua ætas ad ducendum jam præterierat.
 DE. Putato illum
 dicere omniâ hæc, quæ ego nunc dico : aut quidem prohibebo ipsam cum hac uxore domo.
 PH. Tute
 feceris idem in liti. GE. Est iratus. DE. Itane es paratus infelix facere omniâ adversum me ?
 PH. Hic infelix nō, tametsi sedulo dissimulat. GE. Principia habent bene tibi. PH. Quin fers
 quod est ferendum ? feceris dignum tuis factis, ut nos simus amici inter nos. DE. Egon' expe-
 tam tuam amicitiam, aut velim te visum & auditum ? PH. Si concordabis cum illâ, habebis nu-
 dum, quæ oblectet tuam senectutem : respice ætatem.

ut iterum reddant ju-
 dicium tibi de eadem
 causa : quandoqui-
 dem solus regnas hic,
 & licet tibi soli adi-
 pisci hic judicium bis
 de eadem causa. DE.
 Est injuria est facta
 mihi, verumtamen
 potius quam secet
 lites, aut quam au-
 diam te ; idem ut si
 sit cognata, abduce
 hanc, & accipe quin-
 que minas, id quod
 lex jubet dare dotem.
 PH. Ha, ha, hæ,
 homo suavis ! DE.
 Quid est ? Num po-
 stulo iniquum ? An
 ego ne adipiscar hoc
 quidem, quod est pub-
 licum jus ? PH. Itane
 quæso tandem lex ju-
 bet, ubi sis abusus ci-
 vem item ut meretri-
 cem, dare mercedem
 ei, atque amittere ?
 An at civis ne ad-
 mitteret quid turpe in
 se propter egestatem,
 jussâ est dari proximo,
 ut degeret æta-
 tem cum uno ? quod
 tu vetas. DE. Ita
 quidem, proximo. At
 unde nos sumus
 proximi ? aut quam-
 obrem ? PH. Obe,
 aiunt, ne agas ac-
 tum. DE. Non a-
 gam ? imo eadē de-
 firam, donec perfe-
 cero hoc. PH. Inep-
 tis. DE. Sine modo.
 PH. Postremo, De-
 mippo, est nihil rei
 nobis tecum : tuus

ANNOTATIONS.

Words differ greatly as to the Meaning of these
 Words; some explain them; You'll scarce
 venture to put your Threats in execution.
 Others; You'll not think of it. It may,

perhaps, have been a common Form of
 Speech, where Threats were despised as im-
 potent. Such is that of Davus in the An-
 tian's Pœna verba, quæso.

Dem. Let her be your Delight ; take her to yourself.

Phor. Moderate your Passion.

Dem. Mark what I say, for we have had too many Words already : If you don't quickly take away this Wench, I'll turn her out ; I have said it, *Phormio*.

Phor. If you offer to use her in any Manner unworthy a Gentlewoman, I'll bring a heavy Action against you ; I have said it, *Demipho*—
(*aside to Geta.*) If you should happen to want me, I'll be at home.

Geta. I understand you

ACT II. SCENE III.

ARGUMENT.

Demipho consults the Advocates in regard to his Son's Marriage. One advises a Process, the other dissuades from it, and the third, instead of joining with either of the others, requires time to deliberate.

DEMIPHO, GETA, HEGIO, CRATINUS, CRITO.

Dem. **W**HAT Care and Anxiety does my Son bring upon me, by entangling himself and me in this unhappy Marriage ? Nor does he offer to come near me, that I may know what he can say, or what his Sentiments may be. Do you go and see whether he is come home, or no.

Geta. I will.

Dem. You see now, Gentlemen, how the Case stands. What must I do ? Say, *Hegio*.

Heg. Who, I ? I think *Cratinus* should give his Opinion first, if you please.

Dem. Say *Cratinus*.

Crat. Must I speak ?

Dem. You.

Crat. I'd have you do what's most for your Advantage. 'Tis my Opinion, that what your Son did in your Absence, ought in Reason and Justice to be made void, and the Law will grant it. I have told you my Sentiments.

Dem. Say now, *Hegio*.

Heg. I believe *Cratinus* has spoke his real Thoughts ; but as the Saying is, *So many Men, So many Minds* : every one has his Way.

ANNOTATIONS.

Geta, in the Beginning of this Scene, is sent to enquire after *Antipho* ; and *Phormio* had retired. *Demipho* is therefore left with his three Counsellors, to whom he addresses himself, and enquires their Opinion of the Cause, now that they had heard more particularly about it. They give their Judgment with great Form and Ceremony, contradict one another, and leave *Demipho* in greater Uncertainty than ever ; who finding that he was like to receive but little Benefit from the Advice of his learned Council, resolves to wait his Brother's Return, and be guided by him.

DE. Te oblectet: tibi habe. PH. minue verò iram.

DE. hoc age:

Satis jam verborum est. nisi tu properas mulierem

Abducere, ego illam ejiciam: dixi, Phormio.

PH. Si tu illam attigeris secus, quàm dignum est liberam.

Dicam tibi impingam grandem: dixi, Demipho,

Si quid opus fuerit, heus, domo me. GE. intellego.

quam est dignum attingere liberam, ego impingam grandem dicam tibi: dixi, Demipho. Si quid fuerit opus, heus, continebo me domo. GE. Intellego.

DE. Oblectet te, habe
cam tibi. PH. Vero
minue iram. DE.
Age hoc: jam est fa-
tis verborum: nisi
tu properas abducere
mulierem, ego ejiciam
illam: dixi, Phor-
mio. PH. Si tu at-
tigeris illam secus,

ACTUS II. SCENA III.

ARGUMENTUM.

*Consulit Demipho advocatos super filii conjugio: unus suadet, dis-
suadet alter; tertius, qui se alterutri addere debuisset, ejusmodi
sententiam aicit, ut rursus deliberatione opus esse videatur.*

DEMIPHO, GETA, HEGIO, CRATINUS, CRITO. ORDO.

QUANTA me curâ, & solitudine afficit
Gnatus, qui me & se hisce impedivit nuptiis?

Neque mî in conspectum prodit, ut saltem sciam,

Quid de hac re dicat, quidve sit sententiæ.

Abi tu, vise redieritne jam, an nondum, domum.

GE. Eo. DE. videtis quo in loco res hæc fiet.

Quid ago? dic, Hegio. HE. ego? Cratinum censeo,

Si tibi videtur. DE. dic, Cratine. CRA. mene vis?

DE. TE. CRA. ego, quæ in rem tuam sunt, ea velim
facias. mihi

Si hoc videtur: quod te absente hîc filius

Egit, restitui in integrum, æquom est & bonum:

Et id impetrabis. dixi. DE. dic nunc, Hegio.

HE. Ego sedulo hunc dixisse credo. verum ita est,

Quot homines, tot sententiæ: suus cuique mos.

CRA. Vise me dicere? DE. Volo te. CRA. Ego velim facias ea quæ sint in tuam rem.
Hoc sic videtur mihi: quod filius egit hic, te absente, est æquom & bonum id restitui in integrum,
& impetrabis id. Dixi. DE. Dic nunc, Hegio. HE. Ego credo hunc dixisse sedulo: verum
est ita, quot homines sunt, tot sententiæ sunt: suus mos est cuique.

DE. QUanta cura
& solici-
tudine gnatus afficit
me, qui impedivit me
& se hisce nuptiis?
neque prodit mihi in
conspectum, ut saltem
sciam, quid dicat de
hac re, quidve sen-
tentia sit illi. Abi
tu, vise redieritne do-
mum jam, an nondum.
GE. Eo. DE. Viden-
tis in quo loco hæc
res sit. Quid ago?
dic Hegio. HE.
Ego? censeo Crati-
num prius consulen-
dum si videtur tibi.
DE. Dic, Cratine.

ANNOTATIONS.

⁷ Dic, Hegio. This was the Form of Ad-
dress used in desiring a Counsellor to speak
his Sentiments of any Cause. The same was
used too by the Consuls, when they asked a
Senator's Opinion in the House.

¹² Et id impetrabis. The Reader may,
perhaps, wonder how Cratinus could give this
as his Opinion, when it is several times hinted
above, that it was meer Folly and Extrava-
gance once to attempt the getting Judgment

reversed. To obviate this Difficulty. I shall
here quote the Sentiments of a learned Se-
nator of Holland, who being consulted by
Wesserbavius upon this very Passage of our
Poet, returned for Answer: "Res quidem
judicata inter easdem personas pro veritate
habetur. Sed hic damnatus erat filius,
non pater. Quid ergo prohibebat, quo-
minus pater, jure potestatis patriæ, ean-
dem rem ageret, apud eosdem judices, &

" sua

I don't think that what the Law has once done, can be annulled: and it is wrong to attempt it.

Dem. Say, *Crito*.

Crit. I think we ought to deliberate farther upon it: 'tis an Affair of great Consequence.

Heg. Do you want any thing more of us?

Dem. You've done very well.——I'm now more to seek than ever.

Get. They say he's not come home yet.

Dem. I must wait the return of my Brother. Whatever Advice he shall give me in this Affair, I'll follow it. I'll go to the Port, and enquire when the Ship is expected.

Get. And I'll go find out *Antipho*, that he may know what has passed here. "But O, I see he comes just in the nick of time."

ANNOTATIONS.

<p>"sua intereffe probaret, filiam, & invito, "non elocari? Absente, nec audito patre, "judicium actum erat. Poterat igitur ipse "judices adire, & causam, non tam filii, "quam suam agere. Si ita hæc intelligas, "de appellationibus ex jure Attico inanis "est omnis disputatio."</p>	<p>²⁴ <i>Sed eorum ipsam.</i> There must certainly be some Mistake here. This is made the Conclusion of the second Act, and yet there is apparently no Pause or Interval, in as much as <i>Antipho</i> comes on immediately, and enters into Conversation with <i>Geta</i>. This has moved some to continue this Act a great deal</p>
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ACT III. SCENE I.

ARGUMENT.

Antipho blames himself for shunning his Father so precipitately, and by that inconsiderate Flight leaving his Cause to be defended by others: at length he learns from *Geta* the whole of what had passed.

ANTIPHON, GETA.

Antipho. **I**NDEED, *Antipho*, you are greatly to be blamed for this Timorousness of Spirit. Was it excusable in you to run away thus, and trust your whole Happiness to the Management of others? Did you imagine that they would take more real Concern in your Affairs than yourself? for however other things were, you ought at least to have thought of her, whom you have now at home; that she be not deceived, or suffer any Misfortune from the Confidence she has reposed in you, who are now her only Hope and Resource.

Get. Why truly, Master, we have been accusing you heavily in your Absence, for leaving us.

Ant.

ANNOTATIONS.

Antipho, who was naturally of a timorous Disposition, and in danger of betraying himself, by the Confusion he was apt to discover, when questioned about any thing, had as we have seen, from a Consciousness of this, retired upon his Father's Approach. But afterwards reflecting with himself, of what all Consequence this might be to his Affairs, as he was obliged to leave them to the Management of others, whom it could not be supposed

Mihi non videtur, quod sit factum legibus, 15 *Videtur mihi, id quod sit factum legibus, non posse rescindi: & inceptum est turpe.* DE. Dic, Crito. CRI. Ego amplius deliberandum censeo: *Ego censeo deliberandum amplius: res est magna.* Res magna est: HE. numquid noscitis? DE. fecistis probe: *Nos facere quid aliud? DE. Fecistis probe: sum multo incertior, quam dudum.* Incertior sum multo, quam dudum. GE. negant Redisse. DE. frater est expectandus mihi: 20 *GE. Negant filium redisse. DE. Frater ex expectandus mihi: sequar id consilium, quod consilium te dederit mihi de hac re. Ibo ad portum percontatum, quoad se recipiat se.* Is quod mihi dederit de hac re consilium, id sequar. Percontatum ibo ad portum, quoad se recipiat. GE. At ego Antiphonem quæram, ut, quæ acta hîc sint, sciat. *GE. At ego quæram Antiphonem, ut sciat quæ sint acta hîc. Sed eum video ipsum recipere se hîc in tempore.* Sed eum ipsum video in tempore huc se recipere.

ANNOTATIONS.

deal further, and to begin the third Act with, is the truer. Malam Dacier, who here also *Quid? Qua profectus causa hinc est Lenam?* concludes the second Act, retrenches this last Line, to prevent the apparent Absurdity of Confusion in the Division of the Acts of this Play. We have, however, in this, as in where the Interval between the two Acts is every thing else, conformed to the Cambridge supposed. Edition, though perhaps the other Division

ACTUS III. SCENA I.

ARGUMENTUM.

Antipho reversus seipsum incusat, quod patris conspectum veritus fugerit, quodque ita inconsulto discedens, causam suam aliis defendendam reliquerit: rem totam denique ex Geta Cognoscit.

ANTIPHO, GETA.

ORDO.

ENimvero, Antipho, multimodis cum istoc animo 5 *AN. ENimvero, es vituperandus. es multimodis vituperandus cum istoc animo. Tene abiisse hinc ita, & dedisse tuam vitam, tutandam aliis? Credidisti alios animadversuros tuam rem magis quam tete? nam ut ut alia erant, certe consuleres illi, quæ est nunc domi tibi, ne decepta pateretur quid mali propter tuam fidem: cuius miseræ omnes spes spesque sunt nunc sitæ in te uno.* es vituperandus. Itane te hinc abiisse, & vitam tuam tutandam aliis dedidisse? [versuros?] Alios tuam rem credidisti, magis quam tete, animadversuros, ut ut erant alia, illi certe, quæ nunc tibi domi est, consuleres: 5 Ne quid propter tuam fidem decepta pateretur mali: Cujus nunc miseræ spes opeque sunt in te uno omnes sitæ. [incusamus, qui abieris.] GE: Et quidem, here, nos jamdudum hîc te absentem *GE. Et quidem, here, nos hic jamdudum incusamus te absentem, qui abieris.*

ANNOTATIONS.

supposed they touched so nearly, he resolves maintain his own Cause. He accordingly to shake off this Weakness, if possible, and approaches full of these Thoughts, and is overheard

Ant. I was looking for you.

Get. But we were never the less diligent for that.

Ant. Speak, pray: in what posture are my Affairs? How is my Destiny like to be? Does my Father suspect any thing?

Get. Nothing at all.

Ant. But is there any Hope for me?

Get. I can't tell.

Ant. Ah!

Get. Unless *Phædria* had left nothing undone in your Favour—

Ant. 'Tis nothing new in him.

Get. Then *Phormio* in this, as in all other Affairs, has behaved like a true Hero.

Ant. What has he done?

Get. He out-hectored the old Gentleman, angry as he was.

Ant. Well done, *Phormio*!

Get. I too did what I could.

Ant. Honest *Geta*, I love you all.

Get. The first setting out was as I say; hitherto, matters go smoothly; and your Father intends to wait your Uncle's Arrival.

Ant. Why wait for him?

Get. He said that he would be determined by his Advice in what relates to this Business.

Ant. How I dread my Uncle's coming home now, *Geta*! for by his Sentence alone I understand, I must live or die.

Get. Here comes *Phædria*.

Ant. Where?

Get. See there, he's coming out from his School of Exercise.

ANNOTATIONS.

overheard by *Geta*, who immediately lets him know, that they no less blamed his Absence, than he did himself; but, however, had not been negligent of his Interest.

¹⁰ *Numquid patri subolet?* This relates to his acting in concert with *Phormio*: he is anxious to know whether his Father had any Suspicion of that. Much depended on this; for if his Father imagined him innocent, and that all was owing to the Tricks and Devices of *Phormio*, he would not find it so hard a matter to pacify him, and perhaps in time might reconcile him to the Match.

¹³ *Confutavit.* *Confutare*, in its proper and original Signification means, to allay the Heat and Rage of boiling Water, by pouring cold Water into it. This was done from a Vessel, call'd by the Ancients *futum*. *Confutare*, i. e. *futo aquam ferventem compescere*. Hence the Word, by an elegant Transition, was used to express, calming the Transports of Passion.

²⁰ *Ab sua palestra.* *Palestra* was properly the Place where the Grecian Youth practised their Exercises; as running, vaulting, riding, &c. In allusion to this, *Geta* pleasantly

AN. Teipsum quærebam. GE. sed eâ causâ nihilo magis defecimus. [tūnæ meæ ?

AN. Loquere, obsecro; quonam in loco sunt res & for-
Numquid patri subolet ? GE. nil etiam. AN. ecquid
spei porro est ? GE. nescio. AN. ah. 10

GE. Nisi Phædria haud cessavit pro te eniti. AN. nihil
fecit novi. [nuum hominem præbuit.

GE. Tum Phormio itidem hac re, ut in aliis, stre-
AN. Quid is fecit ? GE. confutavit verbis admodum
iratum senem. [Geta, omnes vos amo.

AN. Eu Phormio. GE. ego, quod potui porro. AN. mi

GE. Sic habent principia sese, ut dico : adhuc tran-
quilla res est : 15

Manfurusque patrum pater est, dum huc adveniat.

AN. quid eum ? GE. ut aiebat, [attinet.

De ejus consilio sese velle facere, quod ad hanc rem

AN. Quantus metus est mihi, venire huc saluum nunc
patrum, Geta : [sententiam :

Nam per ejus unam, ut audio, aut vivam aut moriar

GE. Phædria tibi adest. AN. ubinam ? GE. eccum ab
suâ palæstrâ exit foras. 20

GE. Principia habent sese sic, ut dico : res adhuc est tranquilla : pater est mansurus patrum,
dum adveniat hic. AN. Quid mansurus eum ? GE. Ut aiebat, sese velle facere quod attinet ad
hanc rem, de consilio ejus. AN. Quantus meus est mihi, Geta, patrum nunc venire hic saluum :
nam per unam sententiam ejus, ut audio, aut vivam aut moriar. GE. Phædria adest tibi, AN.
Ubinam ? GE. Eccum exit foras ab sua palæstra.

A N N O T A T I O N S.

pleasantly calls the Cock-bawd's House, Phædria's School of Exercise. For Pamphila, with whom this Youth was in love, belonged to the Bawd; hence Phædria's Visits there were very frequent. Dorio too threatened him with selling her to another; and to counterplot the Artifices and Cunning of the Bawd, to struggle with his own Wants and ill Fortune, was exercise enough in all conscience. In like manner, Plautus speaking of the House of a Courtezan, says : Bacch. A. 1. S. 1. Ver. 32.

----- Quid ego metuum, rogitas ? homo adolescentulus
Pedetrare hujusmodi in palæstram, ubi damnis desudascitur,
Ubi pro disceo damnum capiam, pro cursura dedecus ?

“ Do you ask me what it is I fear so much ?
“ for a young Man to enter into this School
“ of Exercise, where Ruin must ensue ;
“ where instead of contending for the Prize
“ of the Quoit, or of the Course, he must
“ struggle with Losses and Disgrace ? ”

A C T III. S C E N E II.

A R G U M E N T.

Phædria begs of the Cock-bawd not to be too hasty in giving up the Girl to the Soldier, to whom he threatened to sell her; for that in three Days he would tell down the Money he had promised for her Redemption.

PHÆDRIA, DORIO, ANTIFHO, GETA.

Phædria. DORIO, pray hear me.

Dor. I will not.

Phæd. But a moment.

Dor. Let me alone.

Phæd. Hear what I have to say.

Dor. I'm tired with hearing the same thing a thousand times over.

Phæd. But now I have something to say that will please you.

Dor. Well, speak; I hear.

Phæd. Can't I prevail with you to stay but for these three Days? Where are you going now?

Dor. I should wonder much, if you had any thing new to offer.

Ant. (To Geta.) I fear the Bawd will work himself no good.

Geta. I fear too.

Phæd. Don't you believe me?

Dor. You have guess'd it.

Phæd. But I give my Promise.

Dor. All stuff.

Phæd. You shall have reason to say, that the kindness was well repaid.

Dor. Meer Words.

Phæd. Believe me, you shall never repent it; 'tis true indeed.

Dor. A very Dream!

Phæd. Do but try; the time is not long.

Dor. The same Story over again.

Phæd. You shall be my Kinsman, my Father, my Friend, my—

Dor. Talk on.

Phæd. To be of a Temper so hardened and inexorable, as can neither be softened by Pity nor Entreaties—

Dor. And for you, *Phædria*, to be so silly and simple, as to imagine you can make me the Dupe of your fine Speeches, and get my Girl for nothing. *Ant.*

A N N O T A T I O N S.

This Scene furnishes a Proof, how justly *Geta* had called the Cock-bawd's House, *Phædria's* School of Exercise, for here we have a lively Example of it. The Youth accosts him with the most earnest Importunities, the time he demands too is but short; three Days; but nothing avails. *Antifho* and *Geta* also join in the Request, with the very same Success. He is inexorable to every thing they say; and, like a true Bawd, lets them know that Interest alone governs him. He had an Offer of ready Money for his Slave, and would not, by all the whining and whimpering they could use, be brought to relinquish present Certainty for Prospects distant and future. He therefore tells them, that as the Money was to be paid the next Morning; if they made him an Offer

A C T U S I I I. S C E N A I I.

A R G U M E N T U M:

Phædria lenonem orat, ut venditam militi Pamphilem non tam cito abducendam tradat: se intra triduum nummos adnumeraturum, quos pro illius redemptione sit pollicitus.

PHÆDRIA, DORIO, ANTIPHO, GETA.

O R D O:

DORIO, audi absecro. Do: non audio. Ph. parumper. Do. quin omitte me:

PH. Audi quod dicam. Do. at enim tædet jam audire eadem millies. [re, audio:

PH. At nunc dicam, quod lubenter audias. Do. loque-

PH. Nequeo te exorare, ut maneat triduum hoc? quò nunc abis?

Do. Mirabar, si tu mihi quidquam afferres novi. 5

AN. Hei, metuo lenonem, ne quid suo suat capiti. GE. idem ego metuo. [do. Do. fabulæ.

PH. Non mihi credis? Do. hariolare. PH. sin fidem

PH. Feneratum istuc beneficium pulchrè tibi dices.

Do. logi. [Do. somnia:

PH. Crede mihi, gaudebis facto: verum hercle hoc est.

PH. Experire, non est longum. Do. cantilenam: eandem canis. 10

PH. Tu mihi cognatus, tu parens, tu amicus, tu—Do. garri modò.

PH. Adeon' ingenio esse duro te atque inexorabili, Ut neque misericordiâ neque precibus molliri queas?

Do. Adeon' te esse incogitantem atque impudentem, Phædria,

Ut phaleratis dictis ducas me, & meam ductes gratiis?

verum. Do. Somnia. PH. Experire, non est longum. Do. Canis eandem cantilenam. PH. Tu eris mihi cognatus, tu amicus, tu parens, tu---Do. Garri modo. PH. Tene esse ingenio adeo duro atque inexorabili, ut aqueas molliri neque precibus? Do. Tene, Phædria, esse adeo incogitantem atque impudentem, ut dicat me phaleratis dictis, & ductes meam gratiis?

PH. D Orio, obsecro audi. Do. Non audio. PH. Parumper. Do. Quin omitte me. PH. Audi quod dicam. Do. At enim jam tædet audire eadem millies. PH. At nunc dicam id, quod audias libenter. Do. Loquere, audio. PH. Nequeo exorare te, ut maneat hoc triduum? Quo abis nunc. Do. Mirabar, si tu adferres quidquam novum mihi. AN. Hei, metuo lenonem, ne suat quid suo capiti. GE. Ego metuo idem. PH. Non credis mihi? Do. Hariolare. PH. Sin do fidem. Do. Fabulæ. PH. Dices istuc beneficium pulchrè feneratum tibi. Do. Logi. PH. Crede mihi, gaudebis facto: hercle hoc est

A N N O T A T I O N S.

Offer of it before that time, he would receive the first Comer as usual, but otherwise they had nothing to expect.

¹⁰ *Metuo lenonem, ne quid suo suat capiti.* It were endless to repeat the several Conjectures of Commentators upon this Passage. One of the most specious is that of Muretus, who tells us, that in a Manuscript of his, the Text runs thus: *Metuo lenonem, ne quid suo capiti.* Which he thus explains: After Antipho had said *metuo lenonem, ne quid suat*, i. e. *machinatur, struat*; and the Spectators naturally supposed he was to add, *Phædria capiti*, he suddenly changes the Form of

the Expression, and turns it into an Imprecation against the Pimp himself; by saying, *Suo capiti, q. d. Quæ res ipsi lenoni male vertat.* But in my Opinion, a much easier and more simple Explication may be given of the Words, what even naturally offers itself upon the first Reading: Antipho had overheard Phædria earnest and importunate; and the Bawd obstinate and inflexible. He therefore dreads that this Brutality may provoke Phædria to some Act of Violence; *Ne suat* i. e. *bring Vengeance upon his own Head.* *Suo*, to sew, join, or fasten together.

Ant. (To Geta.) I pity him.

Phæd. (*Aside.*) Alas, I know it to be too true.

Gct. (To Antipho.) How well they keep up to their Characters!

Phæd. For this Misfortune to happen to me at a time too, when *Antipho* is taken up with the same Cares?

Ant. Ah, *Phædria*, what's the matter?

Phæd. O happy, happy, *Antipho*.

Ant. Who, I?

Phæd. Who have what you love in your own possession, nor was ever reduced to the Necessity of encountering such a Plague as this.

Ant. I, in my possession, say ye? Yes indeed, as the Saying is, *I have a Wolf by the Ears*. For I neither know how to part with her, nor is it in my power to keep her.

Dor. 'Tis my very Case with this Spark.

Ant. (To Dorio) Well said: don't be a Bawd by halves. (To *Phædria*.) Has he done any thing yet?

Phæd. Who, he? the Part of an inhuman Wretch: he has sold my *Pamphila*.

Gct. What! sold her?

Ant. Say you so? Sold her!

Phæd. He has sold her.

Dor. A horrid Crime, sure, to sell a Wench bought with my own Money.

Phæd. I can't prevail with him to stay, and break off the Bargain with the other, only for three Days, till I get the Money of my Friends, which they have promised to lend me; if I give it you not then, don't be put off an Hour longer.

Dor. You perfectly stun me.

Ant. It is not a long time, that he asks, *Dorio*; let him prevail, he'll requite you double, and you'll deserve it. *Dor.*

ANNOTATIONS.

¹⁶ *Hei, veris vincor.* These Words are uttered by *Phædria* in a low Voice, so as not to be overheard by *Dorio*. *Veris vincor*, i. e. *vera prædicat leno, neque enim more fit, ut quis gratis daretur amicum ob avaro lenone; mibi vero, quod dem, nihil est.*

¹⁷ *Ibid. Quam uterque est similis sui?* *Madam Dacier* observes here, that this Reflection of *Geta* is occasioned by what *Phædria* had just said; *hei, veris vincor*. For in this, says she, *Phædria* preserves the Character of a Man of Sense and Judgment, who readily submits to Reason, and the Cock-hawd likewise keeps up to his Character in continuing obstinate and inflexible.

¹⁷ *Neque, Antipho alia cum occupatus esset sollicitudine.* This Passage has been hitherto misunderstood; I flatter myself I have hit upon the true Sense of the Original. *Wessterbovius*, who seems to have come nearest the Author's Meaning, gives this Order of the Words: *Neque malum hoc obiectum*

mibi esse tum, cum Antipho alia sollicitudine esset occupatus. Something is evidently wanting here to Clearness and Perspicuity. I have therefore ranged them thus: *Hoc malum esse obiectum mibi tum, cum Antipho esset occupatus neque alia sollicitudine.* "For this "Misfortune happened to me at a time "too, when *Antipho* is taken up with the "same" Cares." *Neque alia sollicitudine; With Cares no way different, of the same kind.* For *Phædria* was in danger of losing his Mistress, as *Dorio* threatened to sell her to another; and *Antipho* too was in the same unhappy Situation, now that his Father was returned, and fully purposed, if he could, to annul the Marriage. This was an unhappy Circumstance to *Phædria*; because *Antipho*, intent upon his own Affairs, was not at leisure to assist him. Hence the Ground of the present Complaint. The Translator of *Terence*, in three Volumes, renders it *When Antipho is in full Possession of his Love, that I should*

AN. Misericum est. PH. hei, veris vincor. GE. 16
quàm uterque est similis sui?

PH. Neque, Antipho alià cùm occupatus esset solici-
tutine,

Tum hoc esse mihi objectum malum? AN. ah, quid
istuc autem est, Phædria?

PH. O fortunatissime Antipho, AN. egone? PH. cui
quod amas, domi est;

Nec cum hujusmodi unquam usus venit ut confictares
malo. 20

AN. Mihin' domi' st? immo id quod aiunt, auribus
teneo lupum: [neam, scio.

Nam neque, quomodo à me amittam, neque uti reti-
Do. Ipsum istuc mihi in hoc est. AN. heia, ne parum
leno fies. [humanissimus:

Numquid hic confecit? PH. hiccine? quod homo in-
Pamphilam meam vendidit. GE. quid? vendidit? AN.
ain' vendidit? 25

PH. Vendidit. Do. quàm indignum facinus, ancillam
ære emtam suo! [mutet fidem,

PH. Nequeo exorare, ut me maneat, & cum illo ut
'Triduum hoc, dum id, quod est promissum, ab amicis
argentum aufero. [tus fies.

Si non tum dederò, unam præterea horam ne opper-
Do. Obtunde. AN. haud longum est id quod orat,
Dorio: exoret, sine: 30

Idem hic tibi, quod bene promeritus fueris, conduplica-
caverit.

hominem vendere ancillam emptam suo ære! PH. Nequeo exorare, ut maneat me hoc triduum, et
ut mutet fidem cum illo, dum aufero id argentum ab amicis, quod est promissum, si non dederò tum,
ne sis oppertus unam horam præterea. Do. Obtunde. AN. Id quod orat haud est longum, Dorio:
sine, exeret: hic conduplicaverit idem tibi, quod fueris bene promeritus.

AN. Misericum est.
PH. Hei, vincor ve-
ris. GE. Quam u-
terque est similis sui?
PH. Hoc malum esse
obj. etum mihi tum,
cum Antipho esset oc-
cupatus neque alia so-
licitudine? AN. Ab,
Phædria, quid au-
tem est istuc? PH.
O fortunatissime An-
tipho. AN. Egone?
PH. Cui quod amas
est domi; nec usus
venit, ut unquam
confictares cum ma-
lo hujusmodi. AN.
Mihine domi est?
imò id quod aiunt,
teneo lupum auribus:
nam neque scio, quo-
modo amittam a me,
neque uti retineam.
Do. Istuc ipsum est
mihi in hoc. AN.
Heia, ne sis parum
leno. Numquid hic
confecit? PH. Hic-
cine? Quod homo in-
humanissimus posset
conficere: vendidit
meam Pamphilam.
GE. Quid! Verdi-
dit? AN. Ahe?
Vendidit? PH. Ven-
didit. Do. Quam
indignum facinus,

A N N O T A T I O N S.

should have this Plague. Than which no-
thing can be more remote either from Fact,
or the Poet's Intention.

²¹ *Auribus teneo lupum.* This was a com-
mon Proverb, when one foresaw Difficulties
to be encounter'd which ever way he took.
We learn from Suetonius, that it was fre-
quently in the Mouth of Tiberius, when he
hesitated in what manner to oppose the Dan-
gers he saw approaching.

²³ *Ipsum istuc mihi in hoc est.* De Phæ-
dria hæc dicit leno, q. d. Hic mihi lupus est,
quem neque ferre diutius, quia nihil numerat,
neque absolvere possum, quia improbe blandus est,
& multa pollicendo me obtundit.

Ibid. *Ne parum leno fies.* Laudat hæc
verba Ascenius Pedianus, ad Cic Verr. I. 38.
Habent autem correctionem ironicam verborum
lenonis, q. d. Dicit, tibi ita rem esse cum

Phædria, ut videaris lupum tenere auribus
quia metuis, ne parum sis leno, i. e. ne mi-
nus sis flagitiosus, quam vulgus lenonum solet,
non satis magno pretio vendens puellam. Su-
mitur autem persona ipsa pro moribus. Plaut.
Perf. 4. 6. 4.

Ne non sat esses leno, id estuebas miser.
Westerbovius.

²⁶ *Quam indignum facinus, ancillam ære
emtam suo.* These Words are by the Bawd
address'd to the Spectators with a sarcastical
Air. It is worth while too to observe the
different Manners of the Speakers. Phæ-
dria expresses himself with Tenderness and
Love: he calls her meam Pamphilam. Do-
rio again uses the undervaluing Epithet An-
cilla.

²⁷ *Cum illo ut mutet fidem.* The Ex-
pression is somewhat rare and uncommon;

Dor. All mere Words.

Ant. (*To Phædria.*) Will you suffer your Mistress to be ravished from this Place? (*to Dorio.*) Or can you be so cruel as to tear these Lovers from one another?

Dor. 'Tis neither I nor you, that do it.

Get. May the Gods grant you every thing you deserve.

Dor. I have, contrary to my natural Temper, borne with you for several Months, promising, whimpering, but bringing me nothing. Now, on the contrary, I have found one who will give *freely*, without sniveling: *therefore I say*, give place to your Betters.

Ant. Why certainly, if I remember right, there was once a Day fix'd upon, when you was to give him the Money.

Phæd. There was.

Dor. Do I deny it?

Ant. Is that Day past then?

Dor. No; but this is come before it.

Ant. Are not you ashamed of your Treachery?

Dor. Not at all, when it's for my Interest.

Get. Sordid Wretch!

Phæd. *Dorio*, is this right now, do you think?

Dor. 'Tis my Way, if you like me, use me.

Ant. Do you offer to deceive him in this manner?

Dor. Nay, *Antipho*, 'tis rather he that deceives me, for he knew me to be the Person I was, but I fancied him to be a quite different Man. 'Tis he that has disappointed me, for I am the same to him as ever. But however these things are, I'll yet do this, the Captain has promised to bring me the Money to-morrow Morning; if you bring it before then, *Phædria*, I'll keep to my old Rule of preferring him who brings the Money first. Your Servant.

AN NOT A T I O N S.

mutare fidem cum aliquo, instead of *fidem alteri datam fallere*. Vide Fabri Thesaur, Latin. Voce *cum*.

We see the Character of the Cock-bawd preserved with admirable Uniformity throughout this whole Scene. All Methods are try'd with him, but to no purpose, nor would it have

A C T III. S C E N E III.

ARGUMENT.

The two Youths, with great difficulty, prevail on Geta to set about some Artifice for obtaining Money to be given to the Cock-bawd for the Musick-Wench.

PHÆDRIA, ANTIPHOC, GETA.

Phædria. **W**HAT shall I do? Wretch that I am, where shall I now, that am worse than nothing, raise Money so speedily for

AN NOT A T I O N S.

We see the perplexing Situation in which *Phædria* is left; he must procure the Money immediately, or submit to lose his Mistress. The Time allow'd is so short, as leaves him not the least glimmering Hope; so that he is giving way to Despondency, when *Antiphoc*

Do. Verba istæc sunt. AN. Pamphilamne hac urbe privari fines?

Tum præterea horunc' amorem distrahi poterin' pati?

Do. Neque ego, neque tu. GE. Di tibi omnes, id, quod es dignus, duint.

Do. Ego te complures, advorsum ingenium meum, menses tuli.

Pollicitantem, & nil ferentem, flentem. nunc contra, omnia hæc;

Repperi, qui det, neque lacrumet. da locum melioribus.

AN. Certe hercle, ego si satis commemini, tibi quidem est olim dies, [ego istuc nego?

Quam ad dares huic, præstituta. PH. factum. Do. num

AN. Jam ea præterit? Do. non, verum hæc ei antecessit. AN. non pudet

Vanitatis? Do. minimè, dum ob rem. GE. sterquilinium. PH. Dorio,

Itane tandem facere oportet? Do. sic sum: si placeo,

AN. Siccine hunc decipis? Do. imo enimvero, Antipho, hic me decipit: [credidi.

Nam hic me hujusmodi esse sciebat: ego hunc esse aliter

Iste me fefellit: ego isti nihilo sum aliter, ac fui. 45

Sed ut ut hæc sunt, tamen hoc faciam: cras manè argentum mihi

Miles dare se dixit: si mihi prior tu attuleris, Phædræ,

Meâ lege utar, ut potior sit, qui prior ad dandum est. vale.

Do. Sic sum: si placeo, utere. AN. Siccine decipis hunc? Do. Imo enimvero, Antipho, hic decipit me: nam hic sciebat me esse hujusmodi: ego credidi hunc esse aliter. Iste fefellit me: ego sum nihilo aliter isti, ac fui. Sed ut ut hæc sunt, tamen faciam hoc: Miles dixit se dare argentum mihi cras manè, si tu prior attuleris id mihi, Phædræ, utar mea lege, ut qui est prior ad dandum sit potior. Vale.

ANNOTATIONS.

have been proper to make him relent. Even the small Concession which he makes is so contrived, as to throw still more Light upon his Character, and shew Avarice and Selfish-

ness in perfection. Nothing could have been more happily imagin'd, nor can we too much admire the consummate Art and Judgment of the Poet.

ACTUS III. SCENA III.

ARGUMENTUM.

Adolescentes persuadent Getæ, licet difficulter, ut per fallaciam argentum extorqueat, pro citharistria redimenda lenoni dandum.

PHÆDRIA, ANTIPHO, GETA.

ORDO.

QUID faciâ? unde ego nunc tam subito huic argentum inveniam miser,

PH. QUID faciâ? Unde ego miser, cui est

minus nihilo nunc tam subito inveniam argentum huic.

ANNOTATIONS.

Antipho, concern'd for the Sufferings of his Friend, urges Geta to think of some Pro-

ject for getting the Money. Thus a new Plot comes on, in which Geta is one of the principal

for this Fellow? Could he have been put off only for three Days, I had the Promise of it.

Ant. *Geta*, shall we suffer him to continue thus wretched, who so lately assisted me in the friendly Manner you told me? Shall we not now, that he stands so much in need of it, endeavour rather to return the Favour?

Get. I know indeed 'tis but just that we do it.

Ant. Set about it then, you are the only Man can serve him.

Get. What can I do?

Ant. Procure the Money for him.

Get. I would with all my Soul: but tell; where can I have it?

Ant. My Father's come home.

Get. I know it; but what then?

Ant. Ah, a Word to the Wife is sufficient.

Get. Is that it then?

Ant. It is.

Get. A most excellent Advice truly! Have done, have done, *Antipho*: Don't I triumph, think you, if I can escape what I am threatened with from your Marriage; unless I hazard my Neck also on his account?

Ant. 'Tis true that he says.

Phæd. What! Am I a Stranger amongst you then, *Geta*?

Get. Far from it: But does it seem nothing to you, that the old Gentleman is already provok'd against us all; unless we irritate him still farther, beyond all Hopes of Reconciliation?

Phæd. Shall another bear her from my Sight into an unknown Land? Ah, speak to me now, *Antipho*, look at me, while you may, while I am still with you.

Ant. Why so? What are you thinking of now? Tell me.

Phæd. To whatever Part of the World she is carried; I'm determin'd to follow, or perish.

Get. Heaven prosper the Design: But don't be too hasty, however.

Ant. See, pray, *Geta*, if you can help him any Thing.

Get. Help him! How?

Ant. Do try, lest peradventure he may do what we shall be more or less sorry for hereafter.

Get.

ANNOTATIONS.

principal Actors, and *Phormio* has an Opportunity given him of exerting his Talents also in *Phædria's* Cause: The Project itself, and the Manner of its being conducted, will appear afterwards, in the Course of the Play.

⁸ *Dictum sapienti sat est.* A Proverb frequently used among the *Romans*, and which answers exactly to that of ours. *A Word to the Wife.* Implying, that to one of *Geta's* Sagacity and Penetration, a single Word was sufficient to make him understand the Business. *Antipho* had said *pater adest*; that

was enough. *Geta* himself would divine the rest; that the old Man was, if possible, to be cozen'd out of the Money. *Antipho* was not mistaken; *Geta* knows his Meaning; and in fact, as we shall see afterwards, procures the Money of the old Man, according to the Hint given him.

¹² *Ego vobis, Geta, alienus sum?* This Question arises from *Geta's* Manner of expressing himself above; *hujus causa*, which seems to imply, as if *Phædria* was an Alien, a Stranger, one in whom *Geta* was not so nearly

Cui minu' nihilo est? quod, si pote fuisset exorari
Triduum hoc, promissum fuerat. AN. itane hunc pa-
tiemur, Geta, [ter?

Fieri miserum; qui me dudum, ut dixti, adjuerit comi-
Quin, cum opus est, beneficium rursus ei experimur
reddere?

GE. Scio equidem hoc esse æquom. AN. age ergo, so-
lus servare hunc potes.

GE. Quid faciam? AN. invenias argentum. GE. cu-
pio: sed, id unde, edoce.

AN. Pater adest hîc. GE. scio: sed quid tum? AN.
ah, dictum sapienti sat est.

GE. Itane? AN. ita. GE. sane hercle pulchrè suades:
etiam tu hinc abis?

Non triumpho, ex nuptiis tuis si nil nanciscor mali, 10
Ni etiam nunc me hujus causâ quærere in malo jubeas
crucem? [nûs sum? GE. haud puto:

AN. Verum hic dicit. PH. quid? ego vobis, Geta, alie-
Sed parumne est, quod omnibus nunc nobis succenset
senex,

Ni instigemus etiam, ut nullus locu' relinquatur preci?
PH. Alius ab oculis meis illam in ignotum abducet lo-
cum; hem; 15

Tum igitur, dum licet, dumque adsum, loquimini
mecum; Antipho: [facturus? cedo.

Contemplamini me. AN. quamobrem? aut quidnam
PH. Quoquò hinc asportabitur terrarum, certum est
persequi, [tentim tamen.

Aut perire. GE. dii bene vortant, quod agas: pede-
AN. Vide, si quid opis potes adferre huic. GE. si quid?
quid? AN. quære, obsecro, 20

Nequid plus minusve faxit, quod nos post pigeat, Geta.

PH. Alius abducet illam ab oculis meis in ignotum locum? hem; tum igitur Antipho, dum licet,
dumque adsum, loquimini mecum, contemplamini me. AN. Quamobrem? Aut Quidnam res factu-
rus? Cedo. PH. Quoquo terrarum asportabitur hinc, est certum persequi, perire. GE. Dii vortant
bene quod agas, tamen pedetentim. AN. Vide, si potes adferre quid opis huic. GE. Si quid?
Quid? AN. Obsecro quære, Geta, ne faxit quid plus minusve, quod pigeat nos post.

ANNOTATIONS.

nearly concern'd, that he should run any
hazard for his sake.

¹⁹ Dii bene vortant, quod agas. Some as-
cribe these Words to Antipho, but it is evi-
dent they cannot with any propriety belong
to him, who appears all along too much con-
cern'd at his Friend's Suffering, to speak of
them in this mirthful Strain. They come
much better from Geta, who alone had it
in his Power to relieve him, and was by this
time resolv'd upon it. The Pleasantry of
the Passage consists in Geta's answering him
in such Manner as if he approved of this

violent Resolution he had taken of following
his Mistress. For 'tis as if he had said, Go,
Sir, and Heaven prosper you. This he utters
with a grave and solemn Tone; but imme-
diately after, to prevent the Confusion such
an Answer would be apt to occasion, and in-
spire him with Hope, he adds: *Pedetentim ta-
men*; which implies, that Things are not
yet quite desperate, and something may pos-
sibly be done for him. *Pedetentim*, i. e. *caute
a pedibus et tentando*.

²³ Ne quid plus minusve faxit. Casau-
bon explains this, *ne quid omnino faciat*;
which

Get. I'm thinking about it—He's secure, as far as I can guess; but I fear I shall bring Vengeance upon myself.

Ant. Fear nothing: we'll share your Fortune, good or bad.

Get. How much Money do you want? Say.

Phæd. Only ninety Pounds.

Get. Ninety! Faith, she's very dear, *Phædria*.

Phæd. Nay, she's vastly cheap at that Price,

Get. Well, well, I'll get them for you.

Phæd. O the dear Man!

Get. Get away, get away.

Phæd. But I want them now.

Get. You shall have them now. But I must have *Phormio* for an Assistant in this Business.

Ant. He's ready, I'll promise for him: Lay on boldly what Load you will, he'll bear it. He's one of a thousand to serve his Friend.

Get. Let us go to him therefore directly.

Ant. Shall you have any Occasion for me?

Get. None; but go home, and comfort that poor Creature, whom I know to be almost dead with Fear. Do you linger?

Ant. There's nothing I can do with so good a Will.

Phæd. How do you propose to accomplish this?

Get. I'll tell you by the Way; only let us hasten hence.

ANNOTATIONS.

which is not exactly the Poet's Idea, for we are to compleat the Sentence by supplying *Quam æquum sit*, as in *Plautus*; *Cap. v.* 3. 18.

Eheu! Cur ego plus minusve feci, quem æquum fuit!
30 *Solus est homo amico amicus.* A man-
ner

ACT IV. SCENE I.

ARGUMENT.

Demipho and Chremes, both in Years, and Brothers, here converse together. This latter acquaints the other with the Reason of his long Stay at Lemnos; they also touch upon Antipho's Marriage.

DEMIPHO, CREMES.

Dem. WELL, *Chremes*, have you brought home your Daughter with you, as you propos'd in going hence to *Lemnos*?

Chr. No.

Dem. Why have you not?

Chr.

ANNOTATIONS.

The Poet conducts the Plot with great Judgment, it grows more and more interesting as it proceeds, and raises our Impatience to know the Issue. A new Scene is going to present itself to us, this *Phany* so dear to *Antipho*, and whom he is so afraid of losing, is to turn out *Chremes's* Daughter, and the very Person whom *Demipho* had before de-

stin'd

GE. Quæro : salvus est, ut opinor. verum enim metuo
malam.

AN. Noli metuere: unâ tecum bona, mala tolerabimus.

GE. Quantum opus est tibi argenti? loquere. PH. so-
læ triginta minæ.

GE. Triginta? hui, percarâ est, Phædria. PH. istæc
verò vilis est. 25

GE. Age, age, inventas reddam. PH. ô lepidum! GE.
aufer te hinc. PH. jam opus est. GE. jam feres.

Sed opus est mihi Phormionem ad hanc rem adiutorem
dari. [feret: 25

AN. Præstò est: audacissimè quidvis oneris impone, &
Solutus est homo amico amicus. GE. eamus ergo ad eum
ocius.

PH. Abi verò: dic, præstò ut sit domi. 30

AN. Numquid est, quod opera mea vobis opu' sit? GE.
nil: verum abi domum, & [tam metu,

Illam miseram, quam ego nunc intus scio esse exanima-
Consolare. cessas? AN. nihil est, æquè quod faciam
lubens. [te hinc amove.

PH. Quâ viâ istuc facies? GE. dicam in itinere: modò

PH. Abi vere; dic ut sit præstò domi. AN. Numquid est, quod opus sit opera mea vobis? GE.
Nil: verum abi domum, et consolare illam miseram, quam ego scio esse nunc intus exanimatam metu.
Cessas? AN. Est nihil, quod faciam æque lubens. PH. Qua viâ facies istuc? GE. Dicam in
itinere: modo amove te hinc.

ANNOTATIONS.

ner of speaking frequent among the Latin
comic Poets. So Plaut. Baccid. iii. 2. 2.

Homini amico, qui est amicus, ita uti nomen
possidet,

Nisi Deos, ei nihil præstare.

And Mil. iii. 1. 65.

---Non invenies alterum

Lepidiorem ad omnes res, nec qui amicus
amico sit magis.

ACTUS IV. SCENA I.

ARGUMENTUM.

Demipho et Chremes senes et fratres conloquuntur; narrat hic
illi cur in Lemno diutius hæserit: fit et mentio nuptiarum
Antiphonis.

DEMIPHO, CREMES.

QUID? quâ profectus causâ hinc es Lemnum,
Chremes,

Adduxtin' tecum filiam? CH. non. DE. quid ita non?
num? adduxistine filiam tecum? CH. Non. DE. Quid non ita?

ANNOTATIONS.

fin'd for his Son. All this we are let into, little Reflection we learn the whole. This
not indeed by a minute Narration, which pleases the Reader, as it leaves some Em-
would have been tedious, but the Poet has ployment for him, to trace the Particulars
so contriv'd the Conversation of the Persons of the Story, and gives Scope to his Fancy and
concern'd, that by Hints from them, and a Imagination. Chremes had some Lands be-
longing

GE. Quæro: est sal-
vus, ut opinor. we-
rum enim metuo ma-
lum. AN. Noli me-
tuere; tolerabimus
bona, mala, una te-
cum. GE. Quan-
tum argenti est opus
tibi? Loquere. PH.

Solæ triginta minæ.

GE. Triginta? hui,

percarâ est, Phædria.

PH. Vero istæc est

vilis. GE. Age, a-

ge, reddam inventas.

PH. O lepidum?

GE. Aufer te hinc.

PH. Est opus jam.

GE. Feres jam. Sed

opus est Phormionem

dari adiutorem mihi

ad banc rem. AN.

Est præstò: audaci-

ssimè impone quidvis

oneris, et feret: est

homo solus amicus a-

mico. GE. Eamus

ergo ad eum ocius.

PH. Abi vere; dic ut sit præstò domi.

AN. Numquid est, quod opus sit opera mea vobis?

GE. Nil: verum abi domum, et consolare illam miseram, quam ego scio esse nunc intus exanimatam metu.

Cessas? AN. Est nihil, quod faciam æque lubens.

PH. Qua viâ facies istuc?

GE. Dicam in itinere: modo amove te hinc.

PH. Quâ viâ istuc facies?

GE. dicam in itinere: modò

PH. Abi vere; dic ut sit præstò domi.

AN. Numquid est, quod opus sit opera mea vobis?

GE. Nil: verum abi domum, et consolare illam miseram, quam ego scio esse nunc intus exanimatam metu.

Cessas? AN. Est nihil, quod faciam æque lubens.

PH. Qua viâ facies istuc?

GE. Dicam in itinere: modo amove te hinc.

PH. Quâ viâ istuc facies?

GE. dicam in itinere: modò

PH. Abi vere; dic ut sit præstò domi.

AN. Numquid est, quod opus sit opera mea vobis?

GE. Nil: verum abi domum, et consolare illam miseram, quam ego scio esse nunc intus exanimatam metu.

Cessas? AN. Est nihil, quod faciam æque lubens.

PH. Qua viâ facies istuc?

GE. Dicam in itinere: modo amove te hinc.

PH. Quâ viâ istuc facies?

GE. dicam in itinere: modò

PH. Abi vere; dic ut sit præstò domi.

AN. Numquid est, quod opus sit opera mea vobis?

GE. Nil: verum abi domum, et consolare illam miseram, quam ego scio esse nunc intus exanimatam metu.

Cessas? AN. Est nihil, quod faciam æque lubens.

PH. Qua viâ facies istuc?

GE. Dicam in itinere: modo amove te hinc.

Chr. When her Mother found that I tarried here longer than usual, and that the Girl's Age did not suit with my Delays, they tell me she left *Lemnos* with all her Family, and came hither in search of me.

Dem. Pray what detain'd you there so long then, when you heard of this?

Chr. Why truly an Illness.

Dem. How came you by this Illness? Or what was it?

Chr. Would you know? Why, Age itself is an Illness: But the Master of the Ship who brought them over, told me that they arrived safe.

Dem. Have you heard, *Chremes*, what has happened to my Son in my absence?

Chr. That's what reduces me to the greatest Perplexity; for should I offer my Daughter in marriage to a Stranger, I must tell the whole Story of her being mine, and by whom I had her. I knew you to be faithful to me, as much as I can be to myself: but a Stranger that may be willing to become my Son-in-Law, will hold his tongue indeed so long as we continue good Friends; but if he should happen to grow regardless of me, he'll know more a great deal than I care he should. And I fear that my Wife may some way or other come to hear the Story, which were it to happen, I have no Course left but to march off, and leave the House; for I am myself the only Friend I have at home.

Dem. I know it; and that's what makes me too uneasy; nor will I cease trying every Method I can think of, until I make good my Promise to you.

ACT

ANNOTATIONS.

longing to his Wife at *Lemnos*, whether he went yearly to gather in his Rents. There he cohabited with another Woman, and had by her a Daughter, who, when she was grown up, not knowing how to dispose of her and keep the Business a Secret from his Wife, he communicates the whole Affair to his Brother *Demipho*; and it is agreed upon, that he shall bring her from *Lemnos*, and marry her to *Antipho*, *Demipho*'s Son. When he went to *Lemnos*, he found that her Mother, impatient at his Delays, had sail'd for *Athens*; upon which he returns. Meantime his *Lemnian* Wife enquiring for *Stilpho*, for by that Name he had made himself pass at *Lemnos* to prevent Discovery, and finding no such Person, dies of Grief. *Phany*, as we have seen above, is married to *Antipho*. *Chremes* at his return hearing of this Marriage, and never once suspecting it to be with his own Daughter, is grieved that all his Measures are thus broke. This will explain to the Reader the Conversation of the two old Men in the present Scene; for *Demipho* had gone to the Port to enquire after his Brother, and there found that he himself was arriv'd. He naturally therefore asks, whether, as had been agreed upon, he had brought his Daughter with him from *Lemnos*?

¹³ *Hanc conditionem si cui tulerò*: That is, *si cui filiae meae matrimonium obtulero*; for *conditio* signifies properly an Agreement or Contract of Marriage. Thus *Corn. Nepos*, in his Life of *Cimon*: "Egit cum *Cimone*, ut eam sibi uxorem daret. Id si impetrasset, se pro illo pecuniam soluturum."

"Is

CH. Postquam vidit me ejus mater esse hîc diutius,
Simul autem non manebat ætas virginis
Meam negligentiam; ipsam cum omni familiâ
Ad me profectam esse aiebant. DE. quid illic tam diu
Quæso, igitur commorabare, ubi id audiveras?
CH. Pol me detinuit morbus. DE. unde? aut qui?

CH. rogas?

Senectus ipsa est morbus. sed venisse eas
Salvas audiavi ex nautâ qui illas vexerat.

DE. Quid gnato obtigerit, me absente, audistin', Chre-
me?

CH. Quod quidem me factum consilii incertum facit:
Nam hanc conditionem si cui tulero extrario,
Quo pacto, aut unde mihi sit, dicendum ordine est.

Te mihi fidelem esse, æquè atque egomet sum mihi, 15
Sciebam. ille si me alienus affinem volet,
Tacebit, dum intercedet familiaritas:

Sin spreverit me; plus, quàm opus est scito, sciet:
Vereorque, ne uxor aliquâ hoc resciscat mea.

Quod si sit, ut me excutiam, atque egrediar domo, 20
Id restat. nam ego meorum solus sum meus.

DE. Scio ita esse, & istæc mihi res sollicitudini est:
Neque defetiscar usque adeo experirier,

Donec tibi id, quod pollicitus sum, effecero.

mibi, æque atque egomet sum mihi. Si ille alienus volet me affinem, tacebit, dum familiaritas intercedet: sin spreverit me; sciet plus, quam opus est scito. Vereorque ne mea uxor resciscat hoc aliqua via. Quod si sit, id restat, ut excutiam me, atque egrediar domo. Nam ego solus meorum sum meus amicus. DE. Scio esse ita, et istæc res est sollicitudini mihi: neque defetiscar experiri, usque adeo, donec effecero id tibi, quod sum pollicitus.

AN NOT A T I O N S.

"Is quum talem conditionem aspernaretur." Sueton. Aug. 69. "Conditiones, quæ sitas per amicos, qui matres familias et adultas æta- te virgines denudarent, atque perspicerent, "tanquam Thoranio Mangone vendente." In like manner Justin. II. 7. Tam pulchra conditio, prima regna felicitas videbatur.

Ibid. Extrario. Extrarius, according to Festus, is one, qui extra focum, jusque nostrum ac sacramentum est. Muretus will not allow it to be Latin, and therefore reads extraneo. But we find it used by Sueton. Vesp. 5. "Præsentante eo quondam, canis extrarius è trivio manum humanam intulit, mensæque subjecit. Apuleii Apolog Præ- tore minabatur, si extrario nupsisset, nihil se filiis ejus ex paternis eorum bonis testa- mento relicturum." From which it is plain, that extrarius is properly one non

domesticus; non ex eadem familia. For we say extraneus and extrarius in the same manner as præsentaneus and præsentarius: Proletaneus and Proletarius.

20 Ut me excutiam. Madam Dacier observes, that it was the Custom of the Greeks, and several oriental Nations, to shake their Garments at the Door of the House, when going out. Hence excutere se came to signify going out of a House, leaving it, abandoning it.

21 Ego meorum solus sum meus. Meus sum, i. e. mihi faveo: nam notter est, qui nobis faveat. Thus in the Andrian, Act 5. Scene 6. 12. Tuus est nunc Chremes. What Chremes therefore means is, that nobody at home will take his part, or endeavour to calm his Wife, for they will all immediately side with her. Sæus again is said of one qui sui arbitrii est.

ACTUS

ACT IV. SCENE II.

ARGUMENT.

This Scene represents Geta exulting, that both the old Men were offered to him to practise his Artifices upon.

GETA.

Geta. I Never in my Life saw a more cunning Fellow than this *Phormio*. I came to him to tell him that we had need of Money; and how it might be procur'd. Scarce had I said one half before he understood me perfectly: the Project pleas'd him extremely: He commended me; begg'd to see the old Man, and thank'd the Gods that an Opportunity was given him of shewing himself no less a Friend to *Phædria*, than he had before done to *Antipho*. I desir'd him to wait at the Forum, whether I would bring the old Man to him. But here I see he comes: Who's that other behind him? Oh! 'tis *Phædria*'s Father, I perceive. Fool that I am, what was I afraid of? Was it because instead of one, I have now two to make Dupes of? I think it best to have two Strings to my Bow. I'll try him I first design'd to get it from; if I succeed, 'tis well; but if I can make nothing of him, then have at the new Comer.

ANNOTATIONS.

We are now to be let into the other Part of the Play, which regards *Phædria*, and the manner in which the Money is procur'd to redeem his Mistress. We have seen that *Geta* had undertaken it, and we see here the Method by which he proposes to compass it. In concert with *Phormio*, a Project is form'd which the next Scene will fully open. The present Scene contains the Praises of the Parasite, *Geta* had communicated his Design to him, and found him very quick at understanding him, and very ready to enter into it. This, as may

ACT IV. SCENE III.

ARGUMENT.

Geta attacks the two old Men; artfully introduces the Money-Business, and carries off the thirty Minæ he wanted.

ANTIPHO, GETA, CHREMES, DEMIPHO.

Ant. I Every moment expect, that *Geta* will be here—But yonder I see my Father and my Uncle standing together. Death! How I tremble to think what Influence his Return may have upon my Father!

Geta.

ANNOTATIONS.

Here we are let into the Project which had been concerted between *Phormio* and *Geta*, for obtaining the Money they wanted. *Demipho* had before made the Parasite an Offer of five Minæ to rid him of any further Trouble in regard to this hated Marriage, but they were aware he would easily consent to give more: Upon this Supposition they proceeded. *Phormio* seems willing to marry *Phæny* himself, if they will give him a Portion of thirty Minæ with her. *Geta* is left to manage the Affair, and propose it to his Master. Their Design was, that having got the Money which was presently wanted, *Phormio* would artfully protract Time, till *Phædria* receiv'd that which had been

ACTUS IV. SCENA II.

ARGUMENTUM.

Tota hæc sena est Getæ exultantis, duos sibi senes offerri, quos fallere possit.

GETA.

ORDO.

EGO hominem callidiorem vidi neminem,
Quàm Phormionem. venio ad hominem, ut dicerem

Argentum opus esse, & id quo pacto fieret :

Vixdum dimidium dixeram, intellexerat :

Gaudebat : me laudabat : quærebat senem :

Dīs gratias agebat, tempus sibi dari,

Ubi Phædriæ se ostenderet nihilo minùs

Amicum esse, quàm Antiphoni. hominem ad forum

Iussi opperiri : eò me esse adducturum senem.

Sed eccum ipsum. quis est ulterior ? at at Phædriæ 10

Pater venit. sed quid pertimui autem bellua ?

An quia, quos fallam, pro uno duo sunt mihi dati ?

Commodius esse opinor duplici spe utier.

Petam hinc, unde à primo institui. si is dat, sat est.

Si ab eo nil fiet, tum hunc adoriar hospitem 15

EGO vidi neminem hominem callidiorem, quam Phormionem : venio ad hominem, ut dicerem argentum esse opus nobis, et quo pacto id fieret. Vixdum dixeram dimidium, cum ille intellexerat : gaudebat : laudabat me : quærebat senem : agebat gratias Dīs, tempus dari sibi, ubi ostenderet se esse nihilo minus amicum Phædriæ, quam Antiphoni. Iussi hominem opperiri ad forum : dixi me esse adducturum senem.

Sed eccum ipsum : Quis est ulterior ? At, at, pater Phædriæ venit. Sed quid autem ego bellua pertimui ? An quia, pro uno, duo sunt dati mihi, quos fallam ? Opinor esse commodius uti duplici spe. Petam argentum hinc, unde institui petere a primo : si is dat, est sat. Si nil fiet ab eo, tunc adoriar hunc hospitem.

ANNOTATIONS.

may be naturally supposed, pleases him. At last he observes both the old Men advancing, and expresses his Joy, that he had now two, instead of one, to practise upon.

5 Gaudebat. Terence is very happy in representing the real Characters of Men, ac-

cording to Truth and Nature. Phormio is one of those Men who pride themselves in their Dexterity and Address, and accordingly is here fond of an Opportunity of exerting their Talents.

ACTUS IV. SCENA III.

ARGUMENTUM.

Geta adoritur senes, et mira fallacia argentum cudit, et minas triginta ab ipsis aufert.

ANTIPHO, GETA, CHREMES, DEMIPHO. ORDO.

EXPECTO, quàm mox recipiat sese Getæ ;

Sed patrum video cum patre adstantem. hei mihi,

Quàm timeo, adventus hujus quò impellat patrem !

stantem cum patre : hei mihi, quam timeo quo adventus hujus impellat patrem !

EXpecto quàm mox Getæ recipiat sese huc : sed video patrum ad-

ANNOTATIONS.

been promis'd him by his Friends, and then some Excuse could be fram'd for declining

the Match, and the Portion be return'd. This is the Purpose of the Scene, but the Poet

Get. I'll up to them : O, our *Chremes* ;

Chr. Your Servant, *Geta*.

Get. I'm glad to see you safe return'd.

Chr. I believe it.

Get. How goes all ?

Chr. Pretty much hurried, as is usual at one's first coming home : but I have heard a great deal of News since my Arrival.

Get. No doubt : Have you been told what has happen'd to *Antipho* ?

Chr. All.

Get. What, did you tell him of it ? (*to Demipho*.) 'Tis a monstrous thing, *Chremes*, to be circumvented in this manner.

Chr. I was talking with him about it just now.

Get. Nay, and I too, revolving it anxiously in my own Mind, flatter myself I have found out a Remedy for this Evil.

Dem. How, *Geta* ; What Remedy ?

Get. As I went from you, by chance *Phormio* met me.

Chr. What *Phormio* ?

Get. He that patronizes the young Woman.

Chr. I understand.

Get. It came into my Head to sound him a little : I took him aside : *Phormio*, said I, why don't you endeavour to make an End of this Affair, rather by fair means than foul ? My Master is generous, and hates Law-Suits : for I assure you all the rest of his Friends, with one Voice, counsell'd him to turn her out of Doors directly.

Ant. (*to himself*) What is he about, or where will this end at last ?

Get. You'll say, *perhaps*, that the Law will punish him, if he turns her out. That Affair has been already canvass'd. Let me tell you, you'll have enough to do, if once you engage with him, he can speak well. But suppose you cast him, 'tis not a Matter of Life and Death ; but a mere Money Business. When I found that these Words had sunk a little the Gentleman's Courage, We are now here by ourselves, said I : come, tell me what would you demand now to drop this Suit with my Master, to rid us of this Girl, and trouble us no more ?

Ant.

ANNOTATIONS.

Poet has contriv'd to heighten it, and make it still more interesting, by introducing *Antipho*, who, in some secret Corner unobserv'd, overhears all that passes. He not perfectly understanding the Design, is thrown into the greatest Perplexities, more especially when he finds that *Geta's* Artifice had succeeded.

⁶ *Multa advenienti, ut fit, nova hic compluria.* These Words seem hitherto not to have been rightly understood : they are so explain'd as to make but one Sentence, and be clogg'd with a very disagreeable Redundancy of Words. *Multa compluria nova, ut fit advenienti.* This might easily have been avoided,

had proper Care been taken to point the Verse distinctly : Thus :

Multa advenienti, ut fit : nova hic compluria.

Geta asks, *Quid agitur ?* To which he returns : *multa, ut fit advenienti* ; and then, as his Thoughts were full of what had happened to *Antipho*, and his own Disappointment, he immediately subjoins : *compluria nova narrantur, mihi hic.* This *Geta* easily understood, and answers accordingly : *Ita. De Antiphone audisti quæ facta ?*

⁹ *Id cum hoc agebam commodum.* *Commodum* is of the same Import with *opportune, admodum, junctum, et ipso tempore.* As before

GF. Adibo hosce. ô noster Chremes ! CH. salve, Geta.
GE. Venire saluum volupe est. CH. credo. GE. quid
agitur ?

CH. Multa advenienti, ut sit, nova hîc compluria. 6

GE. Ita. de Antiphone audistin' quæ facta ? CH. omnia.

GE. Tun' dixeras huic ? facinus indignum, Chreme,

Sic circumiri. DE. id cum hoc agebam commodum. 9

GE. Nam hercle ego quoque id agitans mecum sedulo,

Inveni, opinor, remedium huic rei. DE. quid, Geta ?

Quod remedium ? GE. ut abii abs te, sit fortè obviam

Mihi Phormio. CH. qui Phormio ? GE. is, qui istam.

CH. scio.

GE. Visum est mihi, ut ejus tentarem sententiam.

Prêndo hominem solum : cur non, inquam, Phormio

Vides, inter vos sic hæc potiùs cum bonâ 16

Ut componantur gratiâ, quàm cum malâ

Herus liberalis est, & fugitans litium :

Nam cæteri quidem hercle amici omnes modò

Uno ore auctores fuere, ut præcipitem hanc daret. 20

AN. Quid hic cœptat ? aut quò evadet hodie ? GE. an
legibus

Daturum pœnas dices, si illam ejecerit ?

Jam id exploratum est. eia, sudabis satis,

Si cum illo inceptas homine : eâ eloquentiâ est.

Verùm pone esse victum eum : at tandem tamen 25

Non capitis ejus res agitur, sed pecuniæ.

Postquam hominem his verbis sentio mollirier,

Soli sumus nunc hîc, inquam : eho, quid vis dari

Tibi in manum, ut herus his desistat litibus,

Hæc hinc faceflat, tu molestus ne fies ? 30

cum mala ? Herus est liberalis, et fugitans litium : nam hercle quidem cæteri omnes amici fuere modo auctores uno ore, ut daret hanc præcipitem. AN. Quid hic cœptat ? aut quo bodie evadet ? GE. An dices eum daturum pœnas legibus, si ejecerit illam ? Id est jam exploratum. Eia, sudabis satis, si inceptas cum illo homine : est eâ eloquentiâ. Verum pone eum esse victum : attamen tandem, res non ejus capitis, sed pecuniæ agitur. Postquam sentio hominem molliri his verbis, inquam, nunc sumus soli hic : eho, quid vis dari tibi in manum, ut herus desistat his litibus, ut hæc uxor faceflat hinc, et ut tu ne fies molestus amplius ?

GE. Adibo hosce. O noster Chremes ! CH. Salve, Geta. GE. Est volupe te venire saluum. CH. Credo. GE. Quid agitur ? CH. Multa, ut sit advenienti, compluria nova occurrunt mihi hic. GE. Ita : audivissine quæ sunt facta de Antiphone ? CH. Omnia. GF. Tunc dixeras huic ? Est indignum facinus, Chreme, circumiri sic. DE. Agebam id cum hoc commodum. GE. Nam hercle ego quoque agitans id sedulo mecum, opinor, inveni remedium huic rei. DE. Quid, Geta ? quod remedium ? GE. Ut abii abs te, forte Phormio sit obviam mihi. CH. Qui Phormio ? GE. Is, qui defendit istam virginem. CH. Scio. GE. Visum est mihi, ut tentarem sententiam ejus. Prebendo hominem solum : inquam, Phormio, cur non vide, ut hæc sic componantur inter vos, potius cum bona gratiâ, quam

A N N O T A T I O N S.

fore in the Eunuch, Act 2. Scene 3. 51. *Illâ interea sese commodum huc adverterat in banc nostram plateam.*

¹¹ *Quid, Geta ? quod remedium ?* The Poet has very artfully contriv'd Geta's Part in this Scene : It is worth while to look back a little, and see with what Judgment he has prepared for it. Demipbo, at his first coming home is greatly enrag'd at Geta, and considers him as one principally in fault. But all these Impressions are entirely remov'd ; nay more in the second Scene of the second Act, Geta is introduc'd assailing Phor-

mio with Reproaches, pretending not to see his Master, who was just by, and overheard all. Thus Geta is believ'd a great Enemy to the Parasite, and his Master begins to have Confidence in him. No one therefore was so proper to manage this Treaty, as he was himself ; a Slave of great Address and Cunning, in concert with Phormio, and believ'd to be trusty and faithful by Demipbo.

²³ *Sudabis satis, i. e. satis laborabis.* Cic. Fam. III. 12. *Vides sudare me, jamdudum laborantem, quemodo ea timeat, quæ mihi tuenda sunt, et te non offendant.* Anna Seneca

Ant. Have the Gods abandon'd the Wretch?

Get. For I know very well, that if you propose any thing reasonable, my Master is so good a Man, there will not be three Words to the Bargain.

Dem. Whose Orders had you to say so?

Chr. Nay he could not have contriv'd better to bring about what we want.

Ant. I'm undone.

Chr. Go on with your Story.

Get. At first the Fellow rav'd.

Dem. Tell me, what did he ask?

Get. What! Too much. Whatever his Fancy prompted him to.

Dem. But say what it was.

Get. Suppose he were to give me a great Talent.

Dem. Give him, the deuce: what, has he no Shame?

Get. I told him as much: Pray, said I, what could he do more, were he to portion out an only Daughter? He gains little by not having one of his own, when another is thus found, for whom he must provide a Fortune. But to be short, and pass over his many Impertinencies, he gave me at last this as his final Answer: I would, says he, from the very first have gladly married my Friend's Daughter, as was fit I should: For I was aware of her Misfortune, that being poor, and married into a rich Family, she would be rather a Slave than a Wife. But to be free with you, I wanted a Wife that could bring me somewhat to pay off my Debts; and even yet, if *Demipho* will give as much with her as is offered me with the Girl I am already engag'd to, there is no one I'd so much like to have for a Wife.

Ant. I can't tell what to say of this, whether I am to call it Folly or Malice, Stupidity, or Design.

Dem. What is it to us, if he owes his Soul?

Get. I have a Piece of Land, says he, mortgaged for thirty Pounds.

Dem. Well, well, let him marry her, I'll give him the Money.

Get.

ANNOTATIONS.

Seneca Epist. 4. Parabile est quod natura desiderat, et appositum: ad supervacanea sudatur. Hence any Work of great Labour and Difficulty, is by the Poets call'd *Opus sudatum*. Thus *Horace, Lib. I. Sat. 10. 28.*

Cum Pedius causas exsudat----

h. e. Magno labore et cura agat.

³¹ *Satin' illi Di sunt propitii?* These Words *Antipho* utters full of Perturbation and Perplexity, ignorant as he was of *Geta's* real Design, and dreading that he meant to tear *Phany* from him altogether. *Satin' illi Dii sunt propitii*, is a Phrase equivalent in sense to, *An Dii irati mentem ei ademerunt?* For thus *Plautus, Mil. III. 1. 107.* has *Dii*

tibi propitii sunt for *sapis*, as the whole Run of the Passage leads us to explain it. Hence it was common, in wishing any Persons Judgment, Discretion, or a sound Mind, to wish the Gods might be propitious to them. Thus *Seneca, Epist. 110. Init. Ex Nomentano meo te saluto, et jubeo te habere mentem bonam, hoc est, propitios Deos omnes: quos habet placatos et faventes, quisquis sibi se propitiavit.*

³³ *Tria non commutabitis verba. Commutare verba* is generally taken in an unfavourable Sense, being a Phrase that exactly answers to ours, of *having Words twiſt any one*, which implies a quarrelling or falling out with them. "*Proprie*, says *Donatus*,

"*com-*

AN. Satin' illi Dî sunt propitii? GE. nam fat scio,
Si tu aliquam partem æqui bonique dixeris,
Ut est ille bonus vir, tria non commutabitis
Verba hodie inter vos. DE. quis te istæc jussit loqui.
CH. Imò non potuit melius perveniri
Eò, quò nos volumus. AN. occidi. DE. perge eloqui.
GE. A primo homo insanibat. DE. cedo, quid postulat?
GE. Quid? nimium: quantum libuit. DE. dic: GE.
fiquis daret

Talentum magnum. DE. imo malum hercle: ut nil
pudet!

GE. Quod dixi adeo ei: quæso, quid si filiam
Suam unicam locaret? parvi retulit

Non suscepisse. inventa est, quæ dotem petat.

Ut ad pauca redeam, ac mittam illius ineptias;

Hæc denique ejus fuit postrema oratio:

Ego, inquit, jam à principio amici filiam,

Ita ut æquom fuerat, volui uxorem ducere:

Nam mihi veniebat in mentem ejus incommodum,

In servitutem pauperem ad ditem dari:

Sed mihi opus erat, ut apertè tibi nunc fabuler,

Aliquantulum quæ afferret, qui dissolverem

Quæ debeo: & etiam nunc, si volt Demipho

Dare, quantum ab hac accipio, quæ sponsa est mihi,

Nullam mihi malim, quàm istanc, uxorem dari.

AN. Utrum stultitiâ facere ego hunc an malitiâ

Dicam, scientem, an imprudentem, incertum sum.

DE. Quid, si animam debet? GE. ager oppositu est

pignori ob

Decem minas, inquit. DE. age, age, jam ducat: dabo.

ita ut fuerat æquum: nam incommodum ejus veniebat in mentem mihi, hanc pauperem dari ad ditem in servitutem: Sed ut nunc fabuler tibi aperte, opus erat mihi uxore, quæ adferret aliquantulum, qui dissolverem quæ debeo; et etiam nunc, si Demipho vult dare quantum accipio ab hac, quæ est sponsa, malim nullam uxorem dari mihi, quam istanc. AN. Sum incertus utrum ego dicam hunc facere hoc stultitiâ, an malitiâ, scientem, an imprudentem. DE. Quid est mihi, si d.b.e. animam? GE. Ager, inquit, est oppositus pignori ob decem minas. DE. Age, age, jam ducat, dabo eas.

AN. Dii suntne satis propitii illi? GE. Nam fat scio, si tu dixeris aliquam partem æqui bonique, ut ille est bonus vir, non commutabitis tria verba inter vos hodie. DE. Quis jussit te loqui istæc? CH. Imo non potuit melius perveniri eo, quo nos volumus. AN. Occidi. DE. Perge eloqui. GE. A primo homo insaniebat. DE. Cedo, ut postulat? GE. Quia?

namque quantum libuit. DE. Dic. GE. Si quis daret magnum talentum. DE. Imo herculamum daret: ut pudet nil! GE. Quod dixi adeo ei: quæso, quid si locaret suam unicam filiam? AN. daret plus? Parvi retulit eam non suscepisse filiam: alia est inventa, quæ petat dotem. Ut redeam ad pauca, ac mittam illius ineptias; hæc denique fuit ejus postrema oratio. Ego inquit, jam à principio, volui ducere filiam amici uxorem,

ANNOTATIONES.

“commutare verba” est, quod altercari dicimus: sic enim dicebant jurgium significantes. Thus in the *Adrian*, Act 2. Scene 4. 7. where *Davus* tells *Pamphilus*, that by pretending to consent to the Marriage proposed to him by his Father, he would leave no room for Chiding or Rebuke. We meet with the very same Phrase; *Crede, inquam, hoc mihi, Pamphile, nunquam hodie tecum commutaturum patrem unum esse verbum, si te dices ducere.*

38 Si quis daret talentum magnum. The Attic great Talent consisted of sixty Minæ.

and every Minæ was a hundred Drachms. We have already, in a former Note, explained the Value of these several Pieces of Coin. I shall only observe, that among ancient Writers we meet sometimes with the Word *Talent* simply; sometimes it is called a great *Talent*, and sometimes an *Attic Talent*, which all import the same, when to be understood of Grecian Money.

47 Incommodum, in servitutem pauperem ad ditem dari. Terence seems here to have had in his Eye a Passage of *Plautus, Aulularia* II. 2. 40.

Get. And a House for thirty more.

Dem. Hy, hy, that's too much.

Chr. Don't exclaim: you shall have these thirty from me.

Get. I must have a Maid for my Wife; I shall need some Furniture too, and a little Money to defray the Expence of the Wedding. For these, says he, you may at least allow thirty more.

Dem. Let him, if he will, bring six hundred Actions against me, I'll give nothing: to let the impure Wretch have such a Handle of triumphing over me.

Chr. Pray be easy, I'll give it: do you only bring your Son to marry the Woman we'd have him.

Ant. Wretch that I am! Ah, *Geta!* thou hast undone me by thy Treacheries.

Chr. 'Tis on my account she is turn'd off, and therefore in reason I ought to bear the Loss.

Get. Let me know, says he, as soon as possible, whether they give me this Girl, that I may dispatch the other, and not remain in Uncertainty; for her Friends have agreed to lay down the Portion directly.

Chr. He shall have the Money directly, let him break off with that other Girl, and marry this.

Dem. And may he have little Joy of his Purchase.

Chr. Very fortunately I have now Money by me; the Rents of my Wife's Farms at *Lemnos*: I'll take of that, and pretend to her that you had occasion for it.

ANNOTATIONS.

Venit hoc mihi, Megadore, in mentem, te esse hominem divitem,

Factiosum; me autem hominum pauperum pauperimum.

Nunc si filiam locassem meam tibi, venit in mentem,

Te bovem esse, et me esse asellum; ubi tecum conjunctus sum.

Ubi onus nequeo ferre pariter, jaceam ego asinus in luto:

Tu me bos magis haud respicias, gnatus quasi nunquam sum.

¹⁶ *Sexcentas proinde scribito jam mihi dicas.* Let him raise six hundred Actions against me. Madam Dacier observes, that

this Explication, tho' it is the more general and common, and gives more Life and Spirit to the Sentence, is yet liable to exception, because it was not at all *Phormio's* Part to begin an Action against *Demipho*, who on the contrary was more likely to attack him. She therefore offers another Interpretation: Let him raise six hundred Articles, if he will, I'll give nothing. Observing that *Dica* is frequently used to signify what we call an Article of Account. But this would almost wholly destroy the Energy and Beauty of Expression: nor is the Objection that she mentions of any force; for *Demipho* is here concerting whether he can rid himself

GE. *Ædiculæ* item sunt ob decem alias. DE. *hoi, hui;* Nimium est. CH. ne clama : petito hæc à me decem.

GE. Uxori emunda ancillula est : tum plusculâ 60
Supellectile opu' est, opus est sumptu ad nuptias.

His rebus pone sanè, inquit, decem minas.

DE. Sexcentas proinde scribito jam mihi dicas :

Nii do, impuratus me ille ut etiam irrideat ?

GE. Quæso, ego dabo, quiesce : tu modò filius 65

Fac ut illam ducat, nos quam volumus. AN. hei mihi!

Geta, occidisti me tuis fallaciis.

CH. Meâ causâ ejicitur : me hoc est æquom amittere.

GE. Quantum potest, me certiozem, inquit, face,

Si illam dant, hanc ut mittam, ne incertus siem : 70

Nam illi mihi dotem jam constituerunt dare.

CH. Jam accipiat : illis repudium renunciet :

Hanc ducat. DE. quæ quidem illi res vortat male.

CH. Opportunè adeo nunc mecum argentum attuli,

Fructum, quem Lemni uxoris reddunt prædia : 75

Id sumam : uxori, tibi opus esse, dixero.

ciis. CH. Ejicitur mea causa : æquum est me amittere hoc. GE. Face me certiozem, inquit, quantum potest, si dant illam, ut mittam hanc, ne siem incertus : nam illi jam constituerunt dare dotem mihi. CH. Accipiat jam : renunciet repudium illis : ducat hanc. DE. Quæ res, quidem vortat male illi. CH. Adeo opportunè nunc attuli argentum mecum, fructum quem prædia uxoris Lemni reddunt : sumam id : dixero uxori esse opus tibi eo.

GE. *Item ædiculæ sunt oppignoratae ob alias decem. DE.*

Hoi, hui, nimium. est CH. Ne clama ; petito hæc decem à me. GE. Ancillula

est emenda uxori : tum est opus plusculâ supellectile, est opus sumtu ad nuptias.

Sane, inquit, pone decem minas his rebus. DE. Proinde jam scribito sexcentas dicas mihi : do nii.

Ut ille impuratus etiam irrideat me ?

CH. Quiesce, quæso, ego dabo. Modo tu fac, ut filius ducat illam, quam nos volumus. AN. Hei mihi ! O Geta, oc-

cidisti me tuis fallaciis.

ANNOTATIONS.

himself of *Phany* upon, easy Terms, by making some Concessions to *Phormio*, or if he must turn her off, and run the hazard of a Law-Suit. When therefore he finds *Phormio's* Demands so unreasonable, he resolves upon the latter Course, and to run the hazard of whatever Actions the Parasite might bring against him.

67. *Occidisti me tuis fallaciis.* The Word *occido* is frequently used by our Poet, and occurs twice in this very Scene ; here, where it is an active Verb, and before Verse 37, where it is neuter, they are both spelt the same way, and distinguish'd only by their Quantity. *Occido* here is active, and signifies to

kill : *occidisti me tuis fallaciis.* It comes from *ob* and *cædo*. *Occido* again, Verse 37, is neuter, and signifies to die, to perish, or be undone. Its Derivation is from *ob* and *cædo*.

75. *Fructum, quem Lemni uxoris reddunt prædia.* *Fructus* signifies properly and originally the Fruit and Produce of the Earth, thence it was transferred to signify Revenues of whatever kind, as here Money-Rents. *Cic. Parad. 6. 1. Multi ex te audierunt, cum diceres, neminem esse divitem, nisi qui exercitum alere posset suis fructus : quod populus Romanus tantis vestigalibus jampridem vix* potest.

A C T. I V. S C E N E I V.

A R G U M E N T.

Antipho fall heavily upon Geta, by whose Treachery he fancied himself in danger of losing his Wife: but Geta at length satisfies and appeases him.

ANTIPHON, GETA.

Ant. Geta!

Get. Hah.

Ant. What have you done?

Get. Nabb'd the old Men of their Money.

Ant. Is that enough, think ye?

Get. Truly I don't know: 'twas what you desir'd, however.

Ant. Rascal, do you answer me in a manner from the Purpose?

Get. What would you be at then?

*Ant. What would I be at? By your pretty Devices, Matters are brought to that pass, I may go hang myself. May all the Gods and Goddeses in Heaven and Hell contound thee for an Example to such Rascals. Hah, if there is any thing you are anxious to have succeed, be sure you commit it to this Fellow. Where was the necessity of touching upon this Sore, or naming my Wife? You have given my Father room to hope, that she may be turn'd off. Pray now tell me, if *Phormio* accepts the Portion, he must marry her without doubt. What will become of me?*

Get. But he will not marry her.

Ant. I know that: but when they come to demand the Money back, I warrant he'll rather go to Jail than betray us.

*Get. There is nothing, Antipho, but by ill telling may be made to appear the worse: you leave out what is good here, and mention only the bad. Hear now the other Side. If he takes the Money, he must take the Wife too, as you say: I grant it. But a little time will be allow'd him for making Preparation, for inviting his Friends, and discharging the usual Solemnities. Mean-time *Phadria's* Friends will procure him the Money they have promised, and he can return it out of that.*

Ant. With what Face can he return it; or how excuse himself?

Get. Would you know? What Prodigies, will he say, have happen'd since

A N N O T A T I O N S.

We have seen that *Antipho* overheard all that was said in the last Scene, and what Perplexity he is thrown into by *Geta's* ambiguous Behaviour. Now therefore that both the old Men are withdrawn, he comes up to him, and questions him upon it with great Heat and Impatience. *Geta* endeavours to satisfy him, that there is no Danger, and at last with some difficulty brings him to temper.

² *Satin' id est?* An usual Form of chiding, as in the *Eunuch*, Act V. Scene II. 12.

where *Thais* pretends to rebuke *Charea* her supposed Eunuch for running off. *Satin' id tibi placet?*

⁵ *Ad ressim mihi res redit.* A manner of speaking usual, when one thought his Case desperate. Thus *Cælius*, *Synefhebis*:

Ad ressim res redit: immo Collus.
Non res; nam ille argentum habet.

⁸ *Huic mardis, quid quidem recte curatam velis.* In some Editions and Manuscripts we read, instead of this Verse,

Huic

ACTUS IV. SCENA IV.

ARGUMENTUM.

Objurgat A. t. pho Getam, cujus opera se in periculum venisse putat, ne uxore excidat. Idem ab eodem placatur.

ANTIPHO, GETA.

ORDO.

GETA. GE. hem. AN. quid egisti? GE. emunxi argento senes.

AN. Satin' est id? GE. nescio hercle; tantum jussu' sum.

AN. Eho, verbero, aliud mihi respondes, ac rogo?

GE. Quid ergo narras? AN. quid ego narrem? opera tuâ ad

Restim mihi quidem res rediit planissime.

Ut te quidem omnes Di, Deæque, superi, inferi

Malis exemplis perdant. hem, si quid velis.

Huic mandes, quod quidem rectè curatum velis,

Quid minus utile fuit, quàm hoc ulcus tangere,

Aut nominare uxorem? injecta est spes patri,

Posse illam extrudi. cedo nunc porro, Phormio

Dotem si accipiet, uxor ducenda est domum:

Quid fiet? GE. non enim ducet. AN. novi, cæterum

Cum argentum repetent, nostrâ causâ scilicet

In novum potius ibit. GE. nihil est, Antipho,

Quin male narrando possit depravarier.

Tu id, quod boni est, excerpis: dicis, quod mali est.

Audi nunc contra jam. si argentum acceperis,

Ducenda est uxor, ut ais: concedo tibi:

Spatium quidem tandem apparandis nuptiis,

Vocandi, sacrificandi dabitur paululum:

Interea amici, quod polliciti sunt, dabunt:

Inde iste reddet. AN. quamobrem? aut quid dicet?

GE. rogas?

me? GE. Enim non ducet. AN. Novi: cæterum cum repetent argentum, scilicet ibit potius in nervum nostra causa. GE. Est nihil Antipho, quin possit depravari narrando male. Tu excerpis id quod est boni, dicis id quod est mali. Audi nunc jam contra. Si acceperit argentum, uxor est ducenda, ut ais: concedo tibi. Paululum quidem spatium dabitur tandem apparandis nuptiis, causa vocandi amicos, sacrificandi. Interea amici dabunt Phædræ argentum, quod sunt polliciti, iste reddet inde. AN. Quamobrem reddet? aut quid dicet? GE. Rogas? dicet:

AN. Geta. GE.

Hem. AN.

Quid egisti? GE.

Emunxi senes argen-

to. AN. Estne id ju-

tis? GE. Hercle nesci-

o, jussus sum effi-

cere tantum. AN.

Ebo, verbero, res-

pondes mihi aliud,

ac rogo? GE. Quid

narras ergo? AN.

Quid ego narrem?

res quidem tuâ operâ

planissime rediit ad

restim mihi. Ut qui-

dem omnes Dii Deæ-

que, superi, inferi

perdant te malis ex-

emplis. Hem, si vi-

des quid, quod quidem

velis curatam rectè,

mandes huic. Quid

fuit minus utilis,

quàm tangere hoc ul-

cus, aut nominare

uxorem? Spes est in-

jecta patri: illam

posse extrudi. Cedo

nunc porro, si Phor-

mio accipiet dotem,

uxor est ducenda do-

mum: Quid fiet de

ANNOTATIONS.

Huic mandes, qui te ad scopulum e tranquillo

inferat.

But the most judicious Criticks have rejected it as spurious.

9 Quam hoc ulcus tangere. Thus Cic.

Nat. Deor. I. 37. Quidquid enim horum at-

tigeris, ulcus est. "Est autem tangere ulcus,

quæ alteri, qui audit, ingrata sit; tran-

slatione ab homine vomica, et ulceribus

obstituto, quibus propter dolorem tangendis,

abstinendum est. Plaut. Pers. 2. 5. 11.

SA. Vomica sst, pressare parce.

Nam ubi qui mala tetigit manu, dolores coori-

untur.

15 In nervum potius ibit. See the Note

on Act II. Scene I. 11. of this Play.

16 Nihil est, Antipho, quin male narrando

possit depravarier. Agreeable to what Cicero

says, Parad. I. "Sed nihil tam incre-

dibile est, quod non dicendo fiat probabile:

"nihil tam horridum, tam incultum, quod

"non splendescat oratione, et tanquam ex-

"colatur."

since I consented to that Marriage? A strange black Dog came running into the House: a Snake fell off the Tiles, thro' my Spout into the Yard: my Hen crow'd: the Soothsayer forbid it, and the Soothsayer charg'd me not to meddle with any new Business till Winter. The best Excuse in the World. Thus will things be manag'd.

Ant. I heartily wish they may.

Get. They will, trust me for that: but here comes your Father! Go tell *Phædria* that the Money's procur'd.

ANNOTATIONS.

²⁴ *Quot res post illa monstra evenerunt mibi?* So we read in the *Cambridge Text*, and accordingly I have given it that Turn, both in the Version and *Ordo*, which it seems alone capable of admitting; for as I have hitherto followed that Edition in the Text, I was unwilling to deviate from it here, tho' I think the Reading we meet with in some other Editions far preferable: *----Rogas?*

Quot res? Possilla, monstra evenerunt mibi!
"Do you ask? How many things may he

"say? Since that Agreement, what Prodigies have happen'd to me?" So that a Point of Interrogation is to come after *Quot res?* and *post illa* is equivalent to *ex eo tempore*, viz. *quo, dato data, Phanium mibi desponsata est*; as in the *Andrian*, Act V. Scene IV. 33. Where *Chremes* (speaking of his Brother who had sail'd for *Asia*, and never been heard of afterwards, says: *Post ipsa nunc primum audio, quid illo sit factum.*

²⁶ *Intreuit in ades, &c.* Many of these Superstitions prevail even at this Day; whence

ACT IV. SCENE V.

ARGUMENT.

The old Men are conversing together about giving Phormio the Money. Chremes urges Demipho to dispatch that Affair with all haste.

DEMIPHO, GETA, CHREMES.

Dem. **B**E easy, I say; I'll take care it shall not be in his power to shew his Knavery; I'll never part with your Money rashly, but have Witnesses present when I give it, and I'll mention too the Design of its being given.

Get. How wary he is, where there is so little Occasion!

Chr. You had need: and haste, dispatch it while the Fit is upon him; for should that other urge him warmly, he may perhaps throw us off.

Get. The very thing to be dreaded.

Dem. Lead me to him then.

Get.

ANNOTATIONS.

The two old Men again appear with the Money, upon which *Antipha* retires. As they both suspected *Phormio* to be a mere Sharper, *Chremes* had been requesting *Demipho* not to be rash in parting with the Money, till he had made sure of the Point in

hand; and *Demipho*, as they are coming along, is requesting *Chremes* to be easy on that head, for he would take such wary Measures, as should put it out of his power to impose upon them.

³ *Ue cautus est, ubi nil opus est!* This

Geta

Quot res post illa monstra evenerunt mihi
Introit in ædes ater alienus canis :

Anguis per impluvium decidit de tegulis :

Gallina cecinit : interdixit hariolus :

Aruspex vetuit ante brumam aliquid novi

Negotii incipere : quæ causa est iustissima.

Hæc fient. AN. ut modo fiant. GE. fient : me vide.

Pater exit. abi, dic, esse argentum, Phædriæ.

liquid novi negotii ante brumam; quæ est iustissima causa. Hæc fient. AN. Ut modo fiant. GE. Fient, vide me. Pater exit. Abi, dic Phædriæ, argentum esse paratum.

25 quot illa monstra evenerunt mihi post res conventas de nuptiis? Alienus ater canis introit in ædes : Anguis decidit de tegulis per impluvium : Gallina cecinit : Hariolus interdixit : Aruspex vetuit me incipere a-

ANNOTATIONS.

whence it is evident, that Mankind is much the same in all Ages. The Poet, as Donatus observes, seems here to sneer at these Follies so prevalent in his Time.

29 Aruspex vetuit. I shall here subjoin what Perizonius says upon the Origin and Derivation of this Word ad Aelian Var. Hist. III. 31. where, after refuting the Account given of it by Dionysus Halicarnassus, he adds : " Nam revera Haruspices ab "

dicti, ut monet Donatus ad Terentii Phormionem. Haruga autem est hostia, vocabulum non ab Hara formatum, ut idem Donatus putabat, sed ex oriente et lingua orientali, cujus multa reperiuntur apud Etruscos ex Asia ortos vestigia translatum. Ibi enim Haruga, significat ca-sam, scil. Victimam, genere feminino, quia antiquissimis temporibus femella ad sacrificia maxime adhibebantur.

ACTUS IV. SCENA V.

ARGUMENTUM.

Colloquuntur senes de tradendo Phormioni argento. Chremes Demiphonem instigat, ut argentum solvere festinet.

DEMIPHO, GETA, CHREMES.

ORDO.

QUIETUS esto, inquam : ego curabo, ne quid verborum duit.

Hoc temere nunquam amittam ego à me, quin mihi testes adhibeam,

Cùm dem- & , quam ob rem dem, commemorabo.

GE. ut cautus est, ubi nil opu' st!

CH. Atque ita opus est factò : at matura, dum libido eadem hæc manet :

Nam si altera illa magis instabit, forsitan nos rejiciat.

GE. Rem ipsam putasti. DE. duc me ad eum ergo.

dum hæc eadem libido manet : nam si illa altera instabit magis, forsitan rejiciat nos. GE. Putasti ipsam rem. DE. Ergo duc me ad eum.

Dr. E. Sto quietus, inquam : ego curabo ne duit quid verborum nobis. Ego nunquam amittam hoc temere a me, quin adhibeam testes mihi, cum dem : et commemorabo ob quam rem dem. GE. Ut cautus est, ubi est nihil opus ! CH. Atque ita opus est factò : at matura,

ANNOTATIONS.

Geta says in a low Voice to himself, smiling at the Concern the old Men appear to be in, which he knew to be groundless, as the Money was indeed for Phædria, and according to their Scheme, would be returned again under various Pretences, as soon as Phædria could procure it of his Friends, as we learn from a former Scene.

Get. When you will.

Chr. When you have done with him, step over to my Wife, that she may talk with the Girl before she goes: Let her tell her, that to prevent any Resentment on her Side, we have agreed to marry her to *Phormio*, who is much the fitter Match, as being her intimate Acquaintance, that we have in every thing acquitted ourselves of our Duty, and given *Phormio* what Portion he desir'd.

Dem. What the deuce, does that concern you?

Chr. A great deal, *Demipho*.

Dem. Are you not satisfied with having done your Duty, unless you have also the Applause of the Publick?

Chr. I'd have this done with her Consent, that she mayn't pretend she was forc'd away.

Dem. I can do all that myself?

Chr. But it will come better from one Woman to another.

Dem. Well, I'll ask her.

Chr. I'm now thinking with myself where I shall be most likely to find these Women.

ANNOTATIONS.

Ubi illas reperire possum. This is to be understood of his *Lemnian* Wife and Daughter; he knew they were in *Athens*, but was quite a Stranger to their Adventures. Having therefore now settled every thing for annulling the former Marriage, and making way

ACT IV. SCENE VI.

ARGUMENT.

This Scene exhibits the meeting of Sophrona and Chremes, who at Lemnos had assumed the Name of Stilpho. From her he understands that his Daughter Phany was married to Antipho, which so unexpected good Fortune gives him great Joy: He takes proper Care however, that his Wife may bear nothing of it.

SOPHRONA, CREMES.

Soph. **W**HAT shall I do? Where, in my present wretched State, shall I find a Friend? To whom shall I disclose my Story? or whence look for Relief? For I tremble, lest the Advice I have given my Mistress should be the Cause of her suffering any Indignity; as I hear the young Gentleman's Father is greatly offended at the Marriage.

Chr.

ANNOTATIONS.

This Scene is very interesting, as, in it a Discovery is made that quite removes our Fears for *Antipho*, and his so much lov'd Bride. The Reader is already so much prepossessed in their Favour, that every Check to their Happiness gives him Pain; and of consequence this Discovery, which opens so fair a Prospect of completing their Wishes, must give him proportionable Pleasure. The several Incidents that lead to it, will easily

GE. non moror. CH. ubi hoc egeris,
Transito ad uxorem meam, ut conveniat hanc prius.
quàm hinc abít :

Dicat eandem nos Phormioni nuptum, ne succenseat ;
Et magis esse illum idoneum, qui ipsi sit familiarior ;
Nos nostro officio nihil egressos esse ; quantum is vo-

lucrit,
Datum esse dotis. DE. quid tuâ, malum, id refert ?
CH. magni, Demipho. [probat ?

DE. Non fat, tuum officium fecisse, si non id tama ap-

CH. Volo ipsius quoque voluntate hoc fieri, ne se
ejectam prædicet [magi' congruet.

DE. Idem ego istuc facere possum. CH. mulier mulieri

DE. Rogabo. CH. ubi illas nunc ego reperire possum,
cogito.

te fecisse tuum officium, si fama non approbat id ? CH. Volo hoc fieri ipsius voluntate quoque, ne
prædicet se fuisse ejectam. DE. Ego possum facere istuc idem. CH. Mulier magis congruet mu-
lieri. DE. Rogabo. CH. Cogito nunc, ubi ego possum reperire illas.

GE. Non moror.
CH. Ubi egeris hoc,
transito ad meam
uxorem, ut conveniat
hanc, priusquam a-
bit hinc : dicat nos
dare eam nuptum
Phormioni, ne suc-
censeat ; et illum, qui
sit familiarior ipsi
esse magis idoneum
maritum ; nos esse
nihil egressos nostro
officio ; tantum dotis
esse datum, quantum
is voluerit. DE.
Quid, malum, id re-
fert tua ? CH.
Magni, Demipho.
DE. An non est fat,

A N N O T A T I O N S.

way for that of his Daughter, he naturally Designs. This too, by an easy Transition,
begins to think how he shall find her out, brings on the next Scene.
which was only wanting to compleat his

A C T U S I V. S C E N A V I.

A R G U M E N T U M.

*Hæc scena Sophronæ nutricis, et Chremetis, qui Stilphonem se
nominarat, nutua continetur agnitio. Deinde ex eadem intelli-
git, filiam suam Phanium Antiphoni nuptam esse, ob cujus even-
tum inexpectatum, ingenti gaudio afficitur : cavet tamen, ne
uxor hoc resciscat.*

SOPHRONA, CHREMES.

Q U I D agam ? quem mihi amicum misera inveni-
am ? aut cui

Consilia hæc referam ? aut unde mihi auxilium petam ?

Nam vereor, hera ne ob meum suum indigna injuriâ
afficiator :

Ipsa patrem adolescentis facta hæc tolerare audio violent-
er. *clatur indigna injuria ob meum suum : audio patrem adolescentis tolerare hæc facta ita vio-*
lenter.

ORDO.
So. MISERA,
quid a-
gam ? quem amicum
inveniam mihi ? aut
cui referam hæc con-
silia ? aut unde petam
auxilium mihi ? Nam
vereor, ne hera affi-

A N N O T A T I O N S.

easily appear from what has been already and representing every thing in the most un-
remark'd on former Scenes, and therefore fa-ourable Light, that the Reader may be
require not to be enlarg'd on here. I shall the more sensible of the sudden Change oc-
only observe, that in the Beginning of this casion'd by her meeting with Chremes, from
Scene, the Poet has designed by introduc'd Sorrow and Despair, to Joy and Hope.

Chr. What old Woman can this be, that comes out from my Brother's with Looks so full of Concern?

Soph. The Distress we were in compell'd me to it, tho' I knew the Match was not good in Law: but I could think of no other way to prevent the Want that threaten'd her.

Chr. Why sure, if I am not mightily mistaken, if my Eyes don't inform me wrong, I see my Daughter's Nurse.

Soph. Nor have we been able as yet——

Chr. What must I do?

Soph. To find her Father.

Chr. Had I best go up to her, or wait, and hear what more she has to say?

Soph. For could he be found, I have nothing to fear.

Chr. 'Tis she herself, I'll go speak to her.

Soph. Who can this be speaks here?

Chr. *Sophrona*.

Soph. And calls my Name too?

Chr. Look about to me.

Soph. God bless my Soul, is this *Stilpho*?

Chr. No.

Soph. Do you deny it?

Chr. Pray come a little this way from the Door there, *Sophrona*, and take care of ever calling me any more by that Name.

Soph. What! Are you not the same, pray, you always said you were?

Chr. Hush.

Soph. Why so greatly afraid of these Doors?

Chr. I have a Shrew of a Wife shut up here. Formerly I gave myself that false Name, out of fear, lest some of you might indiscreetly blab it about, and by that means the Story come to my Wife's Ears.

Soph. That's the very Reason why we have been so unhappy, as never to find you out here.

Chr. Well, but tell me what Business you had at that House you came out of? Or where my Wife and Daughter are?

Soph. Alas!

Chr. Hah, what's the Matter? Are they alive?

Soph. Your Daughter is, but the poor Mother, after much Suffering and Anxiety, died of Grief.

Chr. An unhappy Thing.

Soph. As for me, finding myself old, desolate, needy, and unknown, I contriv'd, as well as I could, to marry your Daughter to the young Gentleman who is Master of this House.

Chr. What, to *Antipho*?

Soph. The very same.

Chr. Has he, pray, two Wives?

Soph.

ANNOTATIONS.

7 *Vita ut in tuto foret* That is, that she might not be reduc'd to absolute Want. *Vita* is frequently used by Poets for the ne-

cessary Supports of Life. Thus in the second Act of this same Play, Scene. 2. 16. *Quippe homo jam grandior, pauper, cui opera vita erat* :

CH. Nam quæ hæc anus est exanimata, à fratre quæ
egressa est meo?

So. Quod ut facerem, egestas me impulit; cum scirem
infirmas nuptias [foret.

Hæc esse; ut id consulerem, interea vita ut in tuto

CH. Certe edepol, nisi me animus fallit, aut parum
prospiciunt oculi, [CH. quid ago?

Meæ nutricem gnatæ video. So. neque ille investigatur.

So. Qui est pater ejus. CH. adeon, an maneo, dum
ea, quæ loquitur, magis cognosco? 10

So. Quodd si eum nunc reperire possim, nihil est, quod
verear. CH. ea ipsa est.

Conloquar. So. quis hîc loquitur? CH. Sophrona,
So. & meum nomen nominat?

CH. Respice ad me. So. Dî, obsecro vos: estne hic
Stilpho? CH. non. So. negas? [Sophrona.

CH. Concede hinc à foribus paululùm istorsum fodes,
Ne me istoc posthac nomine appellassis. So. quid? non,

obsecro, es 15

Quem semper te esse dictitasti? CH. st. So. quid has
metuis fores? [de nomine.

CH. Conclusam hîc habeo uxorem sævam. verùm istoc
Eò perperam olim dixi, ne vos fortè imprudentes foris

Effutiretis, atque id porro aliquâ uxor mea rescisceret.
So. Istoc pol nos te hîc invenire miseræ nunquam po-
tuimus. 20

CH. Eho, dic mihi, quid rei tibi est cum familiâ hac,
unde exis? aut [vivuntne? So. vivit gnata

Ubi illæ sunt? So. miseram me! CH. hem! quid est?
Matrem ipsam ex ægritudine miseram mors consecuta

est. [deserta, egens, ignota,
CH. Male factum. So. ego autem, quæ essem anus

Ut potui, nuptum virginem locavi huic adolescenti, 25
Harum qui est dominus ædium. CH. Antiphonine?

So. hem, isti ipsi. CH. quid?

Verùm olim dixi me perperam istoc nomine eo, ne forte vos imprudentes effutiretis foris, atque porro
mea uxor rescisceret id aliquâ. So. Pol istoc nos miseræ nunquam potuimus invenire te hic. CH.
Eô, dic mihi, quid rei est tibi cum hac familiâ, unde exis? aut ubi illæ sunt? So. Me miseram!
CH. Hem, quid est? vivuntne? So. Grata vivit. Mors est consecuta matrem ipsam miseram ex
ægritudine. CH. Male factum. So. Ego autem quæ essem anus deserta, egens, ignota, ut potui,
locavi virginem nuptum huic adolescenti, qui est dominus harum ædium. CH. Antiphonine? So.
Hem, isti ipsi. CH. Quid?

ANNOTATIONS.

erat: i. e. whose Labours supplied him with
the Necessaries of Life. And again, in the
first Scene of the next Act, 5. Etiam argen-
tum est ultro obiectum, ut sit, qui vivat, dum
aliud aliquid flagitii consolat.

19 Effutiretis. Eloqueremini, evacuare-
tis, exinaniretis. Effutietis, ab eo quod

est effundere. Translatio est a vase, fuerit
nomine: quod patulo ore, fundo acuto in-
stabile, nihil prorsus continet; unde futilis
dicitur ejusmodi, ut nihil intra se contineat,
et semper inanis sit.

23 Ex ægritudine miseram mors consecuta est.
The Remark which Donatus has put upon
this

Soph. Nay, sure not he, he has none but her.

Chr. What's become of that other then, whom they pretend to be a-kin to him?

Soph. 'Tis your Daughter.

Chr. How do you say?

Soph. It was done by concert, that being in love with her he might marry her, portionless as she was.

Chr. Good Gods! how sometimes Chance directs things to favour us, more than we dare even wish for! Coming home, I find my Daughter match'd to the very Person, and in the very manner I would have her. What we were both so anxious, and at so much Pains to accomplish, this old Woman alone has by her own Care effected, without any Help from us.

Soph. Think now what's to be done, the young Man's Father is return'd, and they say is greatly offended at the Marriage.

Chr. There's no Danger there, but for God's sake take care that nobody know she is my Daughter.

Soph. Nobody shall know it of me.

Chr. Follow me then: you shall hear the rest, when we are got in.

ANNOTATIONS.

this is extremely judicious. The Poet (says he) has here observ'd a just Mean, in neither making *Chremes* appear wholly unconcern'd, nor too deeply affected. The particular Circumstances and Conjunctions too made such a Representation necessary; for

two

ACT V. SCENE I.

ARGUMENT.

Demipho accuses himself, that by too anxiously studying to avoid the Stain of Avarice, he may be justly charged with Simplicity: for he mightily repines at the Money given away to Phormio.

DEMIPHO, GETA.

Dem. 'TIS our own fault that some Men find their Account in being Knaves; while we too much affect to be thought good and generous. Run so as not to pass your own Gate, as the Saying is.

ANNOTATIONS.

We have seen, at the end of the last Scene, that *Chremes* goes in with *Sophrone* to *Demipho's*, to see his Daughter. Meanwhile *Demipho* and *Geta* are employed in settling Matters with *Phormio*, for which we are to allow a reasonable Time, especially if we reflect upon the Precautions the old Man was resolv'd to take, to prevent Deceit. Hence it appears that here we are to place the Interval between the Fourth and Fifth Acts; for we cannot suppose, that, when *Chremes* went with *Sophrone*, *Demipho* had already dispatch'd *Phormio*, and was returning from him; 'tis necessary to allow a little more Time. This first Scene therefore opens with *Demipho* and *Geta* returning from *Phormio*. The old Man, who parted with his Money with great Regret, shews his Discontent in every thing he says, while *Geta* artfully prepares the way for the

Duasne uxores habet? So. au, obsecro, unam ille quidem hanc solam.

CH. Quid illam alteram, quæ dicitur cognata? So. hæc ergo est. CH. quid ais?

So. Composito est factum, quo modo hanc amans habet. Sine dote. CH. Dii vestram fidem! quàm sæpe forte temere

Eveniunt, quæ non audeas optare! offendi adveniens, Quicum volebam, atque ut volebam, collocatam filiam, Quod nos ambo opere maximo dabamus operam, ut fieret,

Sine nostrâ curâ maximâ. suâ curâ hæc sola fecit.

So. Nunc quid opus facto sit, vide. pater adolescentis venit;

Eumque animo iniquo hoc oppidò ferre aiunt. CH. nihil pericli est.

Sed per Deos atque homines, meam esse hanc, cave resciscat quisquam.

So. Nemo ex me scibit. CH. sequere me: intus cætera sola fecit id, sua cura, sine nostra maxima cura. So. Nunc vide, quid opus sit facto; pater adolescentis venit, aiuntque eum ferre hoc oppidò iniquo animo. CH. Est nihil pericli. Sed per Deos atque homines, cave quisquam resciscat hanc esse meam. So. Nemo scibit ex me. CH. Sequere me: audies cætera intus.

ANNOTATIONS.

two Wives in the same City must fill *Chremes* with so much Anxiety, as would have prov'd a greater Misfortune than the Sorrow arising from the Loss of one of them. Nor

in Comedy ought Deaths to appear in too affecting a Light, lest thereby you change the very Nature, and give us rather a Tragedy.

ACTUS V. SCENA I.

ARGUMENTUM.

Demipho seipsum incusat, quod dum avaritiæ maculam studet effugere, in stultitiæ reprehensionem inciderit: dolet enim Phormioni datum esse urgentum.

DEMIPHO, GETA.

ORDO.

Nostrapte culpâ facimus, ut malis expediat esse, Dum nimium dici nos bonos studemus & benignos.

Ita fugias, ne præter casam, quod aiunt. nonne id fat

bonos et benignos. Ita fugias, ne fugias præter casam, quod aiunt. Nonne id fat erat.

Facimus nostrapte culpa, ut expediat quibusdam hominibus esse malis, dum nimium studemus nos dici bonos et benignos. Ita fugias, ne prætercas casam tuam.

ANNOTATIONS.

the Restitution, which in a few days he apprehended would be made.

³ *Ita fugias, ne præter casam.* There is no Passage in Terence has more perplex'd

Commentators than this; and yet the Sense given it in the Translation seems very obvious, and perfectly consonant to *Demipho's* Discourse. *Ita fugias, ne prætercas casam tuam.*

is. Was it not enough to receive an Injury from him? but we must go and voluntarily offer him Money too, that he may have wherewith to support himself, till he can contrive some new Piece of Roguery?

Get. Most evidently.

Dem. You see there is a Reward for confounding right and wrong.

Get. But too true.

Dem. How simply we have behav'd in this Affair!

Get. 'Tis well enough, if he but keeps to his word, and marries her.

Dem. Is that to be doubted?

Get. Why truly, Sir, he's such a sort of Man, that one can't be sure he will not change his Mind.

Dem. Hah, change it too!

Get. I can't tell, but if perhaps he should, I say.

Dem. I'll do as my Brother advis'd: I'll bring his Wife hither to talk with the Girl. Do you, *Geta*, go and give her notice that *Naufistrata* will be with her.

Get. (*alone.*) Money is procur'd for *Phædria*; Matters are all hush and quiet; Care is taken that *Phany* shall not be oblig'd to depart immediately. What more then? What now remains to be done? You're as deep in the Mire as ever: you must pay all with Interest, *Geta*: the Mischief that threatned you, 'tis true, is put off to another Day; but Vengeance will redouble, if you take not proper care. I'll now go home and teach *Phany* her Lesson, that she may fear nothing on the side of *Phormio*, nor be surpriz'd at the Conversation *Naufistrata* is going to have with her.

AN NOT A T I O N S.

tuam, quæ sit tibi tutissimum receptaculum, as *Donatus* has it: that is, fly so as not to go beyond the proper Bounds, and lose sight of Relief. I cannot however here omit the Explanation offered by *Gronovius*, who makes it, *So avoid one Danger, as not to run into a greater*: which answers extremely well to *Demiſtro*'s Speech; and, but for its seeming a little too far fetch'd, must undoubtedly have the Preference. However, take it in his own Words: *Obſerv.* 3. 9. "Proverbium est rusticum, inter ergastula natum: quod duo vocabula indicant; "fugere, et casa: hanc enim ruris, illud "servorum fugitivorum intelligimus. Qui "fugiebant, ut id cante ac tutius facerent, "ex remotis plerumque et ultimis agri partibus primalum se in pedes coniciebant, "ubi a nemine observarentur. At casam,

"seu villam præterire velle: qui fugam pararet, erat hominis de corio et capite suo ludentis. Quid enim poterat expectare, nisi ut aut domini, aut villici, aut aliquus observantium familiarium, veniret in manus, et manifesta in noxa teneretur? Proprie igitur hoc consilium fugitivo datur, si fugam meditetur, ita eam instituat, ut casa domini non sit præterenda, ne vitans servitutem, ærumnam, compedes, incidat in supplicium, stigmata crurifragium. Et pertinet ad omnes, qui monendi sunt, ne levius incommodum et onus gravati, in tristiora et duriora præcipitent. Itaque senex comicus, ut Phryx, scro sapiens, increpat rem ab sese actam, qui metu columbarum et fasilium litum illum, a quo injuria affectus erat, pecuniam donarat. Qui præter casam fugit,

Accipere ab illo injuriam? etiam argentum est ultro
objectum,

Ut sit qui vivat, dum aliud aliquid flagitii conficiat. 5

GE. Planissimè. DE. his nunc præmium est, qui recta
prava faciunt. [gesserimus

GE. Verissimè. DE. ut stultissimè quidem illi ren-

GE. Modò ut hoc consilio possiet discedi, ut istam du-
cat.

DE. Etiamne id dubium est? GE. haud scio hercle, ut
homo est, an mutet animum.

DE. Hem mutet autem? GE. nescio: verum, si for-
te, dico, 10

DE. Ita faciam, ut frater censuit; ut uxorem ejus huc
adducam, [venturam.

Cum ista ut loquatur. tu Geta ibi: prænumcia hanc

GE. Argentum inventum est Phædræ: de jurgio filetur:

Provisum est, ne in præsentia hæc hinc abeat: quid
nunc porro?

Quid fiet? in eodem luto hæsitas: vorsuram solves, 15

Geta: præsens quod fuerat malum, in diem abiit:
plagæ crescunt, [edocebo.

Nisi prospicis. nunc hinc domum ibo, ac Phanium

Nequid vereatur Phormionem, aut ejus orationem.

Phædræ: filetur de jurgio: provisum est ne hæc Phænium abeat hinc in præsentia: quid nunc porro? Quid fiet? hæsitas in eodem luto: solves vorsuram. Geta: malum quod fuerat præsens abiit in diem: plagæ crescunt nisi prospicis. Nunc ibo hinc domum, ac edocebo Phanium, ne quid vereatur Phormionem, aut orationem ejus, Naufistrata.

A N N O T A T I O N S.

“fugit, videtur se prodere, ac velle capi:
“qui injuria accepta forum vitat nummos
“numerando, et presentem jacturam facit,
“et alteram injuriam invitat. Ita nuptias,
“et lites, et Phormionem fugere debeba-
“mus, ne nos ultro majori malo mulctare-
“mus.”

⁸ *Modo ut hoc consilio possiet discedi.* That is, *modo ut Pbormio hac pecunia abduci possit, ut eam ducat.* Cic. ad Atticum, Lib. II. “Si possum discedere ne causa optima in senatu pereat.” That is, says *Aldus* upon the Place, *si possum consequi*, and quotes this of Terence as a similar Expression.

¹⁵ *Vorsuram solves.* In some Copies we meet with *worsura*, and this Reading is generally approved by the Criticks. Est autem (says *Westerbovius*) *worsura solvere*, debitori dissolvere pecunia aliunde fœnori accepta, ita ut creditor quidem mutetur, sed

debitum maneat, Cic. Att. V. 15. Ut vere-
ar, ne illud, quod tecum permutavi, *worsura*
mihi *solvendum* sit. Hic translate dicitur de
eo, qui cum expedire se conatur, in eodem
tamen hæret luto. Sed *worsuram facere* est
pecuniam fœnori accipere, mutuum accipere
sub usuris, ut ex pluribus Ciceronis locis
evidentur apparet.

¹⁸ *Ne quid vereatur Phormionem, aut ejus orationem.* Ejus here is not to be understood of Pbormio, but of *Naufistrata*. She was to be sent to *Phany*, to reconcile her to the Proposal of the Match with *Pbormio*. *Geta* justly apprehends, that such a Dis-
course might alarm her, and therefore runs before to warn her that she has nothing to fear from it. This makes way for his over-
hearing all that passes between her and *Cle-
mer*, and makes all the remaining Parts of
the Play hang well together.

ACT V. SCENE II.

A R G U M E N T.

Naufistrata complains of her Husband's Negligence in the Management of his private Affairs.

DEMIPHO, NAUSISTRATA, CHREMES.

Dem. COME, *Naufistrata*, shew here a little of your wonted Art; keep the Girl in good Humour with us; and prevail upon her to do voluntarily what we would have her.

Nauf. I will.

Dem. Help me with your Eloquence on this Occasion, as but just now you have done with your Purse.

Nauf. I do it with Pleasure; but truly, Brother, 'tis less in my Power than it ought to be, thro' my Husband's ill Management.

Dem. How so?

Nauf. Because he takes no proper care of the Estate so industriously acquir'd by my Father: He made two Talents a Year, with ease, of these Farms. Bless me, what difference there often is betwixt Man and Man!

Dem. Two Talents, pray!

Nauf. Yes indeed, two Talents, and in much worse Seasons too.

Dem. Hy!

Nauf. What! do you wonder at it?

Dem. Greatly.

Nauf. Would I had been born a Man, I'd have shewn——

Dem. I know it well.

Nauf. In what manner——

Dem. Spare yourself, pray, that you may be able to encounter the young Woman, who else may perhaps be an Overmatch for you.

Nauf. I'll do as you say; but I see my Husband coming out from your House.

Chr. O, *Demipho*, is the Money paid away yet?

Dem. It was done directly.

Chr. I'm sorry for it. Ha, there's my Wife, I had almost said too much.

Dem. Why sorry, *Chremes*?

Chr. Nothing, 'tis very well.

Dem. What have you done? Have you told her yet why we bring your Wife to her?

Chr. I have

Dem. What says she then?

Chr. She can't be persuaded to it.

Dem. Why can't she?

A N N O T A T I O N S.

We have seen before, that *Demipho* had that she would go and reconcile *Phormio* to her, in to *Naufistrata*, with the Request the Match with *Phormio*. In consequence of

ACTUS V. SCENA II.

ARGUMENTUM.

Nauisstrata conqueritur de mariti negligentia in augenda re familiari.

DEMIPHO, NAUSISTRATA, CHREMES.

O R D O.

A Gedum, ut soles, Nauisstrata, fac illa ut placetur nobis ;
 Ut suâ voluntate id, quod est faciundum, faciat. **NA.** faciam. [tulata es.
DE. Parite nunc operâ me adjuves, ac re dudum opi-
NA. Factum volo : ac pol minu' queo viri culpâ, quam me dignum est [ta indiliger
DE. Quid autem ? **NA.** quia pol mei patris bene par-
 Tutatur : nam ex his prædiis talenta argenti bina Statim capiebat. vir viro quid præstat ! **DE.** bina quæso ?
NA. Ac rebus vilioribu' multo, tamen duo talenta. **DE.** hui ! [me natam vellem :
NA. Quid hæc videntur ? **DE.** Scilicet. **NA.** virum Ego ostenderem. **DE.** certò scio. **NA.** quo pacto—
DE. parce sodes, **IO**
 Ut possis cum illâ ; ne te adolescens mulier defetiget.
NA. Faciam, ut jubes : sed meum virum abs te exire video. **CH.** hem, Demipho, [nollem datum.
 Jam illi datum est argentum ? **DE.** curavi illico. **CH.**
 Hei, vidéo uxorem : penè plus ; quam sat erat. **DE.** cur nolles, Chremes ?
CH. Jam rectè. **DE.** quid tu ? ecquid locutus cum istâ es, quamobrem hanc ducimus ? **IS**
CH. Transegi. **DE.** quid ait tandem ? **CH.** abduci non potest. **DE.** quî non potest ?
 certo. **NA.** Quo pacto---**DE.** Parce sodes, ut possis loqui cum illa, ne adolescens mulier defetiget te, **NA.** Faciam, ut jubes ; sed video meum virum exire abs te. **CH.** Hem, Demipho, an argentum est jam datum illi ? **DE.** Curavi illico. **CH.** Nollem datum. Hei, video uxorem : penè dixi plus, quam erat sat. **DE.** Cur nolles. Chreme ? **CH.** Jam rectè est. **DE.** Quid tu ? Ecquid locutus es cum istâ, quamobrem ducimus hanc ? **CH.** Transegi. **DE.** Quid ait tandem ? **CH.** Non potest abduci. **DE.** Qui non potest ?

A N N O T A T I O N S.

of this they are seen here coming out together, and Demipho is urging Nauisstrata to exert all her Art and Eloquence. Meantime Chremes joins them, who, now appriz'd that Phany was his own Daughter, is hastening to prevent the Money's being given away ; but finding that done already, urges Demipho to think no more of separating Antipho and his new Bride. Hence a very pleasant Conversation arises, while Chremes on the one hand is endeavouring to make his Brother understand him, and Demipho on the other wonders at his sudden Change of

Mind. At last, after dismissing Nauisstrata, the whole Affair is clear'd up.

³ *Ac redudum opitulata es.* This, no doubt, respects the thirty *Mince* which Demipho pretended to have borrowed of his Brother, to discharge Phormio ; for *dudum* does not always imply a remote Time, but often refers to what is done but lately.

⁷ *Statim, h. e. ita singulis annis ut nunquam minus,* says *Wessterbovius*. Donatus explains it *perpetuo, aequaliter, et quasi uno statu*. It seems to import the same, as when we say, with ease, without difficulty.

Chr. Because they love one another.

Dem. What's that to us?

Chr. A great deal. Besides, I have found that she's our Relation.

Dem. How! Are you mad?

Chr. You'll find it so, I don't speak at random; I have recollected her.

Dem. Are you in your Senses?

Naus. Nay, pray beware of injuring your Kinswoman.

Dem. She is not.

Chr. Don't say so: her Father went by another Name, that was the occasion of your Mistake.

Dem. Did she not know her Father then?

Chr. She did.

Dem. Why did she call him by another Name?

Chr. Will you never yield to what I say, nor understand me?

Dem. If you say nothing.

Chr. You ruin all.

Naus. I wonder what this can be.

Dem. Upon my Life I don't know.

Chr. Would you know? As I hope for the Protection of Heaven, she has not a nearer Relation in the World than are you and I.

Dem. Good Gods! Let us all go to her together. I want, one way or other, to be resolved in this.

Chr. Ah!

Dem. What's the Matter?

Chr. Have I so little Credit with you then?

Dem. Would you have me believe you? Would you have me submit to this without farther Examination? Well, let it be so. But say, what's to be done with our Friend's Daughter?

Chr. She'll do well enough.

Dem. Must we drop her then?

Chr. Why not?

Dem. And keep this Girl?

Chr. Yes.

Dem. Then, *Nausistrata*, you may go home when you will.

Naus. I think indeed 'tis much the better Resolution, that you keep her, than what you first proposed; for she seem'd to me, when I saw her, to be very much of a Gentlewoman.

Dem. What can be the Meaning of this?

Chr. Has she shut the Door yet?

Dem. Yes.

Chr. O *Jupiter*! The Gods certainly befriend us: I find 'tis my Daughter that is married to your Son.

Dem. Ha! How can that be?

Chr. This is not a proper Place to tell you.

ANNOTATIONS.

¹⁹ *Redi mecum in memoriam.* I have re-collected myself. This is the Sense that most obviously occurs, tho' some explain it as an Admonition to *Demipho* to recollect himself.

CH. Quia uterque utrique est cordi. DE. quid istuc nostrā? CH. magni. præter hæc, Cognatam comperi esse nobis. DE. quid? deliras? CH. sic erit: [sati' ne sanus es?

Non temere dico: redi mecum in memoriam. DE. NA. Au, obsecro, cave, ne in cognatam pecces. DE. non est. CH. ne naga: 20

Patris nomen aliud dictum est: hoc tu errasti. DE. non norat patrem? [concedes mihi?

CH. Norat. DE. cur aliud dixit? CH. nunquamne hodie Neque intellegis? DE. si tu nil narras? CH. perdis. NA. miror quid hoc fiet. [servet Jupiter,

DE. Equidem hercle nescio. CH. vin' scire? at ita me Ut propior illi, quam ego sum, ac tu, homo nemo est. DE. Dii vestram fidem! 25

Eamus ad ipsam unā omnes nos: aut scire, aut nescire hoc volo. CH. ah.

DE. Quid est? CH. itane parum mihi fidem esse apud te? DE. vin' me hoc credere? [illa filia.

Vin' satis quæsitum mihi istuc esse? age, fiat: quid? Amici nostri quid futurum est? CH. recte. DE. hanc igitur mittimus?

CH. Quidni? DE. illa maneat? CH. sic. DE. ire igitur tibi licet, Nausistrata 30

NA. Sic pol commodius esse in omnes arbitror, quam ut cœperas, [mihi.

Manere hanc: nam perliberalis visa est, cum vidi, DE. Quid istuc negoti est? CH. jamne operuit ostium?

DE. jam. CH. ô Jupiter, [filio. DE. hem, Dî nos respiciunt: gnatum inveni nuptam, cum tuo Quo pacto id potuit? CH. non satis tutus est ad narrandum hic locus. 35

ne me credere hoc? Visne istuc esse satis quæsitum mihi? age, fiat. Quid? quid est futurum de illa filia nostri amici? CH. Recte. DE. Igitur mittimus hanc? CH. Quidni? DE. Ille maneat? CH. Sic. DE. Igitur Nausistrata licet tibi ire. NA. Pol, sic arbitror esse commodius in omnes, hanc manere, quam ut cœperas: nam visa est mihi perliberalis, cum videri essem. DE. Quid negotii istuc? CH. Jamne operuit ostium? DE. Jam. CH. O Jupiter! DE. Dî respiciant nos: inveni gnatam nuptam cum tuo filio. DE. Hem, quo pacto id potuit fieri? CH. Hic locus non est satis tutus ad narrandum.

CH. Quia uterque est cordi utrique. DE. Quid istuc refert nostra? CH. Magni: præter hæc, comperi eam esse cognatam nobis. DE. Quid? Deliras? CH. Sic erit: non dico temere: redi in memoriam mecum. DE. Esne satis sanus? NA. Au, obsecro, cave ne pecces in cognatam. DE. Non est cognata. CH. Ne nega: nomen patris est dictum aliud: tu erravisti loc. DE.

Au illa non negat patrem? CH. Au, verat. DE. Cur dixit aliud? CH. Nunquamne concedes mihi hodie? Neque intellegis? DE. Si tu narras mihi? CH. Perdis. NA. Miror quid hoc fiet. DE.

Herce equidem nescio. CH. Vin' scire? At ita Jupiter servet me, ut nemo scio est propior illi, quam ego sum, ac tu. DE. Dii vestram fidem! omnes nos causas uze ad ipsam: ego aut scire, aut nescire hoc. CH. Ah. DE. Quid est? CH. Itane jam esse parum mihi apud te? DE. Visne

istuc esse satis quæsitum mihi? age, fiat. Quid? quid est futurum de illa filia nostri amici? CH. Recte. DE. Igitur mittimus hanc? CH. Quidni? DE. Ille maneat? CH. Sic. DE. Igitur Nausistrata licet tibi ire. NA. Pol, sic arbitror esse commodius in omnes, hanc manere, quam ut cœperas: nam visa est mihi perliberalis, cum videri essem. DE. Quid negotii istuc? CH. Jamne operuit ostium? DE. Jam. CH. O Jupiter! DE. Dî respiciant nos: inveni gnatam nuptam cum tuo filio. DE. Hem, quo pacto id potuit fieri? CH. Hic locus non est satis tutus ad narrandum.

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ANNOTATIONS.

himself. In this Case we must suppose, that *Chremes* means to signify how the Affair stood to his Brother, but by such obscure Hints as his Wife might not understand. Hence he says: Reflect a little with me; i. e. call to mind what has pass'd between us. Imagining that perhaps *Demipho* might by this be led to suspect what had happened. But the Thing was too remote from his Apprehension for him ever to take any such Hint, and therefore he is but the more astonished

at *Chremes's* Behaviour.

30 *Ire igitur tibi licet, Nausistrata.* As they had concluded to let things continue as they were without any Alteration, they had no farther occasion for *Nausistrata*, whose Service to prepare *Phany* for the Match with *Phormio*, must of course drop. The Poet contrives therefore to dismiss her, that *Chremes* might be at full liberty to let his Brother into the real Secret.

Dem. Go in then.

Chr. Hark-ye, I would not have even our Sons to know of this.

ANNOTATIONS.

³⁶ *Ne filii quidem nostri hoc resciscant, volo.* two last Scenes of the Play, in which *Phormio* threatens a Discovery to her, and at last actually makes it.

ACT V. SCENE III.

ARGUMENT.

Antipho expresses his Joy at Phædria's having set his Mistress at liberty; but laments his own Fate, to be involved in Misfortunes, whence he could not extricate himself.

ANTIPHO.

HOWever my own Affairs go, I'm glad my Brother's have succeeded to his Wish. How wise it is, to give way only to Passions that can be gratified at a small Expence, even when things run cross! *Phædria*, as soon as he got the Money, was releas'd from all Care. I can contrive no method to rid myself of my present Fears. While this remains a secret, I am in perpetual Anxiety; if it be discover'd, I shall be disgraced; nor could I bear to go home, but for the small Hope I have of still retaining her. But where can I find *Geta*, that I may know of him, what will be the most proper time to meet my Father?

ANNOTATIONS.

Here *Antipho* again makes his Appearance, reflecting on the different Situation of his own Affairs, from those of his Friend *Phædria*. He rejoices at his Friend's Success, but can't avoid repining at his own Fate in having thus subjected him to Misfortunes, that he found it so difficult to extricate himself from. However, he comforts himself in the best manner he can with the small

Hopes that still remain of his being able to get the better of all these threatening Distasters.

¹ *Fratri obligasse.* They were not really Brothers, but Brothers Sons. Cousin Germans are, however, by Latin Authors often called *fratres patruales*, and sometimes simply *fratres*.

⁶ *Quin, si hoc celetur, in metu.* He means his

ACT V. SCENE IV.

ARGUMENT.

Phormio tells how the Money had been paid down to the Cock-bawd, and that, as now every thing had succeeded to his Wish, he intended to indulge himself a little.

PHORMIO, ANTIPHO.

Phormio. I Have received the Money, paid it to the Bawd, brought away the Wench; and put *Phædria* in possession of her as

ANNOTATIONS.

While *Antipho* is, in this musing way, presently affected, and exulting in the Success of *Phormio* comes up to him, but very dis- his Scheme. They enter into Conversation about

DE. At tu intro abi. CH. heus, ne filii quidem nostri
hoc resciscant, volo.

resciscant loc.

DE. At tu abi intro.
CH. Heus, volo ut
ne nostri quidem filii

ACTUS V. SCENA III.

ARGUMENTUM.

Antipho redemptam Phædriæ amicam gratulatur; seque involutam his malis queritur, unde expediri nequeat.

ANTIPHO.

ORDO.

LÆtu' sum, ut ut meæ res sese habent, fratri obtigisse quod volt.

Quàm scitum est, ejusmodi parare in animo cupiditates,

Quas, cum res adversæ fient, paulo mederi possis!

Hic simul argentum repperit, curâ sese expedit:

Ego nullo possum remedio me evolvere ex his turbis,

Quin, si hoc celetur, in metu; sin patefit, in probro sim.

Neque me domum nunc reciperem, ni mihi esset spes

ostenta

Hujuscæ habendæ. sed ubinam Getam invenire possum,

Rogem, quod tempus conveniundi patris me capere ju-

beat?

testis, *sim in probro: neque nunc reciperem me domum, ni spes habendæ hujuscæ esset ostenta mihi. Sed ubinam possum invenire Getam, ut rogem, quod tempus conveniundi patris jubeat me capere?*

U^T ut meæ res habent sese, sum latus id obigisse fratri, quod vult. Quam scitum est parare ejusmodi cupiditates in animo, quas possis mederi paulo, cum res sint adversæ! Hic simul repperit argentum, expedit sese curâ: ego possum evolvere me ex his turbis nullo remedio; quin sim in metu, si hoc celetur; sin patefit, in probro: neque nunc reciperem me domum, ni spes habendæ hujuscæ esset ostenta mihi. Sed ubinam possum invenire Getam, ut rogem, quod tempus conveniundi patris jubeat me capere?

ANNOTATIONS.

his being in league with Phormio to bring about his own Marriage. So long as this was conceived to be mere Force and Constraint, his Father, it was likely, would not acquiesce. So that he must remain in perpetual Fear, and should he openly avow the Part he had in it, and that he could not bear to be separated from his Wife, this would expose him to Reproach and Shame.

7 Ni mihi esset spes ostenta. This refers to the Hopes that Geta had given him of Phormio's being able to break off his Engagement with the old Men, and to keep things on the present footing. However faint these Hopes might be, Antipho is willing to encourage them; for we are glad of every flattering Circumstance that saves us from absolute Despair.

ACTUS V. SCENA IV.

ARGUMENTUM.

Adnumeratam esse lenoni pecuniam narrat Phormio: & quasi re beni gesta, nunc se curaturum cuticulam.

PHORMIO, ANTIPHO.

ORDO.

Argentum accepi, tradidi lenoni: abduxi mulierem:

abduxi mulierem:

PR. A^{Ccepi argentum,} tradidi lenoni: ab-

ANNOTATIONS.

about Phædria, but are soon interrupted by Geta, who appears with an Air of Joy and

Triumph; at the good Fortune which had befallen his Master, whom he is therefore running

as his own, for she's now no longer a Slave. One thing yet remains, which I must bring about; and that is, to get leave of the old Men, to go and tope it a little, for I am resolv'd to spend these few Days merrily.

Ant. But here is *Phormio*! What say'st?

Phorm. What!

Ant. What's *Phædria* upon now? How does he propose to exhaust his Stock of Love?

Phorm. He's going in his turn to act your Part.

Ant. What Part?

Phorm. To shun his Father; and begs, in the mean time, you'd act his; and plead his Cause for him, for he's to take a Glass at my House. I'll pretend to the old Men, that I'm going to *Sunium* to the Fair, to buy the Girl that *Geta* spoke to them of lately, lest, if they see me not here, they may fancy, perhaps, that I'm spending their Money; but the Door opens after you.

Ant. See who it is that's coming out.

Phorm. 'Tis *Geta*.

ANNOTATIONS.

running to find, that he may communicate it to him.

² *Propria*. That is, as his own Right and Property; for the Bawd had received his Money,

ACT V. SCENE V.

ARGUMENT.

Geta acquaints *Antipho*, that *Phany* had been discovered to be the Daughter of his Uncle *Chremes*.

GETA, ANTIPHO, PHORMIO.

Geta. O Fortune! O happy Fortune! with what Favours, how suddenly too, have you made this Day overflow to my Master *Antipho*!

Ant. What can this be he is talking of?

Geta. And delivered us, his Friends, from all our Fears? But why do I linger? Why don't I throw my Cloak over my Shoulder, and hasten to find him, that he may know what has happen'd?

Ant. Do you comprehend what he says?

Phorm. Do you?

Ant.

ANNOTATIONS.

While *Antipho* and *Phormio* are in discourse together; *Geta* comes out with an Air of Joy and Triumph. He had been sent by *Demispha*, to let *Phany* know that *Nauffrata* was coming to see her. But before that, *Chremes* had seen the Nurse, and been led by her to his Daughter's Apartment. When *Geta*, therefore, comes to deliver his Message, he finds there is no Admittance. This raises his Curiosity, he steals softly to the Door, and overhears a great Part of

what passes between *Chremes* and *Phany*. Overjoy'd at the Discovery, he runs out in haste, to find his Master, and acquaint him with the good News; and so full he is of it, that 'tis some time before he attends to *Antipho*, who calls several times. The Youth, as is natural to think, is transported at the Discovery, and hurries away with *Geta* to meet the old Men, and have all confirm'd to him.

¹ *O fortuna, O Fors Fortuna.* *Fors Fortuna*, seems

Curavi, propriâ eâ Phædria ut poteretur : nam emissâ
est manu.
Nunc unâ mihi res etiam restat, quæ est conficiunda,
otium [sumam dies.
A senibus ad potandum ut habeam : nam aliquot hos
AN. Sed Phormio est. quid ais ? PH. quid ? AN. quid-
nam nunc facturâ Phædria ? 5
Quo pacto satietatem amoris ait se velle absumere ?
PH. Vicissim partes tuas acturus est. AN. quas ? PH.
ut fugitet patrem : [ceres : Quid AN. Quidnam
Te suas rogavit rursus ut ageres ; causam ut pro se di-
Nam potaturus est apud me : ego me ire senibus Sunium
Dicam ad mercatum, ancillulam emtum, dudum quam
dixit Geta ; 10
Ne, cum hîc non videant me, conficere credant ar-
gentum suum.
Sed ostium concrepuit abs te. AN. vide, qui egre-
diatur. PH. Geta est.
potaturus apud me. Ego dicam senibus me ire Sunium ad mercatum, emtum ancillulam, quam Geta dudum dixit ; ne, cum non videant me hic, credant me conficere suum argentum. Sed ostium concrepuit abs te. AN Vide, qui egrediatur. PH. Est Geta.

ANNOTATIONS.

Money, and of consequence had no farther Phædria, who had made her free ; as is im-
claim to her : his Right was transferred to immediately added, Nam emissâ è manu est.

ACTUS V. SCENA V.

ARGUMENTUM.

Geta Antiphoni nunciat, Phanium inventam esse Chremetis
filiam.

GETA, ANTIPHO, PHORMIO.

ORDO.

O Fortuna, ô Fors Fortuna, quantis commoditatibus,
Quâm subito meo hero Antiphoni ope vestrà hunc
onerastis diem ? [exonerastis metu ?
AN. Quidnam hic sibi volt ? GE. nosque amicos ejus
Sed ego nunc mihi cesso, qui non humerum hunc one-
ro pallio ;
Atque hominem propero invenire, ut hæc, quæ con-
gerint, sciat ?
AN. Num tu intellegis, hic quid narret ? PH. num tu ?
qui non onero hunc humerum pallio ; atque propero invenire hominem, ut sciat hæc quæ contigerint ?
AN. Num tu intelligis, quid hic narret ? PH. Num tu ?

ANNOTATIONS.

seems to have been an Expression of the same We meet with the same Expression in Ta-
import among the Latins ; as when we say, citus, Annal. Lib. 2. where speaking of the
O happy Fortune, and refers to some favour- publick Honours decreed at Rome to Germa-
able Turn of Fortune, great and unexpected. nicus, for his surprising Successes against the
Germans,

Ant. Not a Word.

Phorm. Nor I.

Get. I'll directly to the Bawd's, they are likely to be there now.

Ant. Soho, Geta!

Get. Lookye there now : is it any thing strange or new to be call'd back, when one's in haste?

Ant. Geta.

Get. Say on ; you shan't, with all your Importunity, be able to bring me back.

Ant. Will you not stay?

Get. Go, be whipp'd.

Ant. That shall be your Portion, you Rascal, if you don't stop immediately.

Get. This must be one pretty familiar, it would seem by his Threats. But is it the Man I am looking for, or no? It is the same.

Phorm. (To *Antipho*.) Up to him presently.

Ant. What's all this?

Get. O happiest of all Men living? for, without doubt, *Antipho*, you're the only Favourite of Heaven.

Ant. So I would have myself, but pray tell me how I shall believe that it is so?

Get. Will it satisfy you, if I plunge you into a Sea of Joy?

Ant. You kill me with your Impertinence.

Phorm. Have done with these Promises, and tell us what good News you bring.

Get. Oh, was you here too, *Phormio*!

Phorm. I was : but do you still keep us in Suspense?

Get. Well, hear then : after giving you the Money at the Forum, we went directly home.—My Master, in the mean time, orders me to go to your Wife.

Ant. For what?

Get. I omit that, *Antipho*, because 'tis nothing to the present Business. Just as I was going into her Apartment, her Boy *Mida* runs up to me, catches hold of me behind by the Cloak, and pulls me back.

ANNOTATIONS.

Germans, he says; *Fine anni areus propter ædem Saturni, ob recepta signa cum Varo amissa, ductu Germanici, auspiciis Tiberii; & ædes Fortis Fortune Tiberim juxta, in hortis quos Cæsar dictator populo Romano legaverat; sacrarium genti Julæ, effigiesque divo Augusto apud Brivillas, dicantur.* "At the end of the Year, a triumphal Arch was raised near the Temple of Saturn, as a Monument for the Recovery of the Varian Eagles, under the Conduct of Germanicus, and the Auspices of Tiberius." A Temple was dedicated to happy Fortune near the Tiber, in the Gardens bequeathed to the Roman People by Cæsar, the Dictator. A

Chapel was consecrated to the Julian Family, and Statues to the deified Augustus, in the Suburbs call'd *Brivilla*." To illustrate this still more, I shall subjoin the following Description of Fortune, which may serve as a Comment on the present Expression. *Cic. ad Herenn. II. 23. ex Pacuvio.*

Fortunam insaram esse, & cæcam, & brutam, perhibent philosophi.

Saxoque illam insitare globofo prædicant volubilem :

Idco, quo saxum impulerit fors, cadere eo fortunam autumant.

Cæcam

AN. nil. PH. tantumdem ego.
 GE. Ad lenonem hinc ire pergam : ibi nunc sunt. AN.
 heus, Geta. GE. hem tibi. Num mirum, aut novum est, revocari, cursum cum in-
 stitueris ? AN. Geta. [AN. Non manes ? 9
 GE. Pergis hercle : nunquam tu odio tuo me vinctes.
 GE. Vapula. AN. id quidem tibi jam fiet, nisi resistis,
 verbero. [lum.
 GE. Familiariorem oportet esse hunc : minitatur ma-
 Sed isne est, quem quæro, an non ? ipse est. PH. con-
 gredere actutum. AN. quid est ?
 GE. O omnium, quantum est, qui vivunt, homo
 hominum ornatissime :
 Nam sine controversiâ ab Diis solus diligere, Antipho.
 AN. Ita velim : sed quâ istuc credam ita esse, mihi
 dici velim. 15
 GE. Satin' est, si te delibutum gaudio reddo ? AN.
 enecas. [cedo. GE. oh,
 PH. Quin tu hinc pollicitationes aufer, &, quod fers,
 Tu quoque hinc aderas, Phormio ? PH. aderam : sed
 cessas ? GE. accipe, hem. [domum
 Ut modò argentum tibi dedimus apud forum, rectâ
 Sumus profecti : interea mittit herus me ad uxorem
 tuam. 20
 AN. Quamobrem ? GE. omitto proloqui : nam nihil
 ad hanc rem est, Antipho. [Mida
 Ubi in gynæceum ire occipio, puer ad me accurrit
 Pone apprehendit pallio, resupinat : respicio : rogo,

AN. Nil. PH. Tan-
 tundem ego. GE.
 Pergam ire hinc ad
 lenonem : sunt ibi
 nunc. AN. Heus,
 Geta. GE. Hem tibi ;
 num est mirum, aut
 novum, revocari, cum
 institueris cursum ?
 AN. Geta. GE. Per-
 gis hercle : tu nun-
 quam vinctes me tuo
 odio. AN. Non man-
 nes ? GE. Vapula.
 AN. Id quidem jam
 fiet tibi, verbero, nisi
 resistis. GE. Oportet
 hunc esse familiario-
 rem : minitatur ma-
 lum. Sed esne is,
 quem quæro, an non ?
 est, ipse. PH. Con-
 gredere actutum. AN.
 Quid est ? GE. O
 homo, ornatissime om-
 nium hominum, quan-
 tum est, qui vivunt :
 nam sine controversiâ,
 solus Antipho dilige-
 re ab Diis. AN.
 Velim ita : sed velim
 dici mihi, qui cre-
 dam istuc esse ita.
 GE. Esne satis, si
 reddo te delibutum
 gaudio ? AN. Ene-
 cas. PH. Quin tu
 aufer pollicitationes

hinc, & cedo, quod fers. GE. Ob, tu quoque aderas hic, Phormio ? PH. Aderam : sed cessas ? GE. Hem, accipe. Ut modo dedimus argentum tibi apud forum, sumus profecti domum rectâ : interea herus mittit me ad tuam uxorem. AN. Quamobrem ? GE. Omitto proloqui, nam est nihil ad hanc rem, Antipho. Ubi occipio ire in gynæceum, puer Mida accurrit ad me : apprehendit pone pallio, resupinat : respicio : rogo,

ANNOTATIONS.

- Cæcam ob eam rem esse iterant, quia nihil cer-
 nat, quo sese applicet.*
*Insanum autem aiunt, quia atrox, incerta, in-
 stabilisque sit.*
*Brutam, quia dignum, atque indignum ne-
 queat internoscere.*
 8 Num mirum, aut novum est, &c. It was
 a common thing both at Athens and Rome,
 when a Servant was seen running in haste,
 to call out to him, on purpose to amuse and
 detain him. This, it would seem, was a
 Piece of fashionable Mirth and Wagery a-
 mong the Vulgar. They diverted them-
 selves with the Fancy, that when they went
 home, they should find their Master pro-
 voked against them for their Slowness and
 Delays.
- 9 Nunquam tu odio tuo me vinctes. Odium
 is sometimes used to express Importunity,
 Teazing, or a Perseverance in disagreeable
 Talk. Thus, *Plaut. Afin. II. 4. 40.*
Jam hic me abegerit suo odio.
 And *Horace, Sat. Lib. I. 7. 6.*
*Durus homo, atque odio quipossit vincero
 regem.*
 In like manner, *Cicero, Attic. 4. 2. Sed ta-
 men, cum horus tres fere dixisset, odio & strepitu
 senatus coactus est aliquando perorare.*
 18 Tu quoque hic aderas, Phormio ? The
 Poet artfully makes Geta trike and pro-
 craftinate. This begets Eagerness and Im-
 patience ; besides the thing itself is extreme-
 ly natural.
- 22 Gynæceum. Γυναικείον; Sub. ἀνδραγα.

I turn about, and ask why he stops me. He tells me, he had Orders to let no one go into his Mistress. *Sophrone*, says he, just now brought in *Chremes*, your Master's Brother, and he is, at present, with them in her Chamber. When I heard this, I stole softly to the Door on tiptoe; came close to it; stood *hush*: held my Breath: laid my Ear to the Key-hole: and stood in the most attentive Posture thus, catching every Word.

Ant. Excellent, *Geta*!

Get. There I heard a most delightful Tale, that, by *Hercules*, made me almost cry out for Joy.

Ant. What Tale?

Get. What do you think?

Ant. I don't know.

Get. Indeed; the most surprizing in the World: your Uncle is found to be your Wife *Phany's* Father.

Ant. Hah! what do you tell me?

Get. He had formerly some private Conversation with her Mother at *Lemnos*.

Phorm. A meer Dream! how could she be ignorant of her own Father!

Get. Be satisfied, *Phormio*, there's some Reason for it; but do you imagine that I, who stood without the Door, could understand every thing that passed among them within?

Ant. Nay, I remember, indeed, to have heard the same Story myself.

Get. Besides, I will give you a still more convincing Proof: While I yet stood there, your Uncle came out, and soon after return'd, and went in again with your Father: both said they left you at full Liberty to keep your Wife. In short, I am sent to find you out, and bring you to them.

Ant. Carry me then immediately; why do you linger?

Get. It shall be done.

Ant. O my dear *Phormio*, farewell.

Phorm. Farewel, *Antipho*. Let me die, if this be not a lucky Accident! and I heartily rejoice that Fortune has been so favourable to them, and, in a manner too, unexpected. I have now a fine Opportunity offer'd me of bubbling the old Men, and easing *Phadria* of his Care about Money, that he mayn't be under the Necessity of applying to any of his Companions for it. For this same Money, tho', perhaps, it may be given, will yet be given with no good will; but I have found a way that will do it effectually. I must now, therefore,

assume

ANNOTATIONS.

It signifies an inner or remote Apartment, and was call'd also *Gynaecitis*. The following Quotation will serve to throw some light upon this. "Quem Romanorum pudet uxorem ducere in convivium? aut cujus matrisfamilias non primum locum tenet ædium, atque in celebritate versatur?" "Quod multo fit aliter in Græcia, nam neque in convivium adhibetur, nisi propinquorum: neque sedet nisi in interiore parte ædium, quæ Gynaecitis appellatur: quo nemo accedit, nisi propinqua cognatione."

Quamobrem retineat me : ait esse vetitum intrò ad heram accedere :

Sophrona modò fratrem huc, inquit, senis introduxit Chremem.

Eumque nunc esse intus cum illis. hoc ubi ego audivi, ad fores

Suspensio gradu placidè ire perrexi : accessi : astiti :

Animam compressi : aurem admovi : ita animum cœpi attendere,

Hoc modo sermonem captans. AN. eu, Geta. GE. hîc

Facinus audivi : itaque penè hercle exclamavi gaudio.

PH. Quod ? GE. quodnam arbitrare ? AN. nescio. GE. atqui mirificissimum :

Patruus tuus est pater inventus Phanio uxori tuæ. AN.

Quid ais ? GE. cum ejus olim consuevit matre in Lemno clanculùm.

PH. Somnium ! utin' hæc ignoraret suum patrem ? GE.

Phormio, esse causæ. sed me censeri potuisse omnia

Intellegere extra ostium, intus quæ inter sese ipsi egerint ?

PH. Atque hercle ego quoque illam audivi fabulam. GE.

Quo magi credas, patruus interea inde huc egreditur foras :

Haud multo post cum patre idem recipit se intrò denuo :

Ait uterque tibi potestatem ejus habendæ se dare :

Denique ego missus sum, te ut requirerem, atque adducerem.

AN. Hem, quin ergo rape me : cessas ? GE. fecero. AN.

Vale. PH. vale, Antipho. Bène, ita me Dii ament, factum : gaudeo,

Tantam fortunam de improvviso esse his datam :

Summa eludendi occasio est mihi nunc senes,

Et Phædriæ curam adimere argentariam,

Ne cuiquam suorum æqualium supplex fiet.

Nam idem hoc argentum, ita ut datum est ingratiis,

Ei datum erit : hoc qui cogam, re ipsâ repperi.

haud multo post, idem denuo recipit sese intro cum patre : uterque ait se dare tibi potestatem habendæ ejus : denique ego sum missus, ut requirerem te, atque adducerem. AN. Hem, quin ergo rape me : cessas ? GE. Fecero. AN. O mi Phormio, vale. PH. Vale, Antipho. Ita Dii ament me, bene factum : gaudeo, tantam fortunam esse datam bis de improvviso. Nunc summa occasio est data mihi eludendi senes, & adimere Phædriæ curam argentariam, ne sit supplex cuiquam suorum æqualium. Nam idem hoc argentum, ita ut datum est, erit datum ei ingratiis : repperi re ipsâ, qui cogam hoc.

ANNOTATIONS.

“ tione conjunctus.” Corn. Nepos in Præfatione.

²⁹ Pulcherrimum facinus. The word facinus, tho', for the most part, it carries the idea of something bad or disagreeable, yet it is sometimes used in a favourable sense. As

in the Heauton. Act. 2. Sc. 2. 73. Non fit sine periculo facinus magnum & memorabile; and Sallust. Jug. 2. Ingenii egregia facinora, si cuti anima, immortalia sunt.

⁴³ Ingratiis ei datum erit. Some Copies read bis, viz. as Commentators explain it senibus.

quamobrem retineat me : ait esse vetitum accedere intro ad heram. Sophrona, inquit modò introduxit Chremem fratrem senis huc, eumque esse nunc intus eum illis : ubi ego audivi hoc, perrexi ire placidè ad fores suspensio gradu : accessi : astiti : compressi animam : admovi aurem : ita cœpi attendere animum, captans sermonem hoc modo. AN. Eu, Geta. GE. Hic audivi pulcherrimum facinus : itaque hercle penè exclamavi gaudio. PH. Quod ? GE. Quodnam arbitrare ? AN. Nescio. GE. Atqui est mirificissimum : patruus tuus est inventus pater tuæ uxori Phanio. AN. Hem, quid ais ? GE. Consuevit olim clanculùm cum ejus matre in Lemno. PH. Somnium ! utine hæc ignoraret suum patrem ? GE. Credito. Phormio, esse aliquid causæ : sed censere me potuisse intelligere extra ostium, omnia quæ ipsi egerint intus inter sese ? PH. Atque hercle ego quoque audivi illam fabulam. GE. Imò etiam dabo signum, quo magis credas. Interea patruus egreditur inde huc foras :

assume a new Face, and a new Behaviour. But it will be convenient for me to retire hence into this next Alley, and thence shew myself to them, when they come out. As to the Pretence of going to the Fair, I drop that.

ANNOTATIONS.

senibus. But the Sense is so obvious and just according to the other Reading, that it needs not many Reasons to confirm it. *Phormio* wants to ease *Phædria* of the Pain of applying

ACT V. SCENE VI.

ARGUMENT.

The old Men after discovering who Phany was, want to get back their Money of Phormio, who refuses to make Restitution: hence a Quarrel ensues.

DEMIPHO, PHORMIO, CHREMES.

Demipho. I Return Thanks to the Gods, and deservedly, Brother, that these things have turn'd out so fortunately. We must now make what haste we can to meet with *Phormio*, before he squanders away the ninety Pounds, that we may recover it of him.

Phorm. I'll go and see if *Demipho's* at home, that I——

Dem. We were coming to you, *Phormio*.

Phorm. Upon this same Affair perhaps.

Dem. Yes, indeed.

Phorm. I thought so; but why that? A good Joke truly! Were ye afraid I should go back from what I had once promised? Hark ye: how great soever my Poverty is, I have yet taken care of one thing, never to forfeit my Word.

Chr. Is'nt she, as I told you, a fine Girl?

Dem. She is really.

Phorm. And this it what I come to tell you of *Demipho*, that I'm ready: when you please, give me my Wife. For I postpon'd every thing else, as was fit I should, when I understood that you were so desirous to have it so.

Dem. But my Brother here dissuades me from giving her; for what, says

ANNOTATIONS.

As *Phormio's* first Scheme was now completed, and *Antipho* made perfectly happy, nothing remains, but to make *Phædria* so too. He is so in some Degree already; his Mistress is in his Possession, and the Bawd discharged: but still he has a Money-Affair upon his hands; he knows it, must be restor'd to the old Men in a few Days, and how to procure it is the Question. This we may suppose would give some Interruption to his Joy. *Phormio* thinks he has it now in his power to make all safe on this side. From the late Discovery he was satisfied that the old Men would never consent to give him *Phany* according to their first Proposal. This was enough for him; he might safely insist upon their making good the Agreement, and if they refused to do it, as he knew they would, there was then a Colour for his detaining the Portion. If that fail'd, his being acquainted with a Secret of such Importance to *Chremes*, would, he doubted not, compleat his Wishes; and then *Phædria* had nothing to disturb him, or interrupt his

Nunc gestus mihi voltusque est capiendus novus. 50
Sed hinc concedam in angiporum hunc proximum :
Inde hisce ostendam me, ubi erunt egressi foras.
Quò me adsimularam ire ad mercatum, non eo.

Nunc novus gestus, novusque voltus est capiendus mihi. Sed concedam hinc in hunc proximum, angiporum : inde ostendam

me hisce, ubi erunt egressi foras. Non eo, quò adsimulaveram me ire ad mercatum.

A N N O T A T I O N S.

ing to his Friends for Money, and adds the Reason for his doing so. Because, says he, tho' perhaps they may consent to give it him; yet it will be with Reluctance; where as I have found a way to secure it, without laying him under Obligations to any one.

A C T U S V. S C E N A VI.

A R G U M E N T U M.

Cognita Phanio, senes à Phormione pecuniam repetunt : Phormio negat se redditurum : hinc contentio inter eos oritur.

DEMIPHO, PHORMIO, CHREMES.

O R D O.

DIIS magnas meritis gratias habeo, atque ago,
Quando evenere hæc nobis, frater, prospere.
Quantum potest, nunc conveniendus Phormio est,
Priusquam dilapidet nostras triginta minas,
Ut auferamus. PH. Demiphonem, si domi est,
Visam : ut quod—DE. at nos ad te ibamus, Phormio.
PH. De eadem hac fortasse causâ. DE. ita hercle. PH.
credidi.

Quid ad me ibatis? ridiculum : an veremini,
Ne non id facerem, quod recepissem semel?
Heus, quanta quanta hæc mea paupertas est, tamen
Adhuc curavi unum hoc quidem, ut mihi esset fides.
CH. Estne ea ita, ut dixi, liberalis? DE. oppidò
PH. Itaque ad vos venio nunciatum, Demipho,
Paratum me esse : ubi vultis, uxorem date.
Nam omnes posthabui mihi res, ita uti par fuit, 15
Postquam tantopere id vos velle animum advorteram.
DE. At hic dehortatus est me, ne illam tibi darem :

beus, quanta quanta hæc mea paupertas est, tamen adhuc curavi hoc unum quidem, ut esset mihi fides. CH. Estne ea liberalis, ita ut dixi? DE. Oppidò. PH. Itaque, Demipho, venio ad vos nunciatum, me esse paratum, ubi vultis, date uxorem; nam posthabui omnes res mihi, ita uti fuit par, postquam unum advorteram vos velle id tantopere. DE. At hic est dehortatus me, ne darem illam tibi :

DE. MERITO habeo atque ago magnas gratias Diis, quando hæc evenere prospere nobis, frater. Phormio est nunc conveniendus, quantum potest, priusquam dilapidet nostras triginta minas, ut auferamus eas. PH. Visam Demiphonem, si est domi : ut quod—DE. At nos ibamus ad te, Phormio. PH. Fortasse de hac eadem causa. DE. Ita hercle. PH. Credidi. Quid ibatis ad me? ridiculum : an veremini, ne non facerem id, quod semel in me recepissem in me?

A N N O T A T I O N S.

his Joys. But the Event answers not his Expectation. Demipho, who could not think of parting with so much Money, encourages his Brother, and violently seizes Phormio, to carry him before a Judge. The other, equally resolute, calls aloud upon Naufistrata, determined to discover all to her, and hoping that might occasion some favourable Turn. ¹² Estne ita ea ut dixi, liberalis? One cannot conceive any thing more happy or just, than these Words of Chremes. Demipho's Thoughts are wholly taken up how to re-

says he, will be the Talk among the People, if you should do so? Formerly, when she might have been disposed of with Honour, no attempt was made: and now after a Marriage to force her away, were base and ungenerous. In fine, he repeated all the Reasons which you so lately urg'd against me.

Phorm. You treat me in a very insulting Manner:

Dem. How?

Phorm. How! Because now I have no hope of marrying the other; for with what Face can I return to her I have so much slighted?

Chr. Say; *Besides I see that Antipho is unwilling to part with her.*

Dem. Besides I see that my Son will not consent to part from her: therefore go with us to the Forum, *Phormio*, and order the Money to be paid me back again.

Phorm. When I have already paid it all away where it was owing?

Dem. What can be done then?

Phorm. If you are willing to let me have my Wife according to Agreement, I am ready to take her; but if you had rather she should remain with you, then 'tis but just that her Portion remain with me,

Demipho. For there is no Reason that I should suffer on your account, when, out of regard to your Honour I broke off another Match, where the Fortune offer'd me was equal.

Dem. Go be hang'd, you Rascal, with your vain Rodomontades. Do you still imagine that I'm a Stranger to you and your ways?

Phorm. This is insupportable.

Dem. Would you marry this Girl, might you have her?

Phorm. Try me.

Dem. That my Son may cohabit with her at your House; that was your Plot, I presume.

Phorm. Pray, what's that you say?

Dem. But do you give me my Money.

Phorm. Nay truly, do you give me my Wife.

Dem. Come before a Judge.

Phorm. Before a Judge! If you continue thus troublesome—

Dem. What will you do?

Phorm. Do? You think, perhaps, that I have only portionless Girls for my Clients; but I'd have you to know that I have those with Portions too.

Chr.

ANNOTATIONS.

cover the Money, and *Phormio* is no less intent upon his Scheme of retaining it; but *Chremes*, who was just come from his Daughter, and had now first seen her after a long Absence, is represented with all the Fondness of a Father. He is regardless of their Discourse, nor can attend to any other Impressions, than those she had left, and, impatient to know whether his Brother entertains Sentiments of her equally favourable with himself, puts the Question to him.

There is another Piece of Art in *Terence's* Management, which every Reader, perhaps, will not attend to; and that is, the Care he takes to satisfy us of *Phary's* Beauty, for without this to recompense the Want of Birth and Fortune, *Antipho's* Behaviour must appear very absurd and inexcusable. It is not, therefore, enough, that we have the Testimony of the young Men in the former Part of the Play; their Judgment might be influenced by Passion, the Fire of Youth, and

Pity

Nam qui erit rumor populi, inquit, si id feceris?

Olim cum honeste potuit, tum non est data:

Nunc viduam extrudi, turpe est: ferme eadem omnia,

Quæ tute dudum coram me incusaveras.

PH. Satis superbe inluditis me. DE. quî? PH. rogas?

Quia ne alteram quidem illam potero ducere.

Nam quo redibo ore ad eam, quam contemserim?

CH. Tum autem Antipponem video ab sese amittere

Invitum eam, inque. DE. tum autem video filium,

Invitum sane mulierem ab se amittere.

Sed transi sodes ad forum, atque illud mihi

Argentum rursus jube rescribi, Phormio.

PH. Quodne ego descripsi porro illis, quibus debui?

DE. Quid igitur fiet? PH. si vis mihi uxorem dare,

Quam despondisti, ducam: sin est, ut velis

Manere illam apud te, dos hic maneat, Demipho:

Nam non est æquom me propter vos decipi;

Cum ego vestri honoris causâ repudium alteræ

Remiserim, quæ dotis tantumdum dabat.

DE. I in malam rem hinc cum istac magnificentiâ,

Fugitive: etiam nunc credis te ignorarier,

Aut tua facta adeo? PH. irritor. DE. tune hanc duc-

Si tibi daretur? PH. fac periculum. DE. ut filius

Cum illâ habitet apud te, hoc vestrum consilium fuit.

PH. Quæso, quid narraſ? DE. quin tu mihi argen-

tum cedo.

PH. Imo verò uxorem tu cedo. DE. in jus ambula.

PH. In jus? enimvero, si porro esse odiosi pergitis;

DE. Quid facies? PH. egone? vos me indotatis modo

Patrocinari fortasse arbitramini:

æquom est me decipi propter vos: cum ego causa vestri honoris remiserim repudium alteræ, quæ

dabat tantumdum dotis. DE. I hinc in malam rem, fugitive, cum istac magnificentia: etiam nunc

credis te, aut tua adeo facta ignorari? PH. Irritor. DE. Tune duceres hanc, si daretur tibi?

PH. Fac periculum. DE. Hoc fuit vestrum consilium, ut filius habitet cum illa apud te. PH.

Quæso, quid narraſ? DE. Quin tu cedo argentum mihi. PH. Imo vero, cedo tu uxorem. DE.

Manere hanc. PH. In jus? enimvero, si porro pergitis esse odiosi; DE. Quid facies? PH.

Egone? vos fortasse arbitramini me patrocinari modo indotatis:

ANNOTATIONS.

Pity for a young Girl they saw in Distress. But here it is confirm'd from the Mouth of a sedate cool old Man. And if we look back into the second Scene of this Act, we shall meet with another Confirmation of it from *Naussistrata*, Ver. 31.

Sic pol commodus esse in omnes arbitror, quam ut caperas,

Manere hanc. Nam perliberalis visa est, quum vidi, mihi.

It is not without Design, the Poet makes every one who sees her give this Testimony

to her Charms. It disposes the Spectator to favour *Antipho*, whose Character Terence peasant should be that of a fond, tender, and passionate Lover.

²⁹ *Argentum rursus jube rescribi. Scribere, rescribere, perscribere*, were Terms used chiefly in Dealings that regarded Money. *Scribere*, was to take up or borrow any Sum of Money; *rescribere*, to pay it back again, and *perscribere*, to employ it promiscuously in the common Uses of Life, Business, or Traffic. For all these things were generally managed

Chr. What's that to us?

Phorm. Nothing. But I know a certain Lady of this Town, whose Husband——

Chr. Hah!

Dem. What's the matter?

Phorm. Had another Wife at Lemnos.

Chr. I'm ruin'd.

Phorm. And had a Daughter by her, whom he brings up privately.

Chr. I'm bury'd.

Phorm. This I'll go tell her of immediately.

Chr. For Heaven's sake don't.

Phorm. Oh, ho! What are you the Man?

Dem. What a Jest he makes of us!

Chr. We discharge you.

Phorm. A mere Story!

Chr. What would you have? we forgive you the Money you've got of ours.

Phorm. I hear: but why then do you trifle so scandalously with me, by these childish silly Speeches! I won't, I will: I will, I won't again: keep it, give it me back: what you say one Moment, you contradict the next: what now you resolve to do, you are for undoing again.

Chr. How in the World could he know this?

Dem. I can't imagine: but I'm certain I told nobody of it.

Chr. 'Tis quite astonishing, as I hope to live.

Phorm. I have nettled them.

Dem. The Deuce! Shall the Rascal carry off such a Sum of Money, and laugh at us to our very Face? I'd sooner die, by *Hercules*, than suffer it! Summon all your Resolution and Presence of Mind. You see that this Slip of yours has got abroad, nor will it now be possible to conceal it long from your Wife: 'tis therefore better to tell her ourselves, what she is likely soon to hear from others; and then we may revenge ourselves on this Rogue, as we please.

Phorm. By *Jupiter*, if I don't look out sharp, I'm undone, they make to me with an Air so stern and threatening.

Chr. (To Demipho.) But I doubt she'll never be brought to forgive me.

Dem. Fear nothing; I'll make all up between you, depend on it, *Chremes*;

ANNOTATIONS.

managed by Writing, much in the manner of our Orders upon Bankers, or Bills of Exchange. It is observed by Criticks, that the three last Scenes of this Act, are the most finished and beautiful of the whole Play, and yet *Guyetus* is so far dissatisfied with them, that he is for retrenching them altogether. But his Criticism is approved by very few.

47 *Etiam detestis soleo.* Some think that

Phormio has here in his Eye *Naufstrata*, the Wife of *Chremes*, whose Part he was resolved to take against her Husband, who had injured her. But there is no Necessity for such Refinement: *Phormio* talks the natural Language of a Man, who, thinking himself undervalued, wants to appear considerable, without confining his Thoughts to any particular Instance.

Etiam dotatis soleo. CH. quid id nostra? PH. nihil.
Hic quandam noram, cujus vir uxorem—CH. hem.
DE. quid est?

PH. Lemni habuit aliam. CH. nullus sum. PH. ex
quâ filiam

Suscepit: & eam clam educit. CH. sepultus sum. 50

PH. Hæc adeo ego illi jam denarrabo. CH. obsecro,
Ne facias. PH. oh, tu' is eras? DE. ut ludos facit!

CH. Missum te facimus. PH. fabulæ. CH. quid vis
tibi?

Argentum quod habes, condonamus te. PH. audio:

Quid vos, malum, ergo me sic ludificamini. 55

Inepti vostrâ puerili sententiâ?

Nolo, volo: volo, nolo rursus: cape, cedo:

Quod dictum, indictum est: quod modò erat ratum,
irritum est.

CH. Quo pacto, aut unde hæc hic rescivit? DE. nescio;
Nisi, me dixisse nemini, certò scio. 60

CH. Monstri, ita me Dii ament, simile. PH. injeci
scrupulum. DE. hem,

Hicne ut a nobis hoc tantum argenti auferat,

Tam aperte irridens? emori hercle satius est.

Animo virili præsentique ut sis, para.

Vides peccatum tuum esse elatum foras,

Neque jam id celare posse te uxorem tuam: 65

Nunc quod ipsa ex aliis auditura sit, Chr. me,

Id nosmet indicare placabilis est.

Tum hunc impuratum poterimus nostro modo

Ulcisci. PH. at at, nisi mihi prospicio, hæreo: 70

Hi gladiatorio animo ad me affectant viam.

CH. At vereor, ut placari possit. DE. bono animo es:

Ego redigam vos in gratiam? hõc fretus, Chreme,

bis, irridens tam aperte? Hercle est satius emori. Para, ut sis animo virili præsentique. Vides tuum

peccatum esse elatum foras, neque te posse jam celare id tuam uxorem. Nunc, Chreme, est placabilis

nosmet indicare id, quod ipsa sit auditura ex aliis. Tum poterimus ulcisci hunc impuratum nostro

modo. PH. At, at, nisi prospicio mihi, hæreo. Hi affectant etiam ad me gladiatorio animo. CH.

At vereor, ut possit placari. DE. Es bono animo, ego redigam vos in gratiam, si fretus hoc,

Chreme,

ANNOTATIONS.

65 Vides peccatum tuum esse elatum foras. Turn. The losing so much Money appears to him insupportable, nor will he so much as hear of it: he encourages his Brother to be-
The different Characters of the two Brothers are admirably preserved throughout this Scene. Chremes is of a peaceable Temper, have with Spirit and Resolution, and pro-
and loves Quiet. He stands greatly in awe of his Wife, and will submit to any thing, between him and his Wife.

rather than the present Story should come; 71 Gladiatorio animo. That is, with a
to her Ears. Accordingly, when Phormio bold, resolute, intrepid Air; a Metaphor
threatens him, he readily offers to forgive taken from Gladiators, who entered the
him the Money, and make up Matters with Lists with a Resolution either to kill or be
him. But Demipho is of a quite different killed.

Chremes; especially as the Woman, by whom you had this Daughter is dead and out of the way.

Phorm. Is this the way you deal with me? indeed, methinks you attack me very cunningly; but you won't, I believe, Mr. *Demipho*, find it much for his advantage, that you have provoked me. Say you then? When you have been following your Pleasures abroad, without any regard to this worthy Gentlewoman, but injur'd her in the most unheard of manner; come you now to wash away your Offence with feign'd Submissions? I'll so rouse her by a Recital of these your Ways, that you shan't find it possible to appease her, were you even to melt into Tears.

Dem. May all the Gods and Goddeses wreck their Vengeance on him! That any Man should be possessed of such amazing Confidence! Does not a Wretch like this deserve to be publicly banish'd into some solitary Desert?

Chr. I'm reduced to that Dilemma, I know not what in the world to do with him.

Dem. I know: let us drag him to Justice.

Phorm. To Justice! Here rather if you please.

Dem. Follow him, and hold him back, till I call out the Servants.

Chr. I'm not able by myself; run and help me.

Phorm. (To *Demipho*.) I have an Action against you.

Chr. Bring it then when you will.

Phorm. And another against you, *Chremes*.

Dem. (To the Servants.) Away with him.

Phorm. Are you at that then? I must exert my Voice, I perceive; *Naufistrata*, come out hither.

Chr. Stop his Mouth.

Dem. See how strong the Villain is!

Phorm. *Naufistrata*, I say.

Chr. Will you not hold your tongue?

Phorm. Hold my tongue?

Dem. If he will not follow, punch him in the Belly, or dash his Eyes out.

Phorm. I know how to be soundly revenged.

ANNOTATIONS.

⁸³ *Malum, quod isti di deaque omnes dunt.* *Malum*, in magna ira, aut indignatione, usitatissima interjectio, ut supra, 4, 5. *Quid tua, malum, id refert?* Hanc igitur vocem (quæ vox alioquin infausta est) cum iusta *Demiphoni* his expressisset indignatio: om-

nem diritatem (ita enim illi de talibus verbis judicabant) statim a se deprecatur, & *Phormioni* imprecat, dum addit, *quod isti, &c.* *Mer. Casaubonus.*

⁸⁸ *In jus eamus.* *Ph.* In jus? *huc, si quid lubet.* The old Men were for carrying *Phormio*

Cum è medio excessit, unde hæc suscepta est tibi.

PH. Itane agitis mecum? satis astute aggredimini.

Non hercle ex re istu' me instigasti, Demipho.

Ain' tu? ubi quæ libitum fuerit peregre feceris,

Neque hujus sis veritus feminæ primariæ,

Quin novo modo ei faceres contumeliã;

Venias nunc precibus lautum peccatum tuum?

Hisce ego illam dictis ita tibi incensam dabo,

Ut ne restinguas, lacrimis si exstillaveris.

DE. Malum, quod isti Di, Deæque omnes duint.

Tantane affectum quenquam esse hominem audaciã?

Non hoc publicitus scelus hinc deportarier

In solas terras? CH. in id redactus sum loci,

Ut quid agam cum illo, nesciam prorsum. DE. ego scio.

In jus eamus. PH. in jus? huc, si quid lubet.

DE. Assequere, retine, dum huc ego servos evoco.

CH. Enim solus nequeo: accurre. PH. una injuria est

Tecum. CH. lege agito ergo. PH. altera est tecum,

Chreme.

DE. Rape hunc. PH. sic agitis? enimvero voce est o-

Naussistrata, exi. CH. os opprime. DE. impurum vide.

Quantum valet. PH. Naussistrata, inquam. CH. non

taces?

PH. Taceam? DE. Nisi sequitur, pugnòs in ventrem

Veloculum excludè. PH. est ubi vos ulciscar probè.

cum illo. DE. Ego scio. Eamus in jus. PH. In jus? imo eamus huc, si lubet quid. DE.

Assequere, retine, dum ego evoco servos buc. CH. Enim solus nequeo, accurre. PH. Est gra

injuriam tecum, Demipho. CH. Ergo agito lege. PH. Est altera tecum, Chreme. DE. Rape

hunc. PH. Sic agitas? enimvero est opus voce. Naussistrata, exi. CH. Opprime os. DE. Vide

impurum, quantum valet. PH. Naussistrata, inquam. CH. Non taces? PH. Taceam? DE. Nisi

sequitur,ingere pugnòs in ventrem, vel excludè oculum. PH. Est ubi ulciscar vos probè.

præsertim cum illa
excessit è medio, unde
hæc filia est suscepta
tibi. PH. Itane agi-
tis mecum? aggredi-
mini satis astute.

Heracle, Demipho, in-
stigasti me, non ex re
istius. Aisne tu? ubi
feceris peregre quæ
fuerit libitum, neque
sis veritus hujus pri-
mariæ feminæ, quin
faceres contumeliã

ei novo modo; venias
nunc lautum tuum
peccatum precibus?
Ego dabo illam ita
incensam tibi hisce
dictis, ut ne restin-
guas litram, si exstil-
laveris lacrimis. DE.

Malum, quod omnes
Di deæque duint isti.
Quenquamne homi-
nem esse affectum tan-
ta audaciã? An non
hoc scelus debet de-
portari publicitus
hinc in solas terras?

CH. Sum redactus in
id loci, ut prorsum
nesciam quid agam
cum illo. DE. Ego scio.
Eamus in jus. PH. In
jus? imo eamus huc,
si lubet quid. DE.

Assequere, retine, dum
ego evoco servos buc.
CH. Enim solus nequeo,
accurre. PH. Est gra-
tia injuriæ tecum, De-
mipho. CH. Ergo agito
lege. PH. Est altera
tecum, Chreme. DE. Rape
hunc. PH. Sic agitas?

enimvero est opus voce.
Naussistrata, exi. CH.
Opprime os. DE. Vide
impurum, quantum valet.
PH. Naussistrata, in-
quam. CH. Non taces?
PH. Taceam? DE. Nisi
sequitur,ingere pugnòs
in ventrem, vel excludè
oculum. PH. Est ubi
ulciscar vos probè.

ANNOTATIONS.

Phormio to the Forum, or some public Court of Justice. He, on the other hand, points to Chremes's House, *buc, si quid lubet*, and makes the best of his way towards it; which Demipho perceiving, calls out to Chremes,

assequere, retine, dum buc ego servos evoco.

90 Una injuria est tecum. These Words are address'd to Demipho, who had come back to aid Chremes in keeping him from

forcing in to Naussistrata; and what follows, *Lege agito ergo*, ought not in my opinion to be ascrib'd to Chremes, as it almost always is, but to Demipho, who despises his Threats.

95 Nisi sequitur, pugnòs in ventrem ingere. These Words are spoken to the Servants, who had by this Time come out, and were dragging him away.

ACT V. SCENE VII.

A R G U M E N T.

Chremes, who had been false to his Wife Nausistrata, being charged with the Crime in her Presence by Phormio, is severely reproached to Phormio's great Satisfaction. Demipho intercedes for his Brother, and begs of his Wife to forgive him. At last, Phædria is chosen to settle this Contest between his Parents.

NAUSISTRATA, CHREMES, PHORMIO, DEMIPHO.

Naus. WHO's that calls me?

Chr. Ah!

Naus. What Disturbance, pray, Husband, is this?

Phor. Hah, what are you now mute?

Naus. What Man is this? Don't you answer me?

Phor. How should he answer you, who hardly knows where he is?

Chr. Beware how you believe any thing he says.

Phor. Go touch him, Madam, my Life on't he's all in a cold Sweat.

Chr. 'Tis nothing.

Naus. What is it then that he means?

Phor. You shall know it presently; hear me only.

Chr. Are you then resolv'd to believe him?

Naus. What should I believe, when he has told me nothing?

Phor. Poor Soul, he's bereft of his Senses through Fear.

Naus. It must be no Trifle this, that you are in such a Fright.

Chr. I in a Fright!

Phor. Nay then, since you're in no Fright, and what I'm going to say is just nothing at all; tell it yourself.

Dem. Is he to tell it at your desire, Villain?

Phor. O yes; 'tis quite right to stand up warmly for your Brother.

Naus. Will you not tell me then, Husband?

Chr. Why——

Naus. Why?

Chr. There is no need for telling it.

Phor. Not to you, I believe, but 'tis highly needful that she know it.——In Lemnos——

Chr. Hah, what are you doing?

Dem. Will you not be silent?

Phor. Unknown to you——

Chr. Ruin'd.

Phor.

A N N O T A T I O N S.

This Scene is properly a Continuation of the foregoing. *Phormio*, when he found that they would not suffer him to get at *Nausistrata*, but dragg'd him away by force, has recourse to his Voice, and calls as loud as he can upon *Nausistrata*. She hear-

ing herself named, comes running out to see what is the Matter. This makes way for the Discovery of all, whence ensues much Repentment on the side of *Nausistrata*, much Anguish and Vexation on that of *Chremes*, *Demipho*, acts the Part of a Mediator, and at last,

ACTUS V. SCENA VII.

ARGUMENTUM.

Chremes adulterii reus, Nausistrata uxori à Phormione proditus, ab ea possime audit, eumque gravitur objurgat: unde Phormio magnopere exultat. Tum Demipho pro Chremete intercedit, uxor ut ipsi crimen condonet. Et Phædria contentione parentum suorum sedandæ, arbiter constituitur.

NAUSISTRATA, CHREMES, PHORMIO, DEMIPHO.

ORDO.

QUI nominat me? DE. hem. NA. quid istuc turbæ est, obsecro, [homo est?

Mi vir? PH. hem, quid nunc obstupuisti? NA. quis hic

Non mihi respondes? PH. hiccine ut tibi respondeat?

Qui hercle, ubi sit, nescit. CH. cave isti quidquam creduas

PH. Abi: tange: si non totus friget, me eneca.

CH. Nihil est. NA. quid ergo? quid istuc narrat? PH. jam scies:

Ausculda. CH. pergin' credere? NA. quid ego, obie-

Huic credam, qui nil dixit? PH. delirat miser

Timore. NA. non pol temere est, quod tu tam times.

CH. Ego timeo? PH. recte sane: quando nihil times, 10

Et hoc nihil est, quod dico ego, tu narra. DE. scelus,

Tibi narrat? PH. eho tu: factum est abs te sedulo

Pro fratre. NA. mi vir, non mihi narras? CH. at.

NA. quid at? [huic opu si

CH. Non opus est dicto. PH. tibi quidem: at scito

In Lemno—CH. hem, quid ais? DE. non taces? PH.

clam te—DE. hei mihi!

times. CH. Ego timeo? PH. Recte sane: quando times nihil, et hoc, quod ego dico, est nihil, tu

narra. DE. Scelus, narret tibi? PH. Eho tu: factum est sedulo abs te pro fratre. NA.

Mi vir, non narras mihi? CH. At. NA. Quid at? CH. Non opus est dicto. PH. Quidem tibi:

at opus est scito huic. In Lemno—CH. Hem, quid ais? DE. Non taces? PH. Clam te—CH.

Hei mihi!

ANNOTATIONS.

last, with some difficulty, brings *Nausistrata* to temper. *Phormio*, in the meantime, who was anxious for himself and *Phædria*, interposes, and owns his having received Money of the old Man, and how he had employ'd it. *Nausistrata*, who seems to have been partial towards her Son, leaves all to his Determination, and invites *Phormio* to supper. Here the Poet concludes, leaving the Spectators to supply the rest. And indeed it is easy to suppose, that as *Chremes* would gladly yield to his Son, to have peace at home, *Phædria*, having his Desires comply'd with, would be no less

ready to gratify his Father. *Demipho* too, finding the Money not engross'd by the Parasite, but given to one of the Family, would rest contented; and *Phormio*, who had been so useful and zealous in the young Gentleman's Cause, would not pass unrewarded.

4 *Ubi sit, nescit.* It is an usual Effect of Terror and Consternation, to throw the Mind into such Disorder and Confusion, that it is render'd incapable of Reflection. Thus *Plautus*, in a like case, makes one say, *Equidem quo eam, aut ubi sim, aut quo sim, nequeo cum animo certum investigare.*

7 *Pergin' credere?* He had before said,

Phor. He married another.

Nauf. Hah! Heaven forbid.

Phor. 'Tis certainly true.

Nauf. Wretch that I am, I'm undone!

Phor. And has a Daughter by her too, whom you never dreamt of,

Chr. (to Dem.) What shall we do?

Nauf. Immortal Gods! What Treachery and Baseness is this!

Phor. 'Tis as I tell you.

Nauf. Can any thing be imagin'd more ungenerous? And yet these Husbands, when with their Wives, are then forsooth old and good for nothing. *Demipho*, I address myself to you, for I have not patience to speak with him: were these his frequent Journeys, and long Stays at *Lemnos*? Was this the Cheapness of Grain, that so much lower'd our Rents?

Dem. I don't deny, *Naufissrata*, that he is highly to blame in this Business; but yet the Crime is not wholly unpardonable.—

Phor. He preaches to the Wind.

Dem. For 'twas neither thro' any Aversion nor Contempt of you that he did it; but being once about fifteen Years ago over-heated with Wine, he got this Woman with child, and had a Daughter by her, nor ever touch'd her afterwards. She is now dead; the only Scruple that remain'd in this Affair is remov'd: Therefore I beg that you will exert the same Prudence here you are wont to do on other Occasions, and bear it with Patience and Calmness.

Nauf. What should I bear with Patience? I heartily wish indeed that it might end here: but what Reason have I to hope? Can I flatter myself that Age will reclaim him? He was then old enough, were Years a Security for his Behaviour. Are my Age and Beauty more attractive now than formerly, *Demipho*? What can you offer to make me think or hope that it will not any more be so?

Phor. Whoever has a mind to attend at *Chremes's* Funeral, now is the time. 'Tis thus I retaliate. Come then and provoke *Phormio*, who dares: he shall be served the same Sauce. Why even let him

re-

ANNOTATIONS.

estis isti quidquam credat, and here expostulates as if she was already giving ear to him, when in reality nothing had been said. These nice and delicate Strokes discover the most exact Knowledge of the human Frame. A Man conscious of Guilt, how much soever it may be his Interest to conceal it, will yet often betray himself by his own Fears, and an overstrained Anxiety. This particular Cast of Mind, so inseparable from a Heart corrupted and base, is admirably express'd by *Phaedrus* in the following Lines; *Lib. 3. Prol. 45.*

Suspiciōe si quis errabit sua,

Et rapiet ad se quod erit commune omnium,

Stulte nutabit animi conscientium.

6. Mi homo. Dii metus dunt. Some suppose these Words directed to her Husband;

not imagining that she would use an Expression so familiar as *mi homo* to *Phormio*. But this Criticism is trifling. *Mi homo* was a common Form of Address at that time, and used promiscuously, even to People of low Rank. In the Translation however I have express'd it so as to suit the Manners of the present Age.

³⁰ *Ea mortem obiit: e medio abiit.* *Demipho* dwells upon this Circumstance, repeating it twice, as upon this chiefly his Hopes depended of being able to bring about a Reconciliation. And here we ought to observe, how judiciously the Poet, has conducted his Plot, in contriving to remove the *Lemnian* Wife out of the way. For had she been still alive, it must have prov'd an insurmountable

PH. Uxorem duxit. NA. mihi homo, Dii melius duint.
 PH. Sic factum est. NA. perii misera. PH. & inde filiam
 Suscepit jam unam, dum tu dormis. CH. quid agimus?
 NA. Proh Dî immortales, facinus indignum & malum!
 PH. Hoc actum est. NA. an quidquam hodie est fac-
 tum indignius?

20

Qui mî, ubi ad uxores ventum est, tum fiunt senes.
 Demipho, te apello: nam me cum hoc ipso distædet
 loqui.

Hæcine erant itiones cræbræ, & mansiones diutinæ
 Lemni? hæccine erat ea, quæ nostros fructus minue-
 bat, vilitas?

DE. Ego, Naufistrata, esse in hac re culpam meritum
 non nego,

25

Sed ea quin sit ignoscenda. PH. verba fiunt mortuo.

DE. Nam neque negligentia tuâ, neque odio id fecit tuo
 Vinolentus fere abhinc annos quindecim mulierculam
 Eam compressit, undæ hæc nata est, neque postilla un-
 quam attigit.

Ea mortem obiit: è medio abiit: qui fuit in re hac
 scrupulus.

30

Quamobrem te oro, ut alia facta tu sunt, æquo animo
 hoc feras,

[desungier,

NA. Quid ego æquo animo? cupio misera in hac re jam
 Sed quid sperem? ætate porro minu' peccatum putem?
 Jam tum erat senex, senectus si verecundos facit.

An mea forma atque ætas nunc magis expetenda est,
 Demipho?

35

Quid mihi hic affers, quamobrem expectem, aut spe-
 rem porro non fore?

[hem tempus est.

PH. Exsequias Chremeti, quibus est commodum ire,
 Sic dabo: age nunc, Phormionem, qui volet, laceffito:
 Faxo tali eum mactatum, atque hic est, infortunio.

scrupulus in hac re. Quamobrem oro te, ut alia tua facta sunt, feros hoc æquo animo.
 NA. Quid ego feram æquo animo? Misera, cupio jam desungi in hac re, sed quid spe-
 rem? Putem porro, eum minus peccatum ætate? Si senectus facit verecundos, jam tum erat se-
 nex. An mea forma atque ætas est magis expetenda nunc, Demipho? Quid affers mihi hic; qua-
 mobrem expectem, aut sperem tale quid non porro fere? PH. Hem, est tempus celebrare exsequias
 Chremeti, iis quibus est commodum ire. Sic dabo: age nunc, laceffito Phormionem qui volet: faxo
 eum mactatum tali infortunio, atque hic est.

A N N O T A T I O N S.

mountable Obstacle to the reconciling of the
 several Parties.

37 Exsequias Chremeti. The Pleasantry
 of this Passage consists chiefly in Phormio's
 employing the very Terms that were used in
 proclaiming Funerals. L. Titio exsequias
 ire quod commodum est, jam tempus est, illis de-
 fertur.

38 Sic dabo. That is, In this manner will
 I treat him; or, Thus will I revenge the In-

jury. Phormio triumphs in the Success of his
 Scheme; age, age, nunc, Phormionem, qui
 volet, laceffito. He imagines himself invin-
 cible, and talks in the genuine Style of a
 vain Parasite, conceited of his own Wit, and
 who imagines himself an Overmatch for
 every body.

39 Tali mactatum infortunio. This man-
 ner of speaking is very familiar to Plautus.
 Mactare, in its proper and original Significa-
 tion,

return again to Favour, I've had Revenge enough ; she has something to ring in his Ear as long as he lives.

Nauf. Possibly I deserved this : Ah *Demipho*, what need is there now to repeat how faithful I have been to him in every thing ?

Dem. I know it all, as well as yourself.

Nauf. Do you think then that I deserved such Usage ?

Dem. Far from it : but since Reproaches can't annul what is already past, forgive him. He begs pardon, owns his Fault, and makes an Apology for it ; what would you have more ?

Phor. But truly before she pronounces the Pardon, I must secure myself and *Phædria*. Hark ye, *Naufistrata*, before you answer rashly in the present Case, hear me a little.

Nauf. What's the matter ?

Phor. I drew from your Husband by Stratagem ninety Guineas : These I gave to your Son, and he has given them to *Dorio* the Bawd for a Mistress.

Chr. Hah, what is that you say ?

Nauf. What ? Does it appear a Crime so heinous to you, that your Son a young Man keeps one Mistress, when you yourself have got two Wives ? Are you not asham'd ? With what Face can you reprove him ? Answer me.

Dem. He'll do as you'd have him.

Nauf. Nay, that you may know my mind, I neither forgive, nor promise aught, nor give any Answer at all, till I see my Son : I refer all to his Determination, and will agree to whatever he proposes.

Phor. You're a wise prudent Woman, *Naufistrata*.

Nauf. Does that satisfy you then ?

Phor. Nay, I come off delightfully, and beyond my Hopes.

Nauf. But pray tell me your Name.

Phor. My Name ? Phormio ; a real Friend to your Family, and particularly to *Phædria*.

Nauf. Well, *Phormio*, and you may depend upon it that henceforward I will serve you as far as I am able in Word and Deed.

Phor. You're very obliging.

Nauf. Nay, indeed you deserve it.

Phor. Will you then do a thing that will mightily please me, *Naufistrata*, and make your Husband's Eyes ake ?

Nauf. With all my Soul.

Phor. Invite me to Supper.

Nauf.

ANNOTATIONS.

tion, is an Expression equivalent to *magis auctore*. 'Tis thus that *Horace* uses it ; *Lib. I. Sat. 2.* *Mælle virtute esto, inquit sententia dia Catonis.* That is, *magis auctore esto.* Hence we sometimes meet with this Phrase of *maclare Deos bestia* ; both in *Plautus* and *Cicero*.

⁴² *At meo merito, credo.* It will be neces-

sary to observe here, that these Words at vero, or as some read, an, and credo, do not so often denote an Interrogation, as mark an Irony or Sneer. Thus *Sulpicius ad Cic. Fam. 4, 5.* *An. illius vicem, credo, doles ?* And *Lucretius, Lib. 5. V. 175.*

An, credo, in tenebris vita, ac mærore jacebat ?

Redeat sane in gratiam : jam supplicii satis est mihi. 40 *Sane redeat in gratiam : est jam satis supplicii mihi. Hæc habet, quod obganniat et ad aurem, usque dum vivat. NA. At credo, meo merito. Quid ego nunc, Demipho, commemorem ea singillatim, qualis uxor fuerim in hunc ? DE. Novi omnia, æque tecum. NA. Hoc videtur factum meo merito ? DE. Minime gentium : verum, quando jam non potest fieri infectum accusando, ignosce : orat, purgat : quid vis amplius ? PH. Enimvero, priusquam hæc dat veniam, mihi prospiciam & Phædriæ.*

Heus, Naufistrata ; priusquam huic respondes temerè, audi. NA. quid est ?

PH. Ego minas triginta ab isto per fallaciam abstuli : Eas dedi tuo gnato : is pro suâ amicâ lenoni dedit. 50

CH. Hem, quid ais ? NA. adeon' indignum tibi videtur, filius [duas ?

Homo adolescens unam si habet amicam, tu uxores Nil pudere ? quo ore illum objurgabis ? responde mihi.

DE. Faciet, ut voles. NA. imo, ut meam jam scias sententiam,

Neque ego ignosco, neque promitto quidquam, neque respondeo, 55

Priusquam gnatum videro. ejus judicio permitto omnia : [sistrata.

Quod is jubebit, faciam. PH. mulier sapiens es, Nau-NA. Satin' tibi est ? PH. imo vero pulchrè discedo, & probè, [mîn' Phormio,

Et præter spem. NA. tu tuum nomen dic quod est. PH. Vestræ familiæ hercle amicus, & tuo summus Phædriæ. 60

NA. Phormio, at ego ecastor posthac tibi, quod poterò, & quæ voles, [tum est tuum.

Faciamque & dicam. PH. benignè dicis. NA. pol meri-PH. Vin' primum hodie facere, quod ego gaudeam. Naufistrata, [cœnam voca.

Et quod tuo viro oculi doleant ? NA. cupio. PH. me ad gnatum. Permitto omnia ejus judicio : faciam quod is jubebit. PH. Es mulier sapiens, Naufistrata. NA. Esine satis tibi ? PH. Imo vero discedo pulchre, et probe, et præter spem. NA. Tu dic quod est tuum nomen. PH. Mibine ? Phormio, amicus hercle vestræ familiæ, et summus amicus tuo Phædriæ. NA. Phormio, at ego ecastor posthac faciamque, et dicam tibi, quæ potero, et quæ voles. PH. Dicis benigne. NA. Pol, est tuum meritum. PH. Visne primum facere hodie, Naufistrata, quod ego gaudeam, et quod oculi doleant tuo viro ? NA. Cupio. PH. Voca me ad cœnam.

A N N O T A T I O N S.

53 Quo ore illum objurgabis ? Terence takes care from time to time to instruct as well as divert his Readers, and convey to their

Minds the justest Sentiments of Morality. Here we have an important Lesson to Parents, that they ought to have a guard upon their

Naus. I do invite you heartily.

Dem. Let us now go in.

Naus. Agreed. But where's *Phædria* our Judge?

Phor. I'll bring him presently. [*To the Spectators.*] Farewel,
and give us your Applause.

ANNOTATIONS.

their Actions, if it were but for the sake of
their Children; for with what Face can
they reproach others for a Crime they are
conscious of being guilty of themselves?

⁶⁵ *Sed ubi est Phædria judex noster?* This
we are to conceive pronounc'd with a fac-
tious pleasant Air, and refers to what she had
said a little before: *Ejus judicio permitto om-*
nia.

NA. Pol verò voco. DE. eamus intrò hinc. NA. fiat.	NA. Pol verò voco.
sed ubi est Phædria	DE. Eamus intro
Judex noster ? PH. jam hîc favo aderit. Vos valetè,	NA. Fiat. Sed ubi
& plaudite.	est Phædria noster
	judex ? PH. Faxo
	aderit hic jam, Vos
	valetè & plaudite.

CALLIOPIUS RECENSUI.

ANNOTATIONS.

<i>nia.</i> He only was now wanting to compleat the Peace. The Poet leaves it to the Reader to conceive the rest, it being so obvious, that all will end to their mutual Satisfaction. For there was no great Likelihood that <i>Phædria</i> ,	who was at that very time indulging himself with a Mistress, would pass any severe and rigorous Sentence against his Father, for a Fault of the same kind.
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P. TE-

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P. T E R E N T I I

H E C Y R A.

T H E

H E C Y R A

O F

T E R E N C E.

THE HECYRA

OF

T E R E N C E.

The TITLE.

THIS PLAY WAS EXHIBITED AT THE ROMAN GAMES, WHEN SEXTUS JULIUS CÆSAR, AND CNEUS CORNELIUS DOLABELLA WERE CURULE ÆDILES. IT WAS NOT ACTED QUITE THROUGH. FLACCUS THE FREEDMAN OF CLAUDIUS COMPOSED THE MUSICK, WHICH WAS PERFORMED ON EQUAL FLUTES, UNDER THE CONSULSHIP OF CNEUS OCTAVIUS, AND T. MANLIUS. IT WAS ATTEMPTED AGAIN AT SOME FUNERAL GAMES. IT WAS BROUGHT ON A THIRD TIME, WHEN Q. FULVIUS, AND L. MARCIUS WERE CURULE ÆDILES.

ANNOTATIONS.

The Title to this Play is very perplexed, and varies exceedingly in different Editions. Some make it to be acted at the *Roman Games*, others at the *Feast of Cybele*, some tell us it is taken from the *Greek of Menander*, others from *Apollodorus*. That given here, as in all the rest, is from the *Cambridge Edition*. But as the Title prefix'd to this Play by *Weslerbovius* in his accurate Edition of our Poet, seems to be the fullest and most exact of any yet published, I shall here, for the Sake of the Reader, give it entire.

P. Terentii Hecyra, acta Ludis Megal-

ensibus, Sexto Julio Cæsare, et Cneo Cornelio Dolabella Ædilibus Curulibus. Non est peracta. Modos fecit Flaccus Claudii, tibiis paribus. Tota Græca Apollodori facta est. Acta primo sine prologo. Data secundo, Cneo Octavio, et T. Manlio Consulibus. Relata est L. Emilio Paulo ludis furebribus. Non est placita. Tertio relata est, Q. Fulvio, L. Marcio Ædilibus Curulibus. Egrotavit L. Ambivius Turpio. Placuit.

The Reader will the better understand this Title, and the Reason of the Play's being so often attempted

before

P. T E R E N T I I H E C Y R A.

TITULUS seu DIASCALIA.

ORDO.

ACTA LUDIS ROMANIS, SEX. JULIO CÆS. CN. CORNELIO DOLABELLA, ÆDIL. CUR. NON EST PERACTA TOTA. MODOS FECIT FLACCUS CLAUDII. TIBIIS PARIB. CN. OCTAVIO, T. MANLIO COSS. RELATA EST ITERUM LUDIS FUNEBRIBUS. RELATA EST TERTIO, Q. FULVIO, L. MARCIO ÆDILIBUS CURULIBUS.

Hæc Comædia fuit acta Ludis Romanis Sexto Julio Cæsare, et Cneo Cornelio Dolabella Ædilibus Curulibus. Non est tota peracta. Flaccus, Libertus Claudii, facit modos tibiis paribus; Cneo Octavio, et T. Manlio Consulibus Relata est iterum Ludis funebribus. Re-

lata est tertio, Q. Fulvio, & L. Marcio Ædilibus Curulibus.

ANNO TATIONS.

before it could be acted quite thro', after having read the two Prologues with the Remarks upon them.

Tibiis paribus. That is, with two equal Flutes, either right-handed or left-handed, according to the different Occasions on which it was acted.

Cn. Octavio, T. Manlio Coss. That is, in the Year of the City 588, and 165 Years before the Birth of Christ, the Year after the Representation of the *Andrian*.

Relata est iterum ludis funebribus. Donatus, in his Remarks upon the Prologue, tells us, that it was acted upon Occasion of the Funeral Games of *L. Æmilius Paulus*. But this is scarce to be credited, because *Æmi-*

lius Paulus died not till five Years after the first Attempt of bringing it upon the Stage, and it is not likely, that the Poet, who knew that the Opposition it met with was not owing to want of Merit in the Performance, but the extravagant Fondness for Rope-Dancers, which prevail'd at that time, would have neglected the reviving it so long, if he had any Thoughts of bringing it on again at all, as it appears by the Prologue he had from the very Beginning. I am therefore to apt think that the Funeral Games here mentioned, were celebrated towards the latter End of the same Year in which this first Attempt was made.

The ARGUMENT to the HECYRA, from MURETUS.

PAMPHILUS, the Son of Laches by his Wife Sostrata, was desperately in love with one Bacchis a Courtezan. One Night as he was coming drunk to her House, he chanced to meet with Philumena the Daughter of Phidyppus and Myrrhina, and by Force enjoyed her; and as it was in the dark, neither of them knew the other. In the Struggle, however, he took a Ring from her, and made a Present of it to Bacchis. Some time after, his Father, both to wean him from this unlawful Love, and to have some Support in his old Age; prevailed on him to marry. It fortun'd that this very Girl was given him to Wife, whom a little before he had ravish'd, her Mother greatly rejoicing; who, as she was alone conscious to her Misfortune, was glad to have her given away in Marriage as soon as possible, hoping by this means to hide the Disaster. But it fell out far otherwise than she expected. For Pamphilus, who had with great Reluctance consented to marry, because he found it impossible so all of a sudden to shake off his Passion for Bacchis, abstain'd from all nuptial Commerce with his Wife. Bacchis, again, to whom Pamphilus had promised, that during her Life he never would marry, greatly resenting the Injury which she imagined was done her, did not behave to him now with her usual Complaisance and Good-humour. This provok'd Pamphilus, and gradually weakened his Affection, insomuch that his Passion soon took a new Turn, and he became fond of the Wife he had before despis'd. Mean time an Affair happens, that calls Pamphilus from home. During his Absence, Philumena sensible that she was every day advancing in her Pregnancy, began to avoid all Company, and especially that of her Stepmother. In fine, when she found there was no Probability of concealing it longer, she forms a Pretence of going to assist her Mother at a Sacrifice, and continues with her, who alone was let into the Secret of what had befallen her. Some few Days after Sostrata sends for her, but is answered, that she is sick. She goes to see her, and is refus'd Admittance. Laches hearing this, accuses his Wife, and lays all the blame upon her. She clears herself, and endeavours to make it appear, that the Charge is without Foundation, as being conscious of nothing that should make her Company disagreeable to her Daughter-in-law. Mean time Pamphilus returns, and so it fortun'd, that the very day of his Arrival at Athens, Philumena was brought to bed. When therefore, impatient to see her, (for he understood she was ill, and lov'd her to Distraction) he had suddenly rush'd in, he finds that she is delivered of a Child. Myrrhina as he is retiring, follows him, and with Tears requests him (as it could no way injure him to keep this Affair secret, nor was he required to take back his Wife unless it was his own Choice)

that

M. Ant. Mureti ARGUMENTUM.

PAMPHILUS, Lachetis e Sostrata uxore filius, Bacchidem meretricem deperibat. Is quum aliquando noctu ad eam temulentus iret, in Philumenam, Phidippi et Myrrhinæ filiam, incidit, eamque in via per vim compressit: atque ita effugit, ut neque ipse eam, neque puella ipsam cognoscere potuerit. In illa autem lucta etiam anulum ei detraxit, eamque Bacchidi dono dedit. Paulo post patre eum, tum ut a meretricio amore averteret, tum ut præsidium suæ senectutis pararet, ad uxorem ducendam perpulit. Contigit, ut ea ipsa uxor ei daretur, quam ipse constupraverat: gaudente admodum puellæ matre, quæ quia sola conscia erat filiam e stupro; gravidam esse, quamprimum eam collocare properabat, ut, si forte post aliquot menses pareret, nuptiis, quemadmodum sæpe fit, obtegeretur stuprum; cecidit res longe aliter ac putabatur. Etenim Pamphilus, qui invitisim adiecisset animum ad rem uxoriæ, quia avellere se derepente a Bacchidis amore non posset, ita dormit cum uxore, ut eam ne attigerit quidem. Bacchis, quod, ea viva, nunquam se uxorem ducturum, sæpe ei promiserat Pamphilus, nonnullam sibi ab eo factam injuriam putans, multo ei minus, quam solebat, placida et obsequens esse cœpit. Eo factum est, ut Pamphilus ei se paulatim subduxerit, quamque prius spernebat uxorem, ejus mirificum quendam amorem animo conceperit. Interea quiddam accidit, ut iter Pamphilo in Imbrum esset. Profecto eo, Philumena, quæ intumescere sibi utorum sentiret, quum aliorum, tum socrus imprimis suæ conspectum refugiebat. Tandem quum in eo esset, ut cæleri vix posse amplius videretur, sumpta occasione, per sacrificandi speciem, ad matrem se, unam omnium rerum consciam, confert. Post dies complures mittit Sostrata, qui eam arcefferent. Respondetur, ægrotam esse. It, ut eam saltem viseret: non admittitur. Laches accusare uxorem, et dicere, hæc omnia illius culpa contingere. Illa contra excusare se, et culpam deprecari: nullius se rei consciam esse, cur sua consuetudo nurui odiosa esse debeat. Interea rediit Pamphilus, atque ita fors tulit, ut quo die ipse Athenas appulit, eo ipso Philumena partu levaretur. Quum igitur, videndi cupidus (ægrotare enim acceperat, et ita amabat, ut qui vehementissime) subito ad eam ingressus esset, peperisse deprehendit. Ibi eum Myrrhina exeuntem prosecuta, lacrumans, obtestari cœpit, quando ea res nihil ipsi nocitura esset; ne reciperet quidem uxorem, si ita videretur: sed tamen ne famam illius proderet. Ita se facturum recipit. Quum igitur neque vellet uxorem recipere, neque risum

that he would not betray her Daughter's Misfortune, and thereby ruin her Reputation. He gives his Promise. After this, when he would neither take back his Wife, nor assign the true Reason of his Refusal, the old Men begin to suspect that he is still enslav'd to Bacchis, and for that Reason so averse to live with his Wife. Laches therefore, sending for Bacchis, expostulates with her, but she wholly clears herself, and the old Man further requests of her, that she will go in to the Women, and try to remove also their Suspicions. Accordingly she goes in with the Ring upon her Finger, which Pamphilus in the struggle had taken from Philumena, and presented to her. By means of this Ring it is known that Pamphilus himself had ravish'd Philumena; upon which Pamphilus, full of Joy, takes home his Wife and Son.

P E R-

veram adferret causam, suspicati sunt senes, eum Bacchidis adhuc amore impeditum, ea de causa ab uxore abhorrere. Arcessitam itaque Bacchidem objurgat Laches. Ea, quum se illi purgasset, jubetur ad mulieres ingredi, et eis quoque illam suspicionem adimere. Ingreditur, annulum habens in digito, quem olim Philumenæ ereptum sibi dederat Pamphilus. Is annulus effecit, ut vitiatam esse ab ipso Pamphilo Philumenam cognosceretur. Lætus Pamphilus, et uxorem et filium recipit.

PERSONS of the PLAY.

The Speaker of the PROLOGUE.

BACCHIS, a Courtezan, Mistress to *Pamphilus*.

MYRRHINA, Mother to *Philumena*.

LACHES, an old Man, Father to *Pamphilus*.

PAMPHILUS, the Son of *Laches* and *Sostrata*.

PARMENO, Servant to *Sostrata*.

PHIDIPPUS, an old Man, Father to *Philumena*.

PHILOTIS, a Courtezan.

SOSIA, Servant to *Pamphilus*.

SOSTRATA, Mother to *Pamphilus*.

SYRA, an old Bawd.

MUTES.

PHILUMENA, the Daughter of *Phidippus*, married to *Pamphilus*.

SCIRTUS, a Servant.

A NURSE.

TWO MAIDS belonging to *Bacchis*.

DRAMATIS PERSONÆ.

PROLOGUS.

BACCHIS, *meretrix, amica Pamphili.*

MYRRHINA, *mater Philumenæ.*

LACHES, *senex, pater Pamphili.*

PAMPHILUS, *filius Lachetis et Sostratæ.*

PARMENO, *servus Sostratæ.*

PHIDIPPUS, *senex, pater Philumenæ.*

PHILOTIS, *meretrix.*

SOSIA, *servus Pamphili.*

SOSTRATA, *mater Pamphili.*

SYRA, *anus, lena.*

PERSONÆ MUTÆ.

PHILUMENA, *filia Phidippi, nupta Pamphilo.*

SCIRTUS, *servulus.*

NUTRIX.

ANCILLÆ DUÆ *Bacchidis.*

The PROLOGUE.

THIS Comedy is called the Step-Mother. When it was first exhibited, a Folly and Disaster altogether new interv'ned, that neither could the Representation be carried on, nor any Judgment form'd of it; the People were become so extravagantly fond of Rope-Dancing. It is therefore now offered as a new Play, for the Poet did not attempt then to bring it on a second Time, that he might sell it again to the Stage. You have seen and approv'd other Plays of his; be intreated to give this too a candid Hearing.

The

ANNOTATIONS.

¹ *Hecyra est huic nomen fabulae.* The Name of this Play is deriv'd from a *Greek* Word *ἡκυρα*, which signifies a Mother-in Law, or Husband's Mother. The Reason of this Title is, that some of the most interesting Circumstances of the whole Piece take their Rise from Suspicions form'd of *Sofrata*, the Mother of *Pamphilus*.

Ibid. *Hæc cum data est nova, novum---vitium.* It appears hence, that this was the second time of an Attempt's being made to exhibit this Play, since the Words here plainly imply that they had essayed it before, but were repuls'd. *Vitium* Criticks observe to be a Word translated from *Augury*, where

it implied an unlucky Omen, and thence is put for any Misfortune or Disaster. The Poet justly calls the Fondness for Rope-Dancing, so prevalent at that Time, by this Name, as it was the Cause of the ill Reception his Play met with. Perhaps, too, it was intended to hint, that this foolish Preference was owing to a Corruption and Depravity of Taste.

⁴ *Ita populus studio stupidus.* Here we discover the Poet's Anxiety to preserve his Reputation. He tells us, the ill Reception his Play met with at its first Representation, was not owing to any Defect or want of Merit on its side, but because the Atten-

tion

PROLOGUS.

ORDO.

Hecyra est huic nomen fabulæ. hæc cùm data
Est nova, novum intervenit vitium & calamitas,
Ut neque spectari, neque cognosci potuerit :
Ita populus studio stupidus in funambulo
Animum occuparat. nunc hæc planè est pro novâ : 5
Et is, qui scripsit hanc, ob eam rem noluit
Iterum referre, ut iterum possit vendere.
Alias cognostis ejus : quæso, hanc noscite.

Hecyra est nomen huius fabulæ. Cum hæc est data nova, novum vitium, et nova calamitas intervenit, neque potuerit spectari, neque cognosci : Populus stupidus studio ita occupaverat animum in funambulo.

Nunc hæc est plane pro novâ : et is, qui scripsit hanc, noluit iterum referre ob eam rem, ut possit vendere iterum. Cognovistis alias comœdias ejus : quæso, noscite hanc.

ANNOTATIONS.

tion of the Audience was otherwise employed. The Word *stupidus* does not signify the same here as *stupid*, in our Language, but denotes an earnest Attention mixed with Astonishment and Wonder, a Keenneſs proceeding from Admiration and Surprise. *Turpilus* had before him used it in the same sense. *Herus stupidus astat ; ita ejus aspectus repens cor torporavit homini amore.*

7 *Ut iterum possit vendere.* It appears from this that *Terence* was very confident of the Merit of his Play ; and it is worthy our notice too, that he would rather be esteem'd avaricious, than diffident of himself : for had he attempted to bring it on again, after the Rope-dancing Scene was over, he could

not have sold it a second time as a new Play. But this Confession of Avarice, if one may call it so, was a strong Recommendation of the Play, because the *Ædiles* or Actors would never have made another Purchase of it, unless they had conceived highly of its Merit.

8 *Alias cognostis ejus.* *Terence* wrote several Plays before the *Andrian*, tho' that is the only one left us of those exhibited by him before the *Hecyra*. *Vossius*, and some others after him, tell us, that this second Representation was not till after the *Adelpbi*. If so, the *Romans* had seen five Plays of his, for the *Adelpbi* was the last Piece he wrote.

The SECOND PROLOGUE.

I COME in the Prologue-Speaker's Dress, an Envoy from the Poet; let me be a successful one, nor lose, in my old Age, the Talent I possess'd in Youth, of reviving by repeated Trials, exploded Plays, and hindering the Poet and his Works from sinking into Oblivion. In those new Plays of *Cecilius*, which I first study'd, some were hiss'd off the Stage, others hardly stood their Ground. But because I knew the Fortune of the Theatre to be fluctuating and variable, I submitted to certain Toil, where the Hopes were very uncertain. I again attempted to bring them on, that from the same Poet I might with Care and Study learn other new Plays, nor discourage him from his Labours for the Stage. This Perseverance obtain'd for them a fair Representation, and, when seen, they fail'd not to please. Thus I restor'd the Bard to the Place he merited in your Esteem, and rescued him, whom now his Adversaries had almost compell'd to abandon Study, Application, and the Poetick Art. But had I then despis'd his Plays, or aim'd at driving him from Study, to Indolence and Sloth, I could have easily deterr'd him from any new Attempts. Now therefore for my sake hear with candid and impartial Minds what I am to say. I offer you again the Step-Mother, which I have never yet been able to act in Silence, so much did a late Misfortune prevail against it. This Misfortune your Judgment will now remove, if it joins in aid of our Labour and Address. When I first began the Representation, the Combats of the Prize-Fighters (an Expectation too was rais'd of a Scene of Rope-Dancing) the increasing Crouds, Tumult, and Clamour of Women, compell'd me to withdraw before my time. Here then I attempt to revive an old Custom, and persevere in courting your Approbation. I bring it on again. In the first

A N N O T A T I O N S.

This Prologue is pen'd with wonderful Art, and an uncommon Power of Persuasion; for as it had been already twice at least rejected, there was need of great Address to bring it again upon the Stage. *Ambivius* himself is generally supposed to be the Speaker of the Prologue, one old in his Profession, and in the highest Esteem. His Authority therefore, approving both the Poet and the Poem, would carry in it a great deal of Weight. *Terence* is besides compared with another of his Profession, one of great Authority, and long standing, I mean *Catilius*. *Ambivius* argues from his Example, that this Play's being so often refused, ought to be no Objection to it at present, for the same had happened often to the other, and but once to our Poet.

Orator ad vos venio. Orator here is

commonly understood to signify an Envoy or Embassador, as in *Ennius*.

Orator sine pace redit, regique refert rem.

For altho' the proper Business of the Prologue was to relate the Subject of the Play, yet here *Ambivius* is an Embassador or Orator from the Poet to the Audience, to plead his Cause. See more of this in the Notes upon the Prologue to the *Self-Tormentor*.

Novas qui exactus feci ut inveterascerent. There is something very ingenious in this. When I was but a young Actor, I made you in time relish Pieces that at first you had rejected; why should I not now attempt the same in favour of this Play of *Terence*? I am old, have had long Experience, and therefore ought to be a better Judge of what will entertain and divert you. If I succeeded then,

ALTER PROLOGUS.

ORDO.

O Rator ad vos venio ornatu prologi;
 Sinite exorator sim, eodem ut jure uti senem
 Liceat, quo jure sum usus adolescentior,
 Novas qui exactas feci ut inveterascerent;
 Ne cum poetâ scripturâ evanesceret.
 In his, quas primum Cæcili didici novas,
 Partim sum earum exactus, partim vix steti.
 Quia scibam dubiam fortunam esse scenicam
 Spe incertâ, certum mihi laborem sustuli.
 Eandem agere cœpi, ut ab eodem alias discerem
 Novas studiosè, ne illum ab studio abducerem.
 Perfeci ut spectarentur: ubi sunt cognitæ,
 Placitæ sunt, ita poetam restitui in locum,
 Prope jam remotum, injuriâ advorsariûm,
 Ab studio, atque ab labore, atque arte musicâ.
 Quod si scripturam sprevissem in præsentia, &
 In derrendo voluissem operam sumere,
 Ut in otio esset, potius quàm in negotio;
 Deterruissem faciliè, ne alias scriberet.
 Nunc quid patam, meâ causâ, æquo animo attendite.
 Hecyram ad vos refero, quam mihi per silentium
 Nunquam agere licitum est, ita eam oppressit calamitas.
 Eam calamitatem vostra intelligentia
 Sedabit, si erit adiutrix nostræ industriæ.
 Cum primum eam agere cœpi, pugilum gloria,
 Funambuli eodem accessit expectatio;
 Comitum conventus, strepitus, clamor mulierum
 Fecere, ut ante tempus exirem foras.
 Vetere in novâ cœpi uti consuetudine.
 In experiundâ ut essem. refero denuo;
 Terruissem, ne scriberet alias. Nunc mea causâ attendite æquo animo, qui petam. Refero Hecyram ad vos, quam nunquam est licitum mihi agere per silentium, calamitas ita oppressit eam. Vestra intelligentia, si erit adiutrix nostræ industriæ, sedabit eam calamitatem. Cum primum cœpi agere eam, gloria pugilum, expectatio funambuli accessit eodem, conventus comitum, strepitus, clamor mulierum fecere, ut exirem foras ante tempus. Cœpi uti vetere consuetudine in nova tabula, ut essem in experiundo. Refero denuo;

Venio rator ad vos orator, sine sim exorator, ut liceat senem uti eodem jure, quo jure sum usus adolescentior, qui feci novas exactas ut inveterascerent, ne scriptura evanesceret cum poeta. In his fabulis Cæcili, quas novas primum didici, partim earum sum exactus, partim vix steti. Quia scibam fortunam scenicam esse dubiam, sustuli certum laborem mihi, incerta spe. Cœpi agere eandem, ut discerem alias novas studiose ab eodem, ne abducerem illum ab studio. Perfeci ut spectarentur: ubi sunt cognitæ, sunt placitæ. Ita restitui poetam in locum, jam prope remotum injuriâ advorsariûm ab studio, atque ab labore, atque arte musica. Quod si sprevissem scripturam in præsentia, et voluissem sumere operam in derrendo, ut esset in otio potius quàm in negotio, facile deterruissem, ne scriberet alias. Nunc mea causâ attendite æquo animo, qui petam. Refero Hecyram ad vos, quam nunquam est licitum mihi agere per silentium, calamitas ita oppressit eam. Vestra intelligentia, si erit adiutrix nostræ industriæ, sedabit eam calamitatem. Cum primum cœpi agere eam, gloria pugilum, expectatio funambuli accessit eodem, conventus comitum, strepitus, clamor mulierum fecere, ut exirem foras ante tempus. Cœpi uti vetere consuetudine in nova tabula, ut essem in experiundo. Refero denuo;

ANNOTATIONS.

then, 'tis much more likely that I should succeed now; nor can you accuse me of Temerity or Forwardness for resuming an old Practice I have so great Reason to think well of. *Perfeci ut spectarentur.* Cæcilius was one of the greatest Names among the Roman comic Poets. His Works were in great Esteem in After-Ages, and even at this very Time; and yet we plainly see from hence, with what difficulty they were at first receiv'd. The Bulk of the Audience are seldom capable of forming any true Judg-

ment of the real Merit of a Performance. But we have here a very commendable Example in a celebrated Actor. He knew the Value of the Play, and therefore was not daunted by Opposition. His Steadiness and Perseverance procured the Poet a fair Hearing; and that the Audience might not think he claimed all the Merit to himself, he adds, *ubi sunt cognitæ, placitæ sunt.* Worth, if once set in a proper Light, will always recommend itself.

25 *Pugilum gloria.* To render the Sense compleat,

first Act I please, when mean time a Rumour spreads, that a Combat of Gladiators was to be exhibited. The People flock together in tumultuous Crouds; Clamours, and a Contention for Places ensue, nor was it in the mean time possible for me to stand my Ground. Now there is no Disturbance; but all Attention and Silence. I have now again an Opportunity granted of exhibiting this Play; 'tis yours properly *by a candid Judgment* to encourage and adorn these Dramatic Shews. Suffer not, by your Neglect, the Muses and their Art to sink into the Hands of a few; but make your Authority the Aid and Support of mine. If I never was governed by Avarice, in fixing the Price of my Art; but always accounted it my highest Gain to contribute as much as possible to your Pleasure and Entertainment; allow me to obtain this of you, that a Poet, who commits his Works to my Defence, and throws himself upon your Protection, may not be injuriously exposed to the Insults of malicious Foes. For my Sake admit of this Plea, and attend with Silence, that other Poets too may be encouraged to write *for the Stage*, nor I be deterr'd from studying new Plays, bought at my Hazard and Expence.

ACT

A N N O T A T I O N S.

compleat, we must supply *accessit*. The Expression is beautiful; *Pugilum gloria*, instead of *gloriosi pugiles*.

37 *Potestas condecorandi ludos*, &c. Madam Dacier observes upon this, that it is not his own Interest, that of the Poet, or even of the Audience, that he lays the chief Stress upon. He affects a Concern for the sacred Festivals of the Gods, which were in danger of being depriv'd of one of their chief Ornaments, if by a too great Severity they discouraged the Poets, who furnished the Theatrical Entertainments commonly exhibited on these Occasions. There is great Force and Elegance in this.

39 *Facite, ut vestra auctoritas*, &c. He means, that although at his Age, and with the Experience he may be supposed to have acquir'd, his Authority ought to be of the

greatest Weight, yet he still wants to have the farther Support of their Assent and Concurrence, without which his Endeavours would be of little Service, and Poetry thus discouraged would sink into the Hands of a few, and those too probably Men of the lowest Genius.

49 *Precio emtas meo*. These Words I have rendered according to the literal Meaning, though there is great Dispute among Commentators as to their real Import. *Danatus*, and after him, Madam Dacier, explain *pretio* by *estimatione*; that *Ambivius* ascertained the Value of the Play, how much the *Ediles* might give for it. This they think appears manifestly from the Conclusion of the first Prologue, where we are told, that the Action of the Play being interrupted, *Terence* would not attempt the Representation of it a second Time, that he might

scil

Primo actu placeo : cum interea rumor venit,
Datum iri gladiatores : populus convolat :
Tulmultuantur, clamant, pugnant de loco.
Ego interea meum non potui tutari locum.
Nunc turba, nulla est : otium, & silentium est.
Agendi tempus mihi datum est : vobis datur
Potestas condecorandi ludos senicos.
Notile sinere per vos artem musicam
Recidere ad paucos. facite, ut vestra auctoritas
Meae auctoritati faulrix adjulrixque sit.
Si nunquam avarè precium statui arti meae,
Et eum esse quæstum in animum induxi maxumum,
Quam maxumè servire voftris commodis ;
Sinite impetrare me, qui in tutelam meam
Studium suum, & se in voftram commisit fidem,
Ne eum circumventum iniquè iniqui irrideant.
Meâ causâ causam accipite, & silentium date,
Ut lubeat scribere aliis, mihi que ut discere
Noyas expediat, posthac precio emtas meo.

placeo primo actu : cum interea rumor venit gladiatores datum iri : populus convolat : tulmultuantur, clamant, pugnant de loco ; ego interea non potui tutari meum locum. Nunc est nulla turba, est otium et silentium. Tempus agendi est datum mihi ; potestas datur vobis condecorandi ludos scenicos. Nolite sinere per vos artem musicam recidere ad paucos. Facite, ut vestra auctoritas sit faulrix adjulrixque meae auctoritati. Si nunquam statui precium meae arti, et induxi in animum eum esse quæstum maxumum ; ser-

uire quam maxime voftris commodis, finite me impetrare, ne iniqui irrideant eum inique circumventum, qui commisit suum studium in meam tutelam, et se in voftram fidem. Accipite hanc causam meâ causâ, et date silentium, ut lubeat aliis scribere, utque expediat mihi discere novas, emtas posthac meo precio.

ANNOTATIONS.

sell it as a new one upon some other Occasion. Now had the Comedians bought it, it no longer belong'd to the Poet, but must be entirely at the.r Disposal. Madam Dacier therefore supposes the Case to be thus : When the *Ædiles* had a Mind to buy any Comedy for the Stage, they gave it to the Master of the Company, who was to peruse it, and set a Price upon it. If it did not succeed, the Master was bound to return the Money to the Magistrates, which made it their proper Interest to support the Piece with all their Credit, as the Loss, if it was rejected, redounded to themselves. This it must be owned is ingenious, but has nothing to support it but Conjecture. We are entirely unacquainted with the Manner of these Transactions between the *Ædiles*, Players, and Poet, and therefore can pronounce nothing with Certainty about them. Besides, I believe it will be hard to find an Instance where *Pretium* is put for *Æstimatio Pretii*. I am therefore more inclined to think, that on some Occasions the *Ædiles*, on others the Master of the Company bought the Play, of which last was the *Hecyra*. But how in either Case, if it was not received, the Poet could claim to sell it again ; is a Matter not easy to be determined at this Distance of Time.

T E R E N C E's STEP-MOTHER.

ACT I. SCENE I.

ARGUMENT.

Philotis and Syra are angry with Pamphilus for marrying, and abandoning Bacchis, to whom he had pretended Love.

PHILOTIS, SYRA.

Phil. **V**ERILY, Syra, 'tis but seldom that we meet with a Lover who continues faithful to a Mistress. Even this *Pamphilus*, how often has he sworn to *Bacchis* (how solemnly too, that any one might have been induc'd to believe him) that he would never marry while she liv'd! Well, he has married you see notwithstanding.

Sy. I therefore earnestly counsel and advise you to pity none; but to fleece, maul, and rend every one that comes in your way.

Phil. What to except none?

Sy. None. For know, that not one of these Sparks comes to you but with Design by his Flatteries to enjoy you at the cheapest Rate he can. And prithee ought not you in your turn, if possible, to countermine them?

Phil. But to serve all alike, is I think, *barbarous and unjust.*

Sy. Is there any Barbarity or Injustice in being revenged of our Enemies? Or drawing them into those very Snares they had contriv'd against others? Alas! Why have not I that blooming Age and Beauty of yours, or you these Sentiments of mine!

ACT

ANNOTATIONS.

The Poet here, as in all his other Plays, begins with letting us into as much of the Plot, as is necessary for understanding the several Incidents and Characters, according to the Order in which they are to appear. *Pamphilus* was so greatly attached to a Courtesan named *Bacchis*, that he had made a Promise never to marry while she liv'd. *Philotis*, another Courtesan, who used to make one at their Merry-Meetings, was no Stranger to this. Being under a Necessity some time after of going to *Corinth*, she is surprized at her Return to hear that *Pamphilus*, notwithstanding his Promise, is actually married. This Breach of Faith makes the Subject of her Conversation with *Syra* in the present Scene. The latter, who was an old Bawd, takes hence Occasion to give her some Instructions, with regard to her Management of the Men, that since they

P. T E R E N T I I

H E C Y R A. T. 2

ACTUS I. SCENA I.

ARGUMENTUM.

Philotis et Syra indigne ferunt, Pamphilum uxorem duxisse, relictâ quam amare videbatur Bacchide.

PHILOTIS, SYRA.

ORDO.

PER. pol quàm paucos reperias meretricibus
Fideles evenire amatores, Syra.
Vel hic Pamphilus jurabat quoties Bacchidi,
Quam sanctè, ut quivis facillè posset credere,
Nunquam illâ vivâ ducturum uxorem domum :
En, duxit. SY. ergo propterea te sedulo
Et moneo, & hortor, ne cujusquam misereat,
Quin spolies, mutiles, laceres, quemque nacta sis.
PH. Utin' eximium neminem habeam ? SY. neminem :
Nam nemo illorum quisquam, scito, ad te venit,
Quin ita paret sese, abs te ut blanditiis suis
Quam minimo precio suam voluptatem expleat.
Hiscine tu, amabo, non contra insidiabere ?
PH. Tamen pol eandem injurium est esse omnibus.
SY. Injurium autem est ulcisci adversarios ?
Aut quâ viâ te capient illi, eâdem ipsos capi ?
Eheu me miseram ! cur non aut istæc mihi
Ætas & forma est, aut tibi hæc sententia ?

PER. POL, rep-
rias per-
quam paucos fideles
amatores evenire me-
trericibus, Syra. Vel
hic Pamphilus que-
ritis quam sanctè ju-
rabat Bacchidi, ut
quivis facillè posset
credere, ei, se nun-
quam ducturum uxo-
rem domum, illâ vi-
vâ : en duxit. SY.
Ergo propterea sedu-
lo, et moneo, et hortor
te, ne misereat te cu-
jusquam, quin spo-
lies, mutiles, laceres,
quemque sis nacta.
PH. Utinè habeam
neminem eximium ?
SY. Neminem : nunc
scita, nemo quisquam
illorum venit ad te.

quin ita paret sese, ut suis blanditiis expleat suam voluptatem abs te quam minimo precio. Amabo, non tu contra insidiabere hiscine ? PH. Tamen pol, injurium est esse eandem omnibus. SY. Injurium autem est ulcisci adversarios ? Aut ipsos capi eadem viâ, qua illi capient te ? Eheu me miseram ! Cur non aut istæc ætas et forma est mihi, aut hæc sententia tibi ?

ANNOTATIONS.

they were for the most part selfish and mercenary, and had no other Views than present Gratification, she ought to shew no Mercy, but make the most of them she can.

9 Utin' eximium neminem habeam ? To exempt none, to give none the Preference. Eximia pecora, as Donatus observes, were those chosen from among the rest of the Flock, and fed with Care, either for the Master's own Use, or the Purposes of Sacrifice.

17 Eheu me miseram, &c. These two Lines are extremely happy in the Sentiment, and strongly mark the Character of this old Bawd. Horace seems to have had them in his Eye, B. 4. Ode 10. 7.

Quæ mens est, bodie, cur eadem non puera fuit ?

Vel cur his animis incolumes non redeunt gena.

ACTUS

A C T I. S C E N E II.

A R G U M E N T.

Parmeno tells Philotis, who was just return'd from abroad, the whole Story of his Master, which serves as an Argument to the Play.

PARMENO, PHILOTIS, SYRA.

Par. IF the old Man should ask for me, say I'm just gone to the Key to enquire about the Arrival of *Pamphilus*. Do you take me, *Scirtus*? If he asks for me, I say, then you are to give this answer; if not, say nothing at all; that I may have this Excuse to plead another time. But is not that *Philotis* there? Whence comes she, I wonder? *Philotis*, your very humble Servant.

Phi. O your Servant, *Parmeno*.

Sy. *Parmeno* I heartily wish you well.

Par. And I you by *Pollux*, *Syra*. Tell me, *Philotis*, where have you been a pleasuring this long while?

Phi. Very little Pleasure, Heaven knows I have had, who went to *Corinth* with a Soldier, the most brutish Fellow on Earth. There for two whole Years together I was forc'd to bear all his Impertinence and Rudeness.

Par. I doubt not, *Philotis*, you have often repented of this foolish Jaunt, and wish'd to be in *Athens* again.

Phi. It is not to be express'd how impatient I was to come home again, and leave this Soldier, that I might see my old Friends, and enjoy the same free Merry-Meetings with them as formerly. For there I durst not speak, but when, and what he pleas'd.

Par. It was not well methinks in the Captain, thus to lay a restraint on your Tongue.

Phi. But what's this, *Parmeno*? What a strange Story has *Bacchis* been telling me just now within? I could never have thought that he would consent to marry while she was living.

Par. Marry! I say marry too.

Phi. Au! Is he not married?

Par. He is, but I doubt whether it will be a lasting Marriage.

Phi. So grant Heaven, if it is for *Bacchis*'s Advantage. But tell me, *Parmeno*, how shall I believe it? Par.

A N N O T A T I O N S.

While *Syra* and *Philotis* are discoursing together, *Parmeno*, *Pamphilus*'s Servant comes out from his Master's. As from him they expect to learn the Particulars of the Story, and the Reasons of his Master's acting so contrary to his Promise, *Philotis* enquires, and with some difficulty prevails upon him to let her into all he knew. By his Account we are informed, that *Pamphilus*, much against his Inclination, was by his Father's Importunity compell'd to marry. That after his Marriage, he still resorted to *Bacchis*, his Aversion to his Wife rather growing upon him. But as she was become peevish and insupportable, and *Philumena* behaved with great Temper and Prudence, she by degrees contracts a Liking to her, and forgets the other. By the Death of a Friend, which happens about this time, he is call'd from home. *Philumena* is left with her Mother-in-Law. At first they live together in great Harmony, but after some time, *Philumena* pretending a Visit to her Mother, refuses to return; which creates a Suspicion that some Misunderstanding had happened, Matters therefore were at present in such

A C T U S I . S C E N A I I .

A R G U M E N T U M .

Redeunti peregrere Philoti, Parmeno totius narrat argumentum fabulæ.

PARMENO, PHILOTIS, SYRA.

O R D O .

SENEX si quæret me, modò isse dicito
Ad portum percontatum adventum Pamphili.
Audin', quid dicam, Scirte? si quæret me, uti
Tum dicas: si non quæret, nullus dixeris;
Aliàs ut uti possim causâ hac integrâ:
Sed videon' ego Philotium? unde hæc advenit?
Philotis, salve multum. PH. ô salve, Parmeno.
SY. Salve mecastor, Parmeno. PA. & tu edepol, Syra.
Dic mihi, Philoti, ubi te oblectasti tam diu?
PH. Minime equidem me oblectavi, quæ cum milite
Corinthum hinc sum profecta inhumanissimo.
Biennium ibi perpetuum misera illum tuli.
PA. Edepol te desiderium Athenarum arbitror,
Philotium, cepisse sæpe, & te tuum
Consilium contempsisse. PH. non dici potest,
Quam cupida eram huc redeundi, abeundi à milite,
Vosque hic videndi, antiquâ ut consuetudine
Agitarem inter vos liberè convivium.
Nam illi haud licebat nisi præfinito loqui
Quæ illi placerent. PA. haud opinor commodè
Finem statuissè orationi militem
PH. Sed quid hoc negoti est? modò quæ narravit mihi
Hic intus Bacchis? quod ego nunquam credidi
Fore, ut ille hac vivâ posset animum inducere
Uxorem habere. PA. habere autem? PH. eho tu, an
non habet?
PA. Habet: sed firmæ hæ vereor ut sint nuptiæ.
PH. Ita Dî Deæque faxint, si in rem est Bacchidis.
Sed qui istuc credam ita esse? dic mihi, Parmeno.

PAR. **S**I senex
me dicito me esse
modò ad portum, per-
contatum adventum
Pamphili. Audin',
quid dicam, Scirte?
5 uti tum dicas, si quæ-
ret me; si non quæ-
ret, nullus dixeris;
ut alias possim uti
hac causâ integrâ.
Sed videon' ego Phi-
lotium? Unde hæc
advenit? Philotis,
salve multum. PH.
O salve, Parmeno.
SY. Salve mecastor,
Parmeno. PA. Et
15 edepol, Syra. Dic
mibi, Philoti, ubi
oblectasti te tam diu?
PH. Minime oblecta-
vi me equidem, quæ
sum profecta hinc Co-
rinthum cum milite
inhumanissimo. Mi-
sera tuli illum ibi
perpetuum biennium.
PA. Edepol, Philo-
tium, arbitror deside-
rium Athenarum sæpe
cepisse te, et te con-
20 tempsisse tuum consili-
um. PH. Non potest
dici, quam cupida e-
ram redeundi huc,
abeundi à milite, vi-
dendique vos hic, ut

antiqua consuetudine agitarem convivium libere inter vos. Nam illic haud licebat loqui nisi præ-
finito quæ placerent illi. PH. Opinor militem haud commodè statuissè finem orationi. PH. Sed quid
negoti est hoc? Quæ Bacchis modo narravit mihi hic intus? Quod ego nunquam credidi fore, ut
ille posset inducere animum habere uxorem hanc vivâ. PH. Habere autem? PH. Eho tu, an non
habet? PA. Habet: sed vereor ut hæ nuptiæ sint firmæ. PH. Ita dî deæque faxint, si est in rem
Bacchidis. Sed qui credam istuc esse ita? Dic mihi, Parmeno.

A N N O T A T I O N S .

2 Situation, that it was uncertain, whether
at Pamphilus's Return the Marriage would
continue, or be broken off.

8 Salve mecastor, Parmeno. The Ancients,
as Domatus observes, were wont to add some-
times to their Salutations the Form of an

Oath, to give them the greater Air of Sin-
cerity. Mecastor signifies the same as by
Castor: in like manner ædepol quasi æde Pel-
lucis, by the Temple of Pellux.

29 Haud opinor commodè. It was not well
methinks in the Captain, &c. This I take

Par. It is a thing not to be told, ask me no more about it.

Phi. For fear, perhaps, lest I should divulge it. But by all that's Sacred I ask not with a Design to speak of it to any Body, but for my own private Satisfaction.

Par. All these fair Words shall never persuade me to trust my Back to your Discretion.

Phi. Nay don't, *Parmeno*; as if you now were not rather more impatient to tell me, than I am to know.

Par. What she says is true; and that's my greatest Failing. Promise to be secret, and I'll tell you.

Phi. That's like yourself. Come then, I promise.

Par. *Pamphilus* was then in the very Height of his Passion for *Bacchis*, when his Father began to importune him to marry, and urge all those Reasons that are commonly used by Parents in such Cases; as that himself was in Years, that he was his only Child, and that he wanted a Support in his old Age. At first *Pamphilus* refused; but his Father pressing him strongly, he began to waver, uncertain whether he should yield to Duty, or Love. At length, by importunity and teasing, the old Man prevailed: he contracted him to his Neighbour's Daughter here. This did not so much affect *Pamphilus*, till he found himself on the very Point of Marriage: but when he saw all ready, and that there was now no Delay, but marry he must; then indeed, he laid it so much to Heart, that I persuade myself, had even *Bacchis* been present, she must have pitted him. As often as he had an Opportunity of being with me alone; *Parmeno*, would he say, I'm ruined, what have I done? Into what Calamities have I plunged myself! I cannot bear it, *Parmeno*, I'm miserable and ruin'd for ever!

Phi. All the Gods and Goddesses confound thee, *Laches*, for teasing him so.

Par.

ANNOTATIONS.

to be the most easy and natural Meaning of the Words. Madam Dacier indeed gives them a different Turn. *Je croi en effet que ce capitaine te taillait tes discours bien court, et que tu n'en etois pas trop content.* She observes, that this very naturally paints their different Characters, that of a Woman, who loves to talk a great deal, and that of a Soldier, who, full of himself, and fond of engrossing all the Discourse, can't bear to hear another speak. *Casaubon* on the contrary finds Humour and Pleasantry intended in this Answer of *Parmeno*, and thinks there is in it an Allusion to the Manners of Rhetoricians and their Scholars. *Jocandi materiam arripit vernula more suo, ex verbis mulieris non alias sane valde ambiguis, quasi illa conquesta fuisset, sibi quasi discipulae Rhetoris cujusdam non licuisse, nisi ad legem et regulam, seu ad amissum præceptorum Rhetoricorum loqui,*

quam regulam non commode præscripserit rudis miles, et ipsi præceptorum artis oratoriae non satis gnarus. I have mentioned these several Explications of this Passage, that the Reader may have an Opportunity of comparing them together, and choosing what he thinks most natural and easy.

³⁴ *Ab! noli Parmeno.* I doubt whether the Remark of *Donatus* here is not rather too refin'd. *Philotis* here, says he, pretends, that she has no Fondness, no Desire to know what she had ask'd. She thinks to persuade him by this, that as she had little Curiosity, she was of Consequence one that might be safely trusted with a Secret: for Curiosity is almost always a sure Mark of an incessant Talker, that can keep nothing. Hence *Horace* justly says, *Epist. 1. 18. 69.*

Percontatorem fugito, nam garrulus idem est. But to me, this seems to be no more than

PA. Non est opus prolato : hoc percontarier
 Desiste. PH. nempe eâ causâ, ut ne id fiat palam. 30
 Ita me Dii amabunt; haud propterea te rogo, ut
 Hoc proferam, sed ut tacita mecum gaudeam.
 PA. Nunquam tam dices commodè, ut tergum meum
 Tuam in fidem committam. PH. ah, noli, Parmeno :
 Quasi non tû multo malis narrare hoc mihi, 35
 Quàm ego, quæ percontor, scire. PA. vera hæc præ-
 dicat :

Et illud mî vitium est maximum. Si mihi fidem
 Das te taciturnam, dicam. PH. ad ingenium redis.
 Fidem do, loquere. PA. ausculta. PH. istîc sum. PA.
 hanc Bacchidem

Amabat, ut cum maxumè, tum Pamphilus, 40
 Cùm pater, uxorem ut dicat, orare occipit :
 Et hæc, communia omnium quæ sunt patrum,
 Sese senem esse dicere, illum autem esse unicum :
 Præsidium velle se senectuti suæ.

Ille se primò negare : sed postquam acriùs
 Pater instat, fecit animi ut incertus foret,
 Pudorin' anne amoris obsequeretur magis.

Tundendo atque odio, denique effecit senex :
 Despondit ei gnatam hujus vicini proximi.

Usque illud visum est Pamphilo neutiquam grave, 50
 Donec jam in ipsiis nuptiis, postquam videt
 Paratas, nec moram ullam, quin ducat, dari ;
 Ibi demum ita ægrè tulit, ut ipsam Bacchidem
 Si adesset, credo, ibi ejus commiseresceret.

Ubicunque datum erat spatium solitudinis,
 Ut conloqui mecum unà posset : Parmeno, 55
 Perii : quid ego egi ? in quod me conjeci malum ?
 Non potero hoc ferre, Parmeno : perii miser.

PH. At te Dî Deæque perduint cum isto odio, Laches.

*scit ut foret incertus animi, obsequeretur magis pudori, anne amoris. Denique senex tundendo at-
 que odio effecit : despondit ei gnatam hujus proximi virini. Illud neutiquam est visum grave Pam-
 philo, usque donec jam in ipsiis nuptiis : postquam videt eas paratas, nec ullam moram dari, quin
 ducat ; ibi demum tulit ita ægræ, ut credo commiseresceret ipsam Bacchidem ejus, ibi si adesset,
 Ubicunque spatium solitudinis erat datum, ut posset colloqui una mecum : diceret : Parmeno, perii,
 quid ego egi ? In quod malum conjeci me ? Parmeno, non potero ferre hoc : perii miser. PH. At
 Dî Deæque perduint te, Laches, cum isto odio.*

PA. Non est opus
 prolato : desiste par-
 contari hoc. PH.
 Nempe eâ causâ, ne
 id fiat palam. Ita
 Dii amabunt me,
 haud propterea ro-
 go te, ut proferam
 hoc, sed ut tacita
 gaudeam mecum. PA.
 Nunquam dices tam
 commodè, ut commit-
 tam meum tergum in
 tuam fidem. PH. Ah,
 noli, Parmeno : quasi
 tu non multo malis
 narrare hoc mihi,
 quam ego scire quæ
 percontor. PH. Hæc
 prædicat vera ; et
 illud est maximum vi-
 tium mihi. Si das fi-
 dem mihi te tacitu-
 ram, dicam. PH.
 Red s ad ingenium ;
 do fidem, loquere.
 PA. Ausculta. PH.
 Sum istîc. PA. Pam-
 philus tum amabat
 hanc Bacchidem, ut
 cum amabat eam
 maxime, cum pater
 occipit orare, ut du-
 cat uxorem ; et di-
 cere hæc, quæ sunt
 communia argumen-
 ta omnium patrum,
 sese esse senem, illum
 autem esse unicum fi-
 lium. Se velle præ-
 sidium suæ senectuti.
 Ille primo ingere se
 posse, sed postquam
 pater instat acrius,

A N N O T A T I O N S.

an ironical Reply, intimating that she knew
 Parmeno too well not to be satisfied that
 he was as impatient to impart the Secret to
 her, as she was to know it.

149 *Bacchidem amabat.* The Sense and
 proper Disposition of the Sentence is thus :
 Hanc Bacchidem tum amabat Pamphilus,
 ut cum maxime amabat, quum pater uxo-
 rem, ut ducat, orare occipit. The whole is

contriv'd to contain a Vindication of Pam-
 philus, that it was by Compulsion, and not
 Choice, he married, and forsook his Mistress.

48. *Tundendo atque odio.* The Poet ma-
 nages this Part of his Subject with great
 Dexterity and Art. Pamphilus is a favourite
 Character in the Play, and as his Breach of
 Promise to Bacchis seemed to carry some
 Appearance of Censure, Terence is solicitous

Par. To be short, he takes home his Wife : the first Night he offered not to touch her, the second it was the same.

Phi. How d'ye say ? A young Spark after a hearty Glass be in Bed with a Girl, and not offer to touch her ? It does not seem likely, nor do I believe it.

Par. I suppose it must appear incredible to you, because your Visitors generally come with good Appetites ; but he married her against his Will.

Phi. Well, what followed ?

Par. A few Days after *Pamphilus* took me aside, and told me that even then she remain'd a Virgin for him : that before he took his Wife home, he had hoped *Time* might reconcile him to the Marriage. But as I cannot resolve to live with her any longer ; to abuse her, or not return her to her Parents untouch'd, as I received her, were dishonourable in me, and prejudicial to the Girl herself.

Phi. What you tell me of *Pamphilus*, argues him a Youth of good Principles and Modesty.

Par. For me, (continues he) to make known this my Design, would not do so well, and to return her to her Father without any Pretence of Blame, were insolent. But I am in hopes, that when she finds it impossible to live with me, she'll go of herself.

Phi. But what did he all this while ? Did he continue his Visits to *Bacchis* ?

Par. Every Day : but as you may suppose, when she saw him given to another, she strait became ill-natur'd, and inaccessible.

Phi. Truly I don't wonder at it.

Par. And indeed this was what chiefly contributed to alienate him from her, after he had returned a little to himself, and began to know his Mistress and his Wife at home, estimating their Manners by Comparison. His Wife, as might be expected from her Education and Birth, chaste, modest, patient under the Injuries and Ill-Treatment of her Husband, and anxious to hide his Faults. Thus partly touch'd with Compassion for his Wife, partly

tir'd

ANNOTATIONS.

to vindicate him from this Charge. He shews how difficult it was to bring him to a Compliance, and that only the Sense of his Duty to a Parent could have conquered his Resolution. Nor even after Marriage does he find it an easy Matter to withdraw his Affections from the Person on whom he had once placed them. Time, Consideration, the peevish Behaviour of *Bacchis*, the Temper, Prudence, and good Sense of his Wife, all conspire to bring him to Reason and sound Reflection.

⁶⁴ *Sese illa abstinere.* Although *abstinere* is here used in a Sense that regards the Passions, yet its common Acceptation for the most part is different. For *abstinentia* and *contin-*

tia are used to express Virtues very distinct in their Natures. The first denotes Moderation in Opportunities of enriching ourselves from the Publick, or from the private Fortunes of others entrusted to our Care. Hence it is generally used in speaking of Men in Power, Trust, and Authority. *Continentia* again imports a due Regulation of our Passions in Matters of Love and Desire.

⁷³ *Sed quam decrēim.* We have in this Speech a manifest Proof of the natural good Disposition of *Pamphilus*. He could not reconcile himself to the Marriage, and, as he had determined to part from his Wife, he thought it would be doing her an Injury not to return her untouched, as he received her.

PA. Ut ad pauca redeam, uxorem deducit domum : 60
Nocte illâ primâ virginem non attigit :
Quæ consecuta est nox, eam nihilo magis.

PH. Quid ais ? cum virgine unâ adolescens cubuerit
Plus potus, sese illâ abstinere ut potuerit ?
Non verisimile dicis : nec verum arbitror:

PA. Credo ita videri tibi : nam nemo ad te venit,
Nisi cupiens tui : ille invitus illam duxerat.

PH. Quid deinde fit ? PA. diebus sane pauculis

Pōst, Pamphilus me solum seducit foras,

Narratque, ut virgo ab se integra etiam tum fiet:

Seque ante, quâm eam uxorem duxisset domum,
Sperasse eas tolerare posse nuptias.

Sed quam decrêrim me non posse diutiùs

Habere, eam ludibrio haberi, Parmeno,

Quin integram itidem reddam, ut accepi à suis,
Neque honestum mihi, neque utile ipsi virgini est.

PA. Pium ac pudicum ingenium narras Pamphili.

PA. Hoc ego proferre, incommodum mihi esse arbitror.

Reddi patri autem, cui tu nihil dicas vitii,

Superbum est: sed illam spero, ubi hoc cognoverit, 80

Non posse se mecum esse, abituram denique.

PH. Quid interea ? ibatne ad Bacchidem ? PA. quotidie.

Sed, ut fit, postquam hunc alienum ab sese videt,

Maligna multo & magis procax facta illico est.

PH. Non edepol mirum. PA. atque ea res multo ma-
xumè

Disjunctum illum ab illâ, postquam & ipse se,

Et illam, & hanc, quæ domi erat, cognovit satis,

Ad exemplum ambarum mores earum existumans.

Hæc, ita uti liberali esse ingenio decet,

Pudens, modesta ; incommoda atque injurias

Viri omnes ferre, & tegere contumelias.

Hic animus, partim uxoris misericordiâ

est, eam reddi patri, cui tu dicas nil vitii : sed spero illam, ubi cognoverit hoc, se non

posse esse mecum, abituram denique. PH. Quid interea ? Ibatne ad Bacchidem ? PA. Quotidie,

sed ut fit, postquam videt hunc alienum ab sese, illico est facta multo magis maligna et procax.

PH. Edepol non mirum. PA. Atque ea res multo maxime disjunctum illum ab illa, postquam et

ipse satis cognovit se, et illam, et hanc, quæ erat domi, existumans mores earum ad exemplum am-

barum : hæc pudens, modesta, ita uti decet mulierem liberali ingenio esse ; ferre incommoda at-

que omnes injurias viri, et tegere contumelias. Hic animus, partim devinctus misericordia uxoris,

partim.

ANNOTATIONS.

her. But still he is anxious how to com-
pafs this. To own the real Reason, would
be highly improper ; and to restore one to
whom there could not be so much as pre-
tended any tolerable Reason of Dislike, was
insolent and assuming. He resolves there-
fore upon a middle Way, by continuing his
Reserve, to make her sensible that there

was no likelihood of their ever living with
any Satisfaction together. By this means
he persuaded himself she would at length
resolve of herself to withdraw, and save
him the Confusion that would be unavoid-
able by taking it upon himself.

89 Ad exemplum ambarum mores earum
existumans. Some read *assumans*, and the
Measure

tir'd with the Insolence of his Mistress, he by Degrees withdrew his Love from *Bacchis*, and settled it here, when he found her of a Temper that so well accorded with his own. Mean while an old Relation of their's dies at *Imbrus*, whose Estate by Law fell to them. Thither love-sick *Pamphilus* was compelled to go by his Father, much against his Will. He left his Wife here with his Mother: for the old Man is retir'd into the Country, and but seldom comes to Town.

Phi. What is there yet in this Marriage to hinder it from being lasting?

Par. Now you shall hear. At first for several Days they agreed mighty well; but all of a sudden she took a strange Aversion to *Sestrata*, nor was there ever any Quarrel or Words between them.

Phi. What then?

Par. If at any time her Mother-in-Law came to talk with her, she withdrew immediately, and seem'd to decline her Company. But when she could no longer endure the House, she pretended her Mother had sent for her to assist at a Sacrifice, and accordingly went. When she had been absent some Days, her Mother-in-Law sent for her: They made some, I know not what, Excuse. Again she sends, but in vain; no body returns. In fine, after several Messages, they pretend she is sick: my Mistress went immediately to see her, but was not admitted. When the old Man heard of this, he came Yesterday from the Country on purpose, and waited immediately on *Philumena*'s Father. What passed between them, I don't yet know, but must own I'm in a good deal of Concern about the Issue of it. You have here the whole Business, now I'll on my way.

Phil. And I too, for there is a Stranger I have appointed to meet with about this time.

Par.

ANNOTATIONS.

Measure of the Verse seems to require it. The Manner of speaking here used, is elegant and expressive, and may be thus paraphrased. *Mores utriusque ex comparatione mutua æstimans, et de utriusque ex hac comparatione judicans.* There is a good deal of Address in the Poet's manner here. *Philumena* is commended for her Modesty, good Breeding, and Patience. *Bacchis* is passed over in silence, which as it is a tacit Censure, so it avoids openly blaming one Courtesan in presence of another. It were pity not to remark here the fine moral Instruction conveyed in these few Lines. A virtuous Wife is always sufficient to reclaim a Husband not quite destitute of Reflection. If sometimes he suffers himself to be led by wandering Passions, yet his good Sense will at length get the better of these irregular sallies; and when he comes to compare Virtue and Merit, with these tinsel Allurements,

and deceitful Attractions, that are often but too apt to insatiate weak Minds, he will soon gain the Mastery of himself, and recall his Affections to their proper Object.

¹⁰⁰ *Nam senex rus obdidit se.* This is a Circumstance particularly to be observed, because upon it the Conduct of the Plot in a great Measure depends. *Nam fac præsentem senem* (says *Donatus*) *et nullus error in fabula est.* "Suppose the old Man not to reside in the Country, and the whole Intrigue sinks to the Ground at once." Upon his Absence depends the supposed Misunderstanding between *Philumena* and her Mother-in-Law, which furnishes Matter to the several Conversations of the old Men; and contributes much to conceal the real Cause of her Departure. *Pamphilus* too hence draws a plausible Pretext for declining to take her back, till such time as he comes to discover the Truth, and all his Scruples are removed.

Devinctus, partim victus hujus injuriis,
 Paulatim elapsus est Bacchidi, atque huc transtulit
 Amorem, postquam par ingenium nactus est.
 Interea in Imbro moritur cognatus senex
 Horunc', ea ad hos rediebat lege hereditas.
 Eò amantem invitum Pamphilum extrudit pater.
 Relinquit cum matre hic uxorem: nam senex
 Rus abdidit se: huc raro in urbem commeat.
 PH. Quid adhuc habent infirmitatis nuptiæ?
 PA. Nunc audies. primum dies compluscuios
 Bene conveniebat sane inter eas: interim
 Miris modis odisse cepit Sofstratam:
 Neque lites ullæ inter eas, postulatio
 Nunquam. PH. quid igitur? PA. si quando ad eam
 accesserat

Confabulatum, fugere è conspectu illico,
 Videre nolle. denique, ubi non quit pati,
 Simulat se à matre accersi ad rem divinam, abit.
 Ubi illic dies est complures, accersi jubet:
 Dixere, causam tunc nescio quam: iterum jubet:
 Nemo remisit. postquam accersunt sæpius,
 Ægram esse simulant mulierem. nostra illico
 It visere ad eam: admisit nemo. hoc ubi senex
 Rescivit, heri eâ causâ rure huc advenit,
 Patrem continuò convenit Philumenæ.
 Quid egerint inter se, nondum etiam scio:
 Nisi sane curæ est, quorsum eventurum hoc fiet.
 Habes omnem rem: pergam quò cœpi hoc iter.
 PH. Et quidem ego. nam constitui quodam ho-
 spite,

illic complures dies, Sofstrata jubet eam accersi. Dixere tunc nescio quam causam: jubet iterum: Nemo remisit. Postquam accersunt sæpius, simulant mulierem esse ægram. Illico nostra it ad eam visere: nemo admisit. Ubi senex rescivit hoc; bei ea causa advenit huc rure; continuo convenit patrem Philumenæ. Nondum etiam scio, quid egerint inter se: nisi sane est mihi curæ, quorsum hoc sit eventurum. Habes omnem rem: pergam quò cœpi hoc iter. PH. Et quidem ego, cum constitui cum quodam hospite.

A N N O T A T I O N S.

¹⁰⁴ *Miris modis odisse cepit Sofstratam.* This Parmeno says barely by Conjecture; for as the real Reason of her absenting was not known, it was ascrib'd to some Misunderstanding that had happened betwixt her and her Mother-in-Law. This Suspicion, considering all Circumstances, was natural enough, and the Poet has made an excellent Use of it in the Sequel of the Play.

¹¹⁴ *In visere ad eam.* Critics mark a Difference in the Signification of *visere*, and *videre*. *Visere* they tell us marks a Visit of Compliance and Civility; *videre* of In-

terest, or Business. *Visere*, officii est; *videre* querentis.

¹¹⁵ *Hoc ubi senex rescivit.* There is no thoroughly understanding the Genius of the Latin Language, without attending carefully to the Signification and Force of particular Words, and understanding the nice Differences of Terms that are commonly called synonymous. Thus *scire* and *rescire* seem to be Words of the same Signification, and yet the Ancients observed a Distinction between them. Thus *scire* was used in more common Cases, where what we heard, or learnt,

Par. I wish you good Luck.

Phil. Farewel.

Par. And farewell to you, good *Philotis*.

ANNOTATIONS.

gave us no Pain. *Riscire* again was of Things surprizing, and came unexpected. So De-
that had been concealed from us, that were *natus: Scimus quæ ad nos deferuntur, re-*
scimus

ACT II, SCENE I.

ARGUMENT.

Laches accuses his Wife Sostrata, that by her Severity and disagreeable Temper she had driven her Daughter-in-Law from the House. Sostrata, on the contrary, maintains, that this Charge is without Foundation.

LACHES, SOSTRATA.

Lac. **G**OOD Heavens! What a strange Set of Creatures are these? What an odd Conspiracy? That Women should thus all possess the same Inclinations and Aversions! Nor can you meet with so much as one, who swerves from the natural Disposition of the Sex. Thus, Mothers-in-Law, as it were by Consent, hate their Daughters-in-Law. Nor is it less their Study to cross their Husbands: their Obstinacy here is the same, To me they seem all to have been train'd up in the same School of Perverseness: of which School, if there is any such, I dare swear my Wife is the Mistress.

Soft. Unhappy that I am, who don't so much as know why it is I am thus accused.

Lac. Ha! You not know why?

Soft. No, as I hope for Mercy, *Laches*, and as it is my Wish that we may long live happily together.

Lac. Heaven guard us all!

Soft. You'll afterwards be sensible how unjustly you have accused me in this Affair.

Lac. I say unjustly too! Can Words be found sufficient to express what you deserve, who thus discredit me, yourself, and the whole Family,

ANNOTATIONS.

It will be necessary here to let the Reader some Months from the conjugal Embrace. partly into the Series of the Plot. *Pamphilus*, one Night overcome with Liquor, Conscious of this, and finding the Time of Childbed drawing near, she in her Husband's chanced to meet a Girl in the Street, whom Absence makes some pretence of going home to her Mother, and there stays, expecting to be delivered before her Husband's Return, he debauched; but neither were known to the other, as it happened to be in the dark. and that thus all might be kept hush and quiet. The Situation in which she was, obliged her to avoid all Visits from her Mother-in-Law; and this was what chiefly gave Rise to the Suspicion of a Misunderstanding between

Me esse illum conventuram. PA. Di vortant bene
 Quod agas. PH. vale. PA. & tu bene vale, Philotium.
 PH. Vale. PA. Et tu, Philotium, bene vale.

ANNOTATIONS.

scimus celata. And *Aulus Gellius*: Qui factumque cognoscit, is dicitur proprie rescire, Etum aliquod occultius aut inopinatum inspe- It is thus that Terence always uses it.

ACTUS II. SCENA I.

ARGUMENTUM.

Sosratam uxorem accusat Laches, quod nurum Philumenam duritie sua, et morum incommoditate, domo ejicerit: Socrus contra nihil tale a se peccatum esse contendit.

LACHES, SOSRATA.

ORDO.

PROH Deum atque hominum fidem, quod hoc genus est? quæ hæc est conjuratio?
 Utin' omnes mulieres eadem æquè studeant nolintque omnia? [reperias:
 Neque declinatam quidquam ab aliarum ingenio ullam Itaque adeo uno animo omnes socrus oderunt nurus.
 Viris esse advorsas æquè studium est: similis pertinacia est.
 In eodemque omnes mihi videntur ludo doctæ ad malitiam.
 Ei ludo. si ullus est, magistram hanc esse satis certò scio.
 So. Me miseram, quæ nunc, quamobrem accuser, nescio.
 LA. hem, tu nescis? So. non, ita me Dii ament, mi Laches,
 Itaque unà inter nos agere ætatem liceat. LA. Dii mala prohibeant!
 So. Meque abs te immeritò esse accusatam, postmodò resciscēs. LA. scio. [dici potest,
 Te immeritò? an quidquam pro istis factis dignum te nescis? So. Non, mi Laches, ita Dii ament me, itaque liceat agere ætatem una inter nos. LA. Dii prohibeant mala! So. Resciscēsque postmodò, me esse accusatum immerito abs te. LA. Scio.
 Te immerito? An quidquam dignum te potest dici pro istis factis.

ANNOTATIONS.

between them. *Laches* proceeds upon this Supposition, and severely chides his Wife; who, on the contrary, endeavours to justify herself.
 4 *Itaque adeo uno animo.* This is a general Persuasion, prevalent not only in the Times of our Poet, but still equally received; and it is certain, that the frequent Animosities between Mothers and Daughters-in-

Law have given but too great Foundation for such a Notion. But it is a Fault to be governed by general Prejudices. Many instances of perfect Harmony and a good Understanding between the abovementioned Kind of Relations, occur to our Observation every Day; and these ought to have equal Influence, and makens judge in doubtful Cases favourably. *Laches* here reviles

Family, and lay up Vexation for your Son. You even make Enemies of our Friends and Relations, those who thought your Son worthy of being espoused to their Daughter. 'Tis you, forsooth, that have started up to raise all this Disturbance by your Folly.

Soft. I started up?

Lac. You, I say, Woman, who take me surely for a Stone, and not a Man. Do you think, because I'm so often in the Country, that I am a Stranger to your Manner of Life here? But let me tell you, I know better what's done here, than at the Place where I am daily, because your Behaviour at home affects my Character abroad. I heard indeed sometime ago, that *Philumena* had taken an Aversion to you, nor did I wonder at it; nay, I should have wondered much more, had she not done it. But I did not suspect that she would hate also the whole Family for your sake. Could I have foreseen that, she should rather have staid, and you marched off. Do but consider, *Softrata*, how little I deserve to meet with these Vexations from you. In Complaisance to you I have retir'd into the Country to look after my Affairs; that I may be the better able to support you in your Idleness, and expensive Way of living, not grudging my own Labour, beyond what is even reasonable, or my Age allows. Ought not you in your turn to have taken care, that nothing might happen to vex me?

Soft. Truly it happens not thro' me, or by any Fault of mine.

Lac. Nay, thro' you alone, *Softrata*: For here was nobody but yourself. All the Blame must therefore fall upon you only. You ought to have taken care of Affairs here, as I had releas'd you from all other Cares. Are you not ashamed of yourself? For you, an old Woman

ANNOTATIONS.

his Wife upon a false Supposition, founded merely in his own Conjectures; because forsooth he had laid it down as a Maxim, that all Step-mothers are invincibly averse to their Daughters-in-Law. *Terence* here exposes the Folly of giving too easily into such Prejudices. We have a Step-mother, who, far from hating her Daughter-in-Law, loves her tenderly; and the old Man exposes himself to Ridicule by his Obstinacy, and unreasonable Abuse of a Woman, who so little deserved it.

¹⁵ *Suos cui liberos committerent.* It is remarkable here, that *Terence* speaking of an only Daughter uses *liberos*. *Donatus* observes, that it makes the Sentence more emphatical, and adds Force and Strength to the Accusation. *Mulum sonanter, & accusatorio strepitu, nec masculinum genus, nec femininum posuit: nec unam, sed liberos.* *Cicero* expresses himself in the same Language, speaking of *Cæsar's* only Daughter. *Si ad iucundissimos liberos, si ad clarissimum generum properaret.* Thus *Cajus* de verb. signif. *Non est*

sine liberis, cui vel unus filius, unave filia est. *Terence* himself gives another Instance of this Manner of speaking in a former Play; *Andrian*, Act 5. Scene 3. where *Simo* speaking of *Pamphilus's* Son, that was born to him by *Glyceria* without his Knowledge, says, *Liberi inventi, invito patre.*

¹⁶ *Tu sola uxore.* *Exorior* is commonly used of Things sudden and unexpected, that start up, when least apprehended, and create great Disturbance and Mischief. 'Tis in this Sense that *Dido* uses it in the fourth Book of the *Æneis*, hinting at the future Appearance of *Hannibal*.

Exoriare aliquis nostris ex ossibus ultor. *Orior* again is said of Things that happen in a regular Course, or such as may be reasonably presum'd from the Concurrence of natural Causes; as the Rising of the Sun, or now and then the Appearance of a good Prince, who makes Nations happy. Thus *Horace* speaking of *Augustus*, Epist. Lib. 2. 1. says,

Nil orturum alias, nil ortum tale fatentes.

²¹ *Ideo quia, ut vos mihi domi eritis, proindq*

Quæ me, & te, & familiam omnem dedecoras, filio
ductum paras ? [facis :

Tum autem, ex amicit inimici ut sint nobis affines,
Qui illum decrêrunt dignum, suos cui liberos com-
mitterent. 15

Tu sola exorere, quæ perturbes hæc tuâ imprudentiâ.

So. Egone ? LA. tu, inquam, mulier, quæ me om-
nino lapidem, non hominem, putas.

An, quia ruri crebrò esse soleo, nescire arbitramini,

Quo quique pacto hic vitam vostrarum exigat ?

Multo melius, hic quæ fiunt, quàm illic, ubi sum as-
sidue, scio : 20

Ideo quia, ut vos mihi domi eritis, proinde ego ero
famâ foris. [menam :

Jampridem equidem audiui cepisse odium tui Philu-
Minimeque adeo mirum : &, ni id fecisset, magis
mirum foret.

Sed non credidi adeo, ut etiam totam hanc odisset do-
mum. [foras.

Quod si scissem, illa hîc maneret potiùs, tu hinc isse
At vide, quàm immeritò ægritudo hæc oritur mî abs-
te, Softrate. 26

Rus habitatum abii, concedens vobis, & rei serviens ;

Sumtus vestros otiumque ut nostra res posset pati,

Meo labori haud parcens, præter æquom atque æta-
tem meam.

Non te pro his curasse rebus, ne quid ægret esset mihi ?

So. Non meâ operâ, neque pol culpâ evenit. LA. imo
maxumè.

Sola hîc fuisti : in te omnis hæret culpâ solâ, Softrata.

Quæ hîc erant, curares ; cùm ego vos solvi curis cæ-
teris.

te. Abii habitatum rus, concedens vobis, et servens rei ; ut nostra res posset patri vestros sumus
etiumque, haud parcens meo labori, præter æquum atque meam ætatem. Nonne oportuit te pro
his rebus curasse, ne quid esse ægre mihi ? So. Pol non evenit mea opera, neque culpa. LA. Imo
maxime. Fuisti sola hic : omnes culpa hæret in te sola, Softrata. Curares quæ erat hic, cum ego
solvi vos cæteris curis.

quæ dedecoras me et
te, & omnem fami-
liam, paras luctum
filio ? Tum autem
facis, ut affines ex
amicis sint inimici no-
bis ; qui decrerunt
illum dñum, cui
committerent suos li-
beros. Tu sola exo-
rere, quæ perturbes
hæc tua imprudentia.
So. Egone ? LA. Tu,
inquam, mulier, quæ
omnio putas me lapi-
dem, non hominem.
An quia soleo esse cre-
bro ruri, arbitrami-
ni me nescire qd
pacto quisque vestra-
rum exigat vitam
hic ? Scio multo me-
lius qui fiunt hic,
quàm illic, ubi sum
assidue : ideo, quia
ut vos eritis mihi do-
mi, proinde ego ero
fama foris. Jampri-
dem equidem audiui
Philumenam cepisse
odium tui : minime-
que adeo mirum : et
ni fecisset id, foret
magis mirum. Sed
non adeo credidi, ut
etiam edisset hanc to-
tam domum. Quod si
scissem, illa potius
maneret hic, tu is-
ses hinc foras. At
vide, Softrata, quam
immericito hæc ægri-
tudo oritur mihi abs

ANNOTATIONS.

inde ego ero fama foris. I am apt to think, the Wife is often imputed to the Husband, because he as Head of the Family, ought to govern it, and prevent Disorders. I entirely agree with the French Lady, that this is the true Sense of the Passage, but can't allow that she was the first who discovered it ; for 'tis both the obvious Meaning of the Words, and Casaubon before her has expressly explained them so. Honeſta curiositatis excusatio (says he) nempe quod ab illarum vita, & conversatio-
ne domestica sua fama foris penderet ; quæ bona, si vita illarum talis : mala, si et illa.
Non mea opera, neque pol culpa evenit.
Softrata

Woman to quarrel with a Girl? I know you'll pretend it was her Fault.

Soft. Truly, Husband, I do not pretend so.

Lac. I'm glad, as I hope to live, for my Son's sake. As to you, I know enough of you already. No new Fault can make you appear in a worse Light.

Soft. How do you know, Husband, but this pretended Aversion is all a Feint, to be the more with her Mother?

Lac. How d'ye mean? Is not that Proof enough, that you was not admitted yesterday when you went to see her.

Soft. They told me she was very ill then; that was the Reason of my not being admitted.

Lac. 'Tis my Opinion, that your odd Behaviour is more her Disease than any thing else: nor do I wonder at it, for there is none of you but will have your Sons to marry, and whoever chances most to please you, must be the Person. But no sooner are they married at your Solicitation, than at your Solicitation they must turn away their Wives again.

ANNOTATIONS.

Sofrata was herself entirely at a Loss, as to the Reason of her Daughter-in-Law's Absence, and therefore, without laying the Blame of it on any other, is satisfied with barely justifying herself: Had she accused *Philumena*, it would have but strengthened *Laches's* Suspicions.

³⁶ *Nam de te quidem, satis scio, &c.* He rejoiced that his Wife laid no blame upon *Philumena* for his Son's Sake, because he probably knew how much he lov'd her, and how glad he must be to find that she was one against whom even a Step-mother could make no exception. For, as to you, says he, mean-

ACT II. SCENE II.

ARGUMENT.

Laches, the Father of Pamphilus, talks with Phidippus, Father to Philumena, about sending back his Daughter-in-Law. Phidippus tells him, that she can't think of living with her Step-Mother, while Pamphilus is absent.

PHIDIPPUS, LACHES, SOSTRATA.

Phi. **T**H O', *Philumena*, I know I have a Right to insist upon your submitting to my Will; yet sway'd by a fatherly Fondness, I'll yield to you in this, nor will any longer oppose your Inclination.

Lac. But here comes *Phidippus* very seasonably, I'll presently know of

ANNOTATIONS.

While *Laches* is thus engaged with *Sofrata*, *Phidippus*, the Father of *Philumena*, is seen coming out from his own House, and discoursing to his Wife and Daughter within. He as little knew the real Reason of *Philumena's* leaving her Mother-in-Law as the

other, and imputes it to the same Cause. His Character is that of an easy good-natured Man, who loved Peace, and would rather give way to his Family than bear the Pain of too violent an Opposition. *Laches* commends him for this Temper, but thinks he is apt

Cum puellâ animum suscepisse inimicitias non pudet ?
Illius dices culpâ factum. So. haud equidem dico,
mi Laches.

LA. Gaudeo, ita me Dii ament, nati causâ. nam de
te quidem,

Satis scio, peccando detrimenti nil fieri potest.

So. Quî scis, an eâ causâ, mi vir, me odisse adsimu-
laverit,

Ut cum matre unâ plus esset ? LA. quid ais ? non signi

Quod heri nemo voluit visentem ad eam te intro ad-
mittere ?

So. Enim lassam oppidò tum esse aiebant ; eò ad eam
non admissa sum

LA. Tuos esse illi mores morbum magis, quàm ullam

Et merito adeo : nam vostrarum nulla est quin gna-
tum velit

Ducere uxorem ; & quæ vobis placita est conditio,

Ubi duxere impulsu vostro, vostro impulsu easdem exi-
gunt.

illi, quàm ullam aliam rem : et merito adeo ; nam est nulla vostrarum, quid velit gnatum ducere uxorem, & conditio, quæ est placita vobis, datur. Ubi vestro impulsu duxere, vestro impulsu exigunt easdem.

ANNOTATIONS.

(meaning *Sostrata*) 'tis a Matter of Indifference, you can appear in neither a better nor worse Light. I know you thoroughly, no Action of yours can surprize me, nor have you any thing to lose with me on that side. 'Tis thus that *Donatus* explains it, *Hic sensus obscurus est* : attamen hic dum quantumcun-

que, inquit, sceleris admiseris, id est, quantum nunque peccaveris, nihil de tua existimatione minuitur, nihil de pudore derogatur : eadem es, quæ fuisti, quia pejor fieri non potes. *Et quæ vobis placita est conditio, datur.* *Conditio*, i. e. *uxor*. See the Remarks upon *Phormio*, Act 4. Scene 1.

ACTUS II. SCENA II.

ARGUMENTUM.

Laches Pamphili pater Phidippum Philumenæ parentem convenit super reditu suæ nurus, quam certe Phidippus negat apud socrum, absente Pamphilo, perdurare posse.

PHIDIPPUS, LACHES, SOSTRATA

ETSI scio ego, Philumena, meum jus esse, ut te
cogam,

Quæ ego imperem, facere : ego tamen patrio animo
Ut tibi concedam, neque tuæ libidini advorsabor.

LA. Atque eccum Phidippum optumè video. hînc jam
scibò, quid fiet.

que advorsabor tuæ libidini. LA. Atque eccum video Phidippum optime ; jam scibo hînc quid fit.

ORDO.

PH. ETSI ego scio Philumena, esse mecum jus, ut cogam te facere, quæ ego imperem : ego tamen victus patrio animo, faciam ut concedam tibi neque

ANNOTATIONS.

apt to carry it too far, and would therefore have him alter his Mind, and send back his Daughter, which the other will by no means agree to.

of him how the Case stands. Tho' I own myself, *Phidippus*, to be particularly indulgent to all my Family, yet I suffer not my Easiness to go so far as to corrupt their Minds. And were you to take the same Course, I persuade myself it would be more for your Advantage as well as mine. At present I see you are wholly in their power.

Phi. There now!

Lac. I waited on you yesterday about your Daughter: you sent me away as wise as I came. But it is not right thus to conceal your Grudges, if you are willing that this Alliance continue. If there is any Fault on our side, let me know it: either by clearing ourselves, or excusing it, you shall have full Satisfaction, even according to your own Desire. But if her Illness be the Cause of your keeping her with you, I think you wrong me, *Phidippus*, to doubt whether sufficient care will be taken of her at my House. For as I hope to live, I will not yield this to you, though you be her Father, that you are more anxious about her Health than I: and that on my Son's account, who, I understand, loves her no less than he does himself; nor am I ignorant how much it will vex him, if he comes to hear of this. For this Reason I am so desirous to have her home, before he returns.

Phi. I am no Stranger, *Laches*, to your Care and Good-will, and verily believe all to be as you say: and I would have you be persuaded too, that it is my Inclination to make her return again, if by any means I can.

Lac. What hinders you? Hark ye, does she make any Complaints of her Husband?

Phi. None at all: for when I began to urge it more strongly, and would have forc'd her to return, she solemnly protested, that she could not endure the House in *Pamphilus's* Absence. Every one has his

ANNOTATIONS.

* *Sed non adeo.* There is something particular here in the Use of the Particles, where *sed* comes in after *etsi*, and is of the same import with *tamen*. We find an Instance of it in *Cicero*, *Fam. 9. 16.* *Nam etsi non facile dijudicator amor verus, & fictus, nisi aliquod indicat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perspicui possit, cætera sunt signa communia: sed ego uno utroque argumento, quamobrem me ex animo, utroque arbitrer diligat.* And *Horace*, *Lib. 1. Sat. 10. 64.*

—*Fuerit Lucilius, inquam,
Comis & urbanus: fuerit limatior idem,
Quam rudis, & Græcis intacii carminis
auctor,*

*Quamque poetarum seniorum turba: sed ille
Si foret hoc nostrum fato delatus in ævum.
Detereret sibi multa.*

9 *Heia vero.* These Words, tho' seemingly easy, have yet puzzled Commentators.

Donatus makes them an Adverb, interrupting Discourse with design to check it. *Madam Ducier* seems to think that they are addressed to his Daughter, and refer to the Conversation that had been between them before. For *Phidippus* thus assailed with Complaints from *Laches*, that he suffered his Daughter to be so long absent from her Husband's House; turns to her, and says, *Heia vero*, i. e. Did not I tell you so, that your Father-in-Law would be here, to complain of your Absence? For my part, I take it to be an Emotion of Surprise mixed with Discontent. *Phidippus*, while he is yet discoursing with his Daughter, is suddenly, and unexpectedly accosted by *Laches*, and in Language too, that he did not much like. The Words seem to answer pretty nearly to our *Look ye there now: a Phrase often used in Cases of the same Nature.*

Phidippe, etsi ego meis me omnibus scio esse adprime obsequentem ;

Sed non adeo, ut mea facilitas corrumpat illorum animos. [vostram id esset.

Quod tu si idem faceres, magis in rem & nostram & Nunc video in illarum potestate esse te. PH. heia vero.

LA. Adii tē heri de filiā : ut veni, itidem incertum amissi.

Haud ita decet, si perpetuam vis esse affinitatem hanc Celare te iras. si quid est peccatum à nobis, profer : 11

Aut ea refellendo, aut purgando, vobis corrigemus, Te iudice ipso. sin ea est causa retinendi apud vos,

Quia ægra est ; te mī injuriam facere arbitror, Phidippe,

Si metuis, satis ut meæ domi curetur diligenter. 15

At, ita me Dii ament, haud tibi hoc concedo, etsi illi pater es, [gnati causā,

Ut tu illam salvam magis velis, quàm ego : id adeo Quem ego intellexi illam haud minus, quàm seipsam, magnificare. [turum credam,

Neque adeo clam me est, quàm esse cum graviter la- Hoc si rescierit. eò domum studeo hæc prius, quàm ille, ut redeat. 20

PH. Laches, & diligentiam vestram, & benignitatem Novi : &, quæ dicis, omnia esse ut dicis, animum induco. [studeo,

Et te hoc mihi cupio credere : illam ad vos redire Si facere possim ullo modo. LA. quæ res te facere id prohibet ?

Eho, numquidnam accusat virum ? PH. minimè : nam postquam attendi 25

Magis, & vi cœpi cogere ut rediret, sanctè adjurat Non posse apud vos Pamphilo se absente perdurare.

esse laturum graviter, si rescierit hoc. Eo studio, ut hæc redeat domum, priusquam ille. PH. Laches, novi & diligentiam vestram, et benignitatem, & animum induco credere omnia, quæ dicis, esse ut dicis, et cupio te credere hoc mihi : studeo redire illam ad vos, si possim facere ullo modo.

LA. Quæ reo prohibet te facere id ? Eho, numquidnam accusat virum ? PH. Minime, nam postquam attendi magis, et cœpi vi cogere ut rediret, sanctè adjurat, se non posse perdurare apud vos, Pamphilo absente.

Phidippe, etsi ego scio me esse adprime obsequentem omnibus meis, sed non adeo, ut mea facilitas corrumpat animos illarum ; quod si tu faceres idem, id esset magis in rem et nostram, et vestram ; nunc video te esse in potestate illarum. PH. Heia vero. LA. Adii te heri de filiā : amissi itidem incertum, ut veni. Haud decet te ita celare iras, si vis hanc affinitatem esse perpetuam. Si quid peccatum est à nobis, profer : aut refellendo, aut purgando, corrigemus ea vobis, te ipso iudice. Sin ea est causa retinendi ejus apud vos, quia est ægra, arbitror, Phidippe, facere injuriam mihi, si metuis, ut curetur satis diligenter meæ domi. At, ita Dii ament me, haud concedo hoc tibi, etsi es pater illi, ut tu magis velis illam esse salvam, quàm ego : id adeo causa gnati, quem ego intellexi haud minus magnificare illam, quam seipsam. Neque adeo est clam me, quam credam eum

ANNOTATIONS.

¹⁷ *Id adeo gnati causa.* It was necessary to add this Circumstance to gain Credit, and prevent unjust Suspensions. *Honeste* (says Donatus) *amori nurus rationem subiecit piam.* Nam non continuo rectum est, nimis amari socero nulum, nisi propter filium diligatur. Bene ergo gnati causa, incredibile est enim patrem non patris pietate superari.

²⁵ *Eho, numquidnam accusat virum ?* There

is a particular Emphasis upon *eho* here. It shews Laches advancing towards Phidippus and holding up his Ear, as if he expected him to whisper some Secret which it had been improper to speak aloud. 'Tis thus, that Donatus explains it, and without doubt, he is in the right. "Cesticulatio quedam secretiora querentis ; sæpe enim de matris puellæ parentibus queri solent aliquid

270 TERENCE'S STEP-MOTHER.

his Failing; I'm naturally of a soft and easy Temper, and can't resolve to thwart my Family.

Lac. Ha! *Sostrata*.

Soft. Wretch that I am!

Lac. Is that your final Resolution?

Phi. At present it is? but have ye any thing else to say? For I have some Business that calls me directly to the Forum.

Lac. I go with you.

ANNOTATIONS.

“ ejusmodi, quod solis ipsis committendum | Man subjoins to his Reply his Daughter's
 “ est. *Ebo* igitur est interjectio ponentis | own Words: *sancte adjurat, non posse apud*
 “ aurem propiorem: nam illa querit, quæ | vos *Pamphilo se absente perdupare*. This,
 “ solent de maritis puellæ matribus queri.” | tho' it implies an undoubted Vindication of
²⁹ *Hem, Sostrata*. This arises from the | *Pamphilus*, yet does not undeceive the Spec-
 Answer that *Pbidippus* had given to *Laches* | tators with regard to the Mother-in-Law,
 enquiring, whether *Philumena* made any | and confirms *Laches* in his Suspicions: hence
 Complaints of her Husband. For the old | turning to his Wife, he says, *Hem, Sostrata*.
 Nor

ACT II. SCENE III.

ARGUMENT.

Sostrata complains that Husbands are too apt to suspect their Wives without Ground.

SOSTRATA.

Soft. **I**N truth we Wives are all equally obnoxious to our Husbands, and very unjustly; because of the Faults of a few, who make the World judge hardly of us all. For, as I hope for Happiness, I am quite blameless, in regard to what my Husband now accuses me of. But it is not easy to clear one's self in this Case, so general is the Persuasion that Step-Mothers are all severe. But sure it is not so with me, for I never regarded her otherwise than if she had been my own Daughter, nor can I conceive how this has happened to me. But for many Reasons I expect with Impatience my Son's Return.

ANNOTATIONS.

Pbidippus and *Laches* retire, leaving *Sostrata* on the Stage by herself, who, as might naturally be expected, falls a complaining of her hard Fate, to be thus unjustly accused, without a Prospect of being able to vindicate herself. Her Husband was so possess'd with the Notion, that all Step-Mothers bore an inveterate Hatred to their Daughters-in-Law, that it was in vain to expect he would

hearken to Reason, and *Philumena* herself avoided her so industriously, and spoke so mysteriously, that there was no likelihood of effecting any Thing by her Means. She has no other Solace therefore, but the Reflection of her own Innocence, and the Expectation that at her Son's Return, all would be cleared up and set to rights.

¹ *Inique æque omnes invise viris, propter paucas*

ACT

Aliud fortasse alii vitii est : ego sum animo leni natus :
Non possum adversari meis. LA. hem, Softrata ! So.
heu me miseram !

LA. Certumne est istuc ? PH. nunc quidem, ut videtur.
sed numquid vis ?

Nam est, quod me transire ad forum jam oportet.

LA. eo tecum unâ.

est propter quod oportet me jam transire ad forum. LA. Eo una tecum.

Est fortasse aliud vitii alii : ego sum natus leni animo, non possum adversari meis. LA. Hem, Softrata. So. Heu me miseram ! LA. Istucne est certum ? PH. Nunquidem ut videtur, sed numquid vis ? Nam

ANNOTATIONS.

Nor indeed could he possibly avoid thinking that she alone was to blame. For a Daughter-in-Law, who protests that she can't return to her Step-mother's House, while her Husband is absent, does she not expressly give us to understand, that the Presence of her Husband is what alone can render the House supportable, and make her forget the Chagrins that she is daily assaulted with in it ? Whom can this affect, but the Mother-in-Law ? There was no body else in the House that could give her Umbrage, for *Laches* himself was retired into the Country, and came to Town but seldom. It must be owned, that Appearances are strong against *Softrata*.

ACTUS II. SCENA III.

ARGUMENTUM.

Softrata queritur genus mulierum nimis esse suspectum viris.

SOSTRATA.

ORDO.

EDEPOL næ nos sumus inique æque omnes in-
visæ viris,

[mur malo.

Propter paucas ; quæ omnes faciunt dignæ ut videamur.

Nam, ita me Dii ament, quod me accusat nunc vir,
sum extra noxiam.

[runt, focus

Sed non facile est expurgatu : ita animum induxe-

Omnes esse iniquas, haud pol me quidem : nam nunquam secus

Habui illam, ac sic ex me esset nata : nec, quî hoc mihi
eveniat, scio.

[domum.

Nisi pol filium multimodis jam expecto, ut redeat

haud quidem hoc pertinet ad me : nam nunquam habui illam secus ac si esset nata ex me : nec scio, qui hoc eveniat mihi, nisi pol jam expecto filium multimodis, ut redeat domum.

So. **E**DEPOL næ nos omnes sumus æque in visæ viris inique, propter paucas ; quæ faciunt ut videamur omnes dignæ malo. Nam ita Dii ament me, in eo propter quod vir nunc accusat me, si me extra noxiam. Sed non est facile expurgatu ; ita induxerunt animum omnes foecus esse iniquas. Pol

ANNOTATIONS.

paucas. Apollodorus, from whose Original, the most modest, wise, and reserved. Terence translated this Play, seems to have borrowed this Sentiment from Homer, who, in one of Agamemnon's Speeches, makes that Hero say : that a Woman who behaves imprudently, or indiscreetly, dishonours by that the whole Sex, and reflects her Shame upon *7 Multimodis. For many Reasons, on many Accounts. As a tender affectionate Mother, she was impatient to see her Son ; but more especially as by his Means she hoped to settle those Family Disorders, that had happened in his Absence.*

A C T III. S C E N E I.

A R G U M E N T.

Pamphilus being returned from Imbrus, when he understands that his Wife had left her Mother-in-Law, and returned home, deplores the Unhappiness that always attended his Love.

PAMPHILUS, PARMENO, MYRRHINA.

Pam. I Believe that never Man met with so many Crosses and Disappointments in Love as I. Unhappy Wretch! Was it for this I have been so tender and careful of my Life? Was it for this I was so impatient to return home. How much better had it been for me to pass my Life any where, than to return, and make myself compleatly miserable, by finding Things in this Way? For it is an undoubted Maxim with all Men, that when any Disaster happens to us, all the Time that passes before we come to the Knowledge of it, is so much clear Gain.

Par. Nay, but as it is, you'll the sooner know how to extricate yourself from this Misfortune. Had you not returned, the Breach might have grown much wider. But now, *Pamphilus*, I know that both will be aw'd by your Presence. You'll know the whole Business, reconcile Differences, and make them Friends again. What you represent to yourself as so terrible, is, I verily believe, at bottom a meer Trifle.

Pam. Why do you pretend to comfort me? Is there in the World a Wretch so compleatly miserable? Before I married, I had my Heart engaged

A N N O T A T I O N S.

Pamphilus is now arrived, and informed of what had happened in his Absence. As the real Reason of his Wife's leaving the House is unknown, he too imputes it to the same Cause with the rest, some Difference between her and his Mother. This appears to him to be a Misfortune beyond all others, because whatever he resolved on, he foresaw unavoidable Misery to himself. His Character, indeed, is amiable beyond Example. He is fond of, and loves his Wife, and the Thought of parting with her torments him cruelly. He is a no less dutiful Son, and, though urged by such powerful and favourite Passions, can't resolve upon any thing inconsistent with the Respect he owes his Mother. This Distraction and Uncertainty is the Cause of his Complaints in the Beginning of this Scene, and leads him into a long Train of Reflections upon his ill Success and Unhappiness in Love. He was compelled to marry when his Affections were engaged elsewhere, nor did he find it an easy Matter to withdraw them from the

Person whom they had taken such deep Root. And now that he had at last settled them upon his Wife, and began to be happy in her Society, and mutual Tenderness, so a new Stroke of adverse Fortune threatens to tear him from her too. *Parmeno* endeavours to soothe him with the Hopes, that it may, perhaps, be no more than a mere Trifle, which he will find it easy to compose and settle. While they are thus discoursing together, by some Hurry and Trepidation heard in the House, *Pamphilus* learns, that his Wife had been out of Order, and impatiently rushes in to know what was the Matter.

² *Nemini plura ego acerba. Donatus* has very well observed, that the first Verses of this Scene were too sublime, and the Complaints of *Pamphilus* more suited to Tragedy than Comedy, but for the Addition of *ex amore*, which corrects all, and gives the whole Speech a natural consistent Air. Love inspires the same Sentiments into almost every Breast, it warms forcibly, and while the Heart is beset with it, every Rub or Interruption ap-

ACTUS III. SCENA I.

ARGUMENTUM.

Pamphilus reversus ex Imbro, ubi rescivit uxorem, socrum relicta, ad matrem abiisse, deplorat suam in amore infelicitatem.

PAMPHILUS, PARMENO, MYRRHINA.

ORDO.

NEMINI ego plura acerba credo esse ex amore homini unquam oblata, [pari perdere!]
Quam mi. heu me infelicem! hancine ego vitam
 Hancine causâ ego eram tantopere cupidus redeundi domum?
 [ætatem,
 Cui quanto fuerat præstabilius, ubi vis gentium agere
 Quam huc redire? atque hæc ita esse miserum me resciscere?
 Nam nos omnes, quibus est alicunde aliquis objectus
 labos, [est, lucro est.
 Omne quod est interea tempus, priusquam id rescitum
PAR. At sic, citius quî te expeditas his ærumnis, reperi-
 perias.
 Si non redisses, hæ iræ factæ essent multo ampliores:
 Sed nunc adventum tuum ambas, Pamphile, scio re-
 verituras.
Rem cognosces: iram expeditis: rursus in gratiam
 restitues. [ti tuum.
Levia sunt, quæ tu pergravia esse in animum indux-
PAM. Quid consolare me? an quisquam usquam gen-
 tium est æque miser? [amori deditum:
Priusquam hanc uxorem duxi, habebam alibi animum
Pamphile, scio ambas reverterituras tuum adventum. Cognosces rem; expedites iram; restitues eam rursus in gratiam. Levia sunt, quæ tu induxisti in animum tuum esse pergravia. PAM. Quid consolare me? An quisquam usquam gentium est æque miser? Priusquam duxi hanc uxorem, habebam animum deditum amoris alibi:

ANNOTATIONS.

pears a Calamity not to be equalled. A Lover therefore will not be surprized to hear *Pamphilus* complaining so warmly, as he will think he had abundant Reason, and probably may have been himself more than once in the same Situation.

⁶ *Nam nos omnes, quibus, &c.* The Manner of Expression here is somewhat puzzling and perplex'd, for it is not easy to see to what *nos omnes* refers; nor is there any Word in the Text that governs it. There is evidently an Ellipsis, and something must be supplied by the Mind, to complete the Sense. *Madam Dacier*, after *Donatus*, makes it a Nominative, and thinks we ought to sup-

ply sic existimare debemus. This manner of Expression is what Grammarians call *Genus locutionis absolutum*. We have an Example of it in *Virgil*, *Æn.* 10. 244.

Craffina lux, mea si non irrita dista putaris,

Ingentes Rutulæ spectabit cædis acerbos.

Where we must supply *erit cum*, which makes all even and smooth: *Cum craffina lux erit*, affording an obvious Sense and Construction. This appears probably enough; I have however, in the *Ordo*, taken a shorter way, by supposing *nos omnes* an Accusative, governed by the Preposition *apud*. This takes away at once all Obscurity, and es-

engaged elsewhere: how much I must have suffered in that Affair, any one may easily conceive, without my telling it; yet I never dared to refuse the Match my Father forc'd upon me. Scarce had I weaned myself from *Bacchis*, scarce disengaged my Affections so firmly rooted there, and fixed them on my Wife; when lo a new Misfortune arises, to tear me from her too. Besides, I shall, no doubt, find either my Wife, or my Mother to blame; and whichever happens, how can I avoid being miserable? For Duty, *Parmeno*, requires that I bear with the Failings of my Mother. Then I am under a thousand Obligations to my Wife, who bore my ill Usage with so much Temper, nor ever complain'd to any of the many Wrongs she suffered from me. But something, I know not what extraordinary must have happened, *Parmeno*, to give Occasion to a Quarrel that has lasted so long.

Par. Nay, rather something very frivolous, if you were indeed to know the real Cause. Quarrels, even the fiercest, do not always argue the greatest Offences. For it often happens, that what would not in the least provoke another, will make a wrathful Man your mortal Enemy. For what Trifles do Children fall out among themselves? And why? Because they have but a weak Understanding to direct them. Women, in this Respect, very much resemble Children; their Understandings are but weak. Perhaps, one chance Word has been the Occasion of all this mighty Disturbance.

Pam. Go in, *Parmeno*, and let them know that I am come.

Par. Hah! What can this be?

Pam. Hush.

ANNOTATIONS.

besides an Ellipsis very frequent with our Poet.

¹⁵ *Jam in hac re.* What are we to understand here, his Attachment to *Bacchis*, or his Marriage? Perhaps both. Unless you had rather refer it to that fluctuating and wavering State of Mind soon after his Marriage, when a Fondness for his Wife beginning to grow upon him, he found it still difficult to get the better of his Love for *Bacchis*.

²¹ *Matris ferre injurias.* This is truly worthy a great and good Character, as the Poet is solicitous to make that of *Pamphilus* appear. *Cicero pro A. Cluent.* 6. *Facile intelligo, non modo reticere homines parentum injurias, sed etiam animo æquo ferre oportere. Sed ego ea, quæ ferri possunt, ferenda: quæ taceri, tacenda esse arbitror.*

²² *Tum uxori obnoxius sum.* *Obnoxius* here seems to import a Tie or Obligation arising from Gratitude. He supposed, that either his Mother or Wife was in fault. If his Mother, Duty obliged him to bear with her; if his Wife, he was under so many

Obligations to her, for her prudent and discreet Behaviour in hiding his Faults, that he knew not with what Face to shew himself disgusted with her. This, tho' not the original Signification of the Word, is yet so evidently connected with it, that we can easily discern with what Propriety the Poet has used it in the present Case. *For naxa*, in the Civil Law, signifies any Loss, Injury, or Hurt; so that he is properly *obnoxious*, who is bound in any of these ways to make Reparation. This was *Pamphilus's* Case. *Philumena* had borne with Patience his Wrongs and ill Usage; it was therefore but reasonable, that he, in his Turn, should overlook her Faults. What we read in *Gellius* upon the Word *obnoxius*, will give some additional Light to this Criticism. *Gell.* 7.

17. *Quis, adeo tam lingue Latine ignavus est, qui nesciat ea dici obnoxium, cui quid ob eo, cui esse obnoxium dicitur, incommodari aut noceri potest, et qui habeat aliquem noxæ, id est, culpa suæ confcium.*

²⁷ *Non maxumai, quæ maxumæ sunt.* These Words of *Parmeno* are very intricate and perplexed.

Jam in hac re ut taceam, cuius facile scitu est quam fuerim miser.

Tamen nunquam ausus sum recusare eam, quam m. obtrudit pater. [vi animum meum

Vix me illinc abstraxi, atque impeditum in eâ expedi- Vixque huc contuleram; hem, nova res orta est, porro ab hac quæ me abstrahat.

Tum matrem ex ea re me aut uxorem in culpâ inventurum arbitror:

Quod cum ita esse invenero, quid restat, nisi porro ut siam miser?

Nam matris ferre injurias me, Parmeno, pietas jubet:

Tum uxori obnoxius sum: ita olim suo me ingenio pertulit,

Tot meas injurias quæ nunquam in ullo patefecit loco.

Sed magnum nescio quid necesse est evenisse, Parmeno.

Unde ira inter eas intercessit, quæ tam permansit diu.

PAR. At quidem hercle parvum: si vis vero veram rationem exsequi,

Non maximas, quæ maximæ sunt interdum iræ, in- Faciunt: nam sæpe est, quibus in rebus alius ne iratus quidem est,

Cum de eadem causâ est iracundus factus inimicissimus.

Pueri inter sese quam pro levibus noxiis iras gerunt?

Quapropter? quia enim qui eos gubernat animus, infirmum gerunt.

Idem Illæ mulieres sunt ferme, ut pueri, levi sententiâ: [conciuerit.

Fortasse unum aliquod verbum hanc inter eas iram

PAM. Abi, Parmeno, intrò, ac me venisse nuncia.

PAR. hem, quid hoc est? PAM. tace.

non faciunt maximas injurias: nam est sæpe in quibus rebus alius ne quidem est iratus, cum iracundus est factus inimicissimus de eadem causa.

Pro quam levibus noxiis pueri gerunt iras inter se?

Quapropter? Quia enim gerunt infirmum animum, qui animus gubernat eos.

Idem illæ mulieres sunt ferme ut pueri, levi sententiâ: fortasse unum aliquod verbum conciderit hanc iram inter eas.

PAM. Abi, Parmeno, intro, ac nuncia me venisse. PAR. Hem quid hoc est? PAM. Taces.

ANNOTATIONS.

perplexed. The natural Order of Construction is thus: *Iræ, quæ sunt maximæ, non faciunt interdum maximas injurias.* Which seems to be the direct contrary of what *Parmeno* should have said; for *Donatus* observes, *Injurie faciunt iras, non iræ injurias.* Hence Grammarians contend for an Hypallage, i. e. an Inversion in the Sense and Order of the Words, which naturally ought to run thus: *Non maximas, quæ maximæ sunt interdum injurias, iras faciunt.* *Injurie faciunt iras,* is here for, *efficiunt, giunt, conciliant.* But

perhaps *faciunt* is here equivalent to *ostendunt, monstrant, &c.* according to which there is no need of having Recourse to Grammatical Figures. *Madam Dacier* offers an ingenious Conjecture, in a Remark upon this Passage, that as *Parmeno* here pretends to philosophize, and assume a Character that did not belong to him, the Poet designedly makes him talk in an obscure, confused unintelligible Manner. And indeed, if we consider the whole Speech throughout, there is great Reason to believe that her Conjecture is just.

Par. I perceive a Bustle, and running backwards and forwards; let us go up to the Door, a little nearer still. Ha, don't you perceive it?

Pam. Hold your prating. O *Jupiter*! I hear a Shriek.

Par. You speak yourself, and bid me be silent?

Myr. For Heaven's Sake, dear Child, make no Noise.

Pam. It seemed to be *Philumena's* Mother's Voice. I'm ruin'd.

Par. How so?

Pam. Undone.

Par. Why?

Pam. Ah! *Parmeno*, you certainly conceal some great Misfortune from me.

Par. I heard indeed, your Wife *Philumena* was a little out of order. If that may be it, I can't tell.

Pam. I'm undone: Why did you not tell me this before?

Par. Because I could not tell you all at once.

Pam. What is her Disorder?

Par. I don't know.

Pam. What? Has she had no Physician?

Par. I don't know.

Pam. But do I delay going in, that I may learn myself the Truth whatever it is? In what Condition, my dear *Philumena*, shall I now find you? For if your Life is any wise in danger, I sure can never survive you.

Par. There is no need for my following him now in, for I perceive they little care to see any of our Family. Yesterday nobody would admit *Sofrata*. Did she happen to grow worse (which I should be sorry for, chiefly for my Master's Sake) they'd immediately say, that *Sofrata's* Servant must be coming in, and fancy, no doubt, some Omen in it, that boded Danger, and exasperated the Disease. My Mistress of course will be blamed, nor shall I find it easy to clear myself of Suspicion.

ACT

A N N O T A T I O N S.

34 *Abi, Parmeno, intro, ac me venisse nuntia.* This was the Custom of those Times; Husbands returning from abroad, usually sent a Messenger before, to let their Wives know of their Arrival. Thus in *Plautus*, *Amib.* I. 1. 40.

Me a porta pramissit domum, ut hac nuntium uxori suae.

Nepos thinks that this, however usual with the *Romans*, was not the Custom among the *Greeks*, because we meet with no Instance of it in *Plutarch*. But there are so many Testimonies of it from other Writers, as leaves no room to doubt, that this Custom was more sacredly observ'd by the *Greeks*, than even by the *Romans* themselves. The *Roman Ladies*, as enjoying more Liberty than those of *Greece*, frequently went out to meet their Husbands upon their Arrival from any distant Expedition.

37 *Prob Jupiter! Clamorem audivi.* Some Criticks pretend that the Words *Prob Jupiter*, are to be referr'd to *Philumena*, and that *Pamphilus* hearing them, immediately subjoins *clamorem audivi*, But 'tis not likely, that *Pamphilus*, who, when in the next Line he overhears *Myrrina* speaking, takes instant Notice of it, *matris vox visa est Philumena*; would not have been more express, had he heard *Philumena's* Voice.

41 *Pavitare nescio quid. Pavere et timere, & ad corporis & ad animi perturbationem, veteres referebant.* *Plautus* in *Bacchidibus*, I. 1. 73. *Nam ut in navi vestra es, credo timida es. Ergo pavitare, ægrotare quia sic horruisse visa, ac palpitare venis.* *Donatus.*

46 *Nam si periculum ullum in te est.* It is worth while to remark here, the Art and

PAR. Trepidari sentio, cursari rursum prorsum. agendum, ad fores

Accede propius. hem, sensistin? PAM. noli fabularier. Proh Jupiter! clamorem audivi. PAR. tute loqueris, me vetas?

MY. Tace, obsecro, mea gnata. PAM. matris vox visa. Nullus san. PAR. quidum? PAM. perii. PAR. quamobrem? PAM. nescio quod magnum malum

Profecto, Parmeno, me celant. PAR. uxorem Philumenam

Pavitare nescio quid, dixerunt: id si fortè est, nescio. PAM. Interii: cur mihi id non dixisti? PAR. quia non poteram unà omnia.

PAM. Quid morbi est? PAR. nescio. PAM: quid? nemon' medicum adduxit? PAR. nescio.

PAM. Cesso hinc ire intrò, ut hoc quamprimum, quidquid est, certum sciam?

Quonam modo, Philumena mea, nunc te offendam affectam?

Nam si periculum ullum in te inest, perisse me una haud dubium est.

PAR. Non usus factò est mihi nunc hunc intro sequi: Nam invisos omnes nos esse illis sentio.

Heri nemo voluit Sosratam intro admittere. Si forte morbus amplior factus fiet,

Quod sane nolim, maxime heri causà mei; Servum illico introisse dicent Sosratæ:

Aliquid tulisse commiscentur mali, Capiti atque ætati illorum, morbus quid auctu' sit:

Hera in crimen veniet, ego verò in magnum malum:

dam te affectam? Nam si periculum ullum inest in te, haud dubium est me una perisse. PAR. Non usus factò est mihi nunc sequi hunc intro: nam sentio nos omnes esse invisos illis. Heri nemo voluit intro admittere Sosratam. Si forte morbus sit factus amplior, quod sane nolim, maxime causà mei; illico dicent servum Sosratæ introisse. Commiscentur cum tulisse aliquid mali, capiti atque ætati illorum, qui morbus sit auctus: Hera veniet in crimen, ego vero in magnum malum.

PAR. Sentio trepidari, cursari rursum prorsum: agendum: accede propius ad fores: hem, sensistine?

PAM. Noli fabulari. Proh Jupiter! Audivi clamorem.

PAR. Tute loqueris, & vetas me loqui? M.

MEAGNATA, obsecro, tace. PAM. Vix est vox matris Philumene.

SAM. Nullus.

PAR. Qui cum?

PAM. Perii. PAR. Quamobrem?

PAM. Profecto, Parmeno, celant me nescio quod magnum malum.

PAR. Dixerunt uxorem tuam Philumenam pavitare nescio quid.

SI FORTE EST ID, nescio. PAM.

INTERII: cur non dixisti id mihi?

PAR. Quia non poteram unà dicere omnia.

PAM: Quid morbi est?

PAR. Nescio. PAM. Quid? Nemone adduxit medicum?

PAR. Nescio. PAM. Cesso ire intro hinc, ut quamprimum sciam hoc certum, quidquid est?

Quonam modo, mea Philumena, nunc offendam te affectam?

ANNOTATIONS.

and Address of the Poet, who makes Pampbilus express himself in Terms so full of Affect on for his Wife, at the very time he is going to be a Witness of the Thing in the World most shocking to a Husband. This makes the Contrast still greater, and gives us a higher Idea of the Distress, into which Pampbilus must be plunged.

54 Capiti atque ætati illorum. These Words are commonly included in a Parenthesis, and explained as an Imprecation from Parmeno, that the Evil he had been speaking of might light upon their own Heads. But this leaves an Obscurity behind it, not

easy to be cleared up: nor would an Imprecation comè with any Propriety from Parmeno's Mouth, who had just before said, *si forte morbus amplior factus fiet, quod sane nolim.* I have therefore construd it, *commiscentur cum tulisse aliquid mali capiti atque ætati illorum, &c.* Which is unforc'd, and at once removes all Obscurity.

55 Ego vero in magnum malum. He means that he might be put to the Rack, to oblige him to confess whether by any Drug, Fascination, or Charm, he had contributed to Philumena's Illness. For the Greeks were in this respect very superstitious.

ACT III. SCENE II.

ARGUMENT.

Pamphilus comes out sorrowful from Philumena, finding that she was just then brought to bed, which he endeavours all in his power to conceal.

SOSTRATA, PARMENO, PAMPHILIUS.

Soft. ALAS! I have for some time heard I don't know what Noise within here. I greatly fear, lest *Philumena* should be worse. Pray Heaven it be not so! I'll now go see how she does.

Par. Hark ye, *Sostrata*.

Soft. Hah!

Par. You'll be again refused Admittance.

Soft. Ha! *Parmeno*, was you here? Wretch that I am! What shall I do? Shall I not go see my Son's Wife, who lies sick at next Door?

Par. Neither see her, nor even so much as send any one to see her; for to love them that hate us, is in my Mind a double Folly: 'tis vain Labour to ourselves, and troublesome to them besides. Then your Son, as soon as he came to Town, went in to see how she was.

Soft. How! Is *Pamphilus* come home, say you?

Par. He is.

Soft. Thank Heaven! That News revives me, and has eased my Heart of all Care.

Par. And for this Reason chiefly, I would not have you now go in. For if *Philumena's* Complaints abate any thing, I know she will tell him, when they are by themselves, all that has pass'd between you, and how this Difference first began. But I see him coming out; how sad he looks!

Soft. O my Son!

Pam. Mother, your Servant.

Soft. I'm glad you're return'd safe. Is *Philumena* in a good way?

Pam. She's a little better.

Soft. Heaven grant it continue so! But why in Tears then, my Son! Why so dejected?

Pam. Nothing at all, Mother.

ANNOTATIONS.

While *Pamphilus* is gone in to *Philumena*, his Mother *Sostrata*, who had likewise overheard the Noise, is hastening to know the Cause of it. *Parmeno* recalls her, and acquaints her of her Son's Arrival, who was just then gone in, and from whom she would soon learn all she wanted to know. *Pamphilus* soon appears, but with a sorrowful and dejected Air. He dissembles however his real Griefs, and contrives to remove both *Parmeno* and his Mother; that he may be at liberty to vent his Sorrow; and, by repeating to himself this new and unexpected Scene of Woe, let the Audience into the Secret of the

Condition in which he had found his Wife.

³ *Quod te Æsculapi, & te, Salus.* She invokes the Goddess of Health along with *Æsculapius*, because in *Greece*, their Statues were commonly placed by one another; so, that to address the one without the other, would have been an open Assront to whichsoever was neglected. *Lucian* speaks of these Statues in his *Hippias*: Within are two Statues of white Marble of ancient Workmanship, the one of the Goddess of Health, the other of *Æsculapius*.

⁸ *Qui amat cui odio ipse est, his facere stulte duco.* Nothing is more just than this Observation,

ACTUS III. SCENA II.

ARGUMENTUM.

Pamphilus tristior egreditur à Philumena, deprehenso ejus parvū quem modis omnibus celare conatur ac tegere.

SOSTRATA, PARMENO, PAMPHILUS.

ORDO.

NESCIO quid jamdudum audio hīc tumultuari
misera?

Male metuo, ne Philumenæ magi⁹ morbus adgravescat:
Quod te, Æsculapi, & te, Salus, ne quid sit hujus, oro.
Nunc ad eam visam. PAR. heus, Sostrata. So. hem.

PAR. iterum istinc excludere.

So. Ehem Parmeno; tunc hīc eras? perii, quid faciam
misera?

Non visam uxorem Pamphili, cū in proximo hīc sit
ag⁹?

[quam.

PAR. Non visas; ne mittas quidem visendi causā quen-
Nam qui amat cui odio ip⁹ est, bis facere stultē duco:
Laborem inanem ip⁹ capit, & illi molestiam affert.

Tum filius tuus introitū videre, ut venit, quid agat. 10
So. Quid ais? an venit Pamphilus? PAR. venit. So.

Dīs gratiam habeo. [de excessit.

Hem, istoc verbo animus mihi rediit, & cura ex cor-
PAR. Jam eā te causā maxime nunc huc intro re nolo.

Nam si remittent quippiam Philumenæ dolores,
Omnem rem narrabit, scio, continuō sola soli, 15
Quæ inter vos intervenit, unde ortum est initium iræ.

Atque eccum video ipsum egredi. quam tristis est.
So. ô mi gnate.

[van

PAM. Mea mater, salve. So. gaudeo venisse salvom: sal-
Philumena est? PAM. meliuscula est. So. utinam istuc
ita Dī faxint.

Quid tu igitur lacrimas? aut quid est tam tristis?
PAM. recte, mater.

20

excessit ex corde. PAR. Jam ea causa maxime, nolo te nunc introire huc: Nam si dolores Philu-
menæ remittent quippiam, scio, continuō sola, narrabit omnem rem soli, quæ intervenit inter vos,
unde igitur iræ est ortum. Atque eccum video ipsum egredi, quam tristis est. So. O mi gnate.

PAM. Mea mater, salve. So. Gaudeo te venisse salvum: estne Philumena salva? PAM. Me-
liuscula est. So. Utinam Dī faxint, istuc ita. Quid tu igitur lacrimas? aut quid ei tam tristis?

PAM. Recte, mater.

ANNOTATIONS.

servation, for Love and Esteem are free, and
not to be acquired by Importunity and Zeal.

This one of the wisest Maxims in Life, where
we find ourselves not agreeable, never to

simulating Friendship; because our En-
deavours to please will only serve to heighten

the Aversion and Disgust. Plaut. Trin. III.

Re. Mater. Sic dicimus, tum, sine

Nullum beneficium esse duco id, quod, cui fa-
cias, non placeat.

So Cicero, Fam. V. 5. Quæ ego, si non pro-
fundere ac perdere videbor, omnibus mactis vi-

ribus sustinbo. Sim autem ingrata esse sen-
team, non committam ut tibi ipse infundere vi-

deam. Re. Mater. Sic dicimus, tum, sine

T 4

Soft. What could that Bustle and Noise we heard mean ; tell me, was she suddenly taken ill?

Pam. She was.

Soft. What's her Distemper?

Pam. A Fever.

Soft. A continual one?

Pam. So they say, Pray Mother go in, I'll follow immediately.

Soft. I will.

Pam. to Parmeno) Do you run and meet the Servants, and help them home with the Baggage.

Par. What? Don't they know the Way themselves?

Pam. Do you loiter?

ANNOTATIONS.

injuria interrogantis aliquid reticemus. Et piunt, ut intelligant, nihil est mali. Dona-
bene additum mater, ut duritia reticentia;
blando nomine molliretur. Alii refte sic acci-
fully comes up to its Meaning, and there-
fore

ACT III. SCENE III.

ARGUMENT.

Pamphilus debates with himself, whether he had best take back his Wife, or divorce her.

PAMPHILUS.

I Cannot easily find a proper Beginning, whence to trace the Detail of those many surprising Misfortunes which have befallen me; part of which I have seen with my Eyes, and part my Ears have heard; which made me soon leave the House greatly dejected. For as I hastily rushed in, full of Fears, expecting to find my Wife complaining of an Illness very different from what alas! it proved; when the Maids saw me come in, all overjoyed, cry'd out immediately with one Voice, *He is come*, because I entered suddenly and unexpected, *nor had they had time to reflect*. But I soon perceived a Change in their Looks, as Chance had brought me upon them at a very unseasonable Juncture. Meanwhile, one of them hastily runs before to give Notice of my Arrival; I follow her directly, impatient to see my Wife. When I came in, I soon found out her Disorder; for I followed so quick, as to allow

ANNOTATIONS.

Pamphilus having removed all that were about him, is now at Liberty to open his Mind freely, and let us into the Knowledge of what he had seen when he went into *Philumena*, and which was the Cause of that Sorrow and Dejection, which now appeared so manifest in his Looks. We have seen before, that he had forc'd a Girl, whom he chanc'd one Night to meet in the Street. It was *Philumena*, who, in consequence of that Embrace, was now in Labour. *Pam-*
philus, conscious of having abstained from her some Months after Marriage, and far from suspecting her to be the same he had forc'd in the Street, upon seeing her in Labour, is thrown into the greatest Perplexity, not doubting but she had entertained another before him, and was therefore unworthy of his Love. We are not then to wonder at the Concern *Pamphilus* seems to be in. Tho' he has resolv'd to abandon her, yet it costs him a hard Struggle; for where
 Love

So. Quid fuit tumultus? dic mihi: an dolor repente invasit? [So. quotidiana? PAM. ita aiunt]

PAM. Ita factum est. So. quid morbi est? PAM. febris

I fodes intro, consequar jam te, mea mater. So. fiat.

PAM. tu pueris curre, Parmeno, obviam, atque iis onera adjuta.

PAR. Quid? non sciunt ipsi viam, domum quâ redeant? PAM. cessas?

Parmeno, curre obviam pueris, atque adjuta onera iis. PAR. Quid? non ipsi sciunt viam, quâ redeant domum? PAM. Cessas?

So. Quid tumultus fuit? dic mihi, an dolor repente invasit?

PAM. Ita factum est.

So. Quid morbi est?

PAM. Febris. So.

Quotidiana? PAM.

Ita aiunt, i fodes intro, mea mater, jam

consequar te. So.

Fiat. PAM. Tu,

ANNOTATIONS.

fore we are under a Necessity of using Circumlocution. I have endeavoured in the Translation to be as near to the Sense and

Force of it as possible, tho' I am sensible there is still something wanting to convey the full Idea exhibited by the Latin Word.

ACTUS III. SCENA III.

ARGUMENTUM.

Deliberat Pamphilus, velit uxorem recipere, an repudiare.

PAMPHILUS.

ORDO.

NEQUEO mearum rerum initium ullum invenire, nec ullis idoneum,

Unde exordiar narrare, quæ nec opinanti accidunt,

Partim quæ perspexi his oculis, partim quæ accepi auribus.

Qua me propter exanimatum citius eduxi foras.

Nam modò intrò me ut corripui timidus, alio suspicans

Morbo me visurum affectam, ac sensi esse, uxorem: heu mihi!

Postquam me aspexere ancillæ advenisse, illico omnes

Lætæ exclamant, venit, id quòd derrepente aspexerant.

Sed continuò voltum earum sensi immutari omnium.

Quia tam incommodè illis fors obtulerat adventum meum.

Una illarum interea propere præcucurrit, nuncians

Me venisse. ego ejus videndi cupidus rectà consequor.

continuo sensi vultum earum omnium immutari, quia fors obtulerat meum adventum tam incommodè illis. Interea una illarum propere præcucurrit, nuncians me venisse; ego cupidus videndi ejus, recta consequor.

ANNOTATIONS.

Love has once firmly taken root, it is not easy, even upon the greatest Provocation to

2. Voltum earum sensi immutari omnium. It is certain that from the Countenance we may often make a Discovery of what passes with-

no time for concealing the Business; nor could she complain in any other Voice than what betrayed her Condition. When I saw how it was, *O unpardonable Baseness*, said I, and immediately flung out of the Room all in Tears, struck to the Soul at a Blow so cruel and unexpected. Her Mother followed me, and just as I came to the Door, threw herself at my Feet bathed in Tears. I pitied her heartily. It is indeed the Case, as far as I can judge: We are all elated or depressed, according as Fortune smiles or frowns upon us. Immediately she address'd me in these Words: 'O my *Pamphilus*, you see now the Reason of her leaving your House. She was forc'd, some time since, by an unknown Villain, and is now fled hither to hide her Shame from you and the World. But when I call to mind the Requests she made, I am unable to refrain from Tears. Whatever Chance or Fortune brought you hither to-day; by that we both conjure you (if with Equity and Justice we may) that you never reveal or discover to any this her Misfortune. If ever you were sensible, dear *Pamphilus*, that she had any Tenderneſs for you, she now begs that in return you would frankly grant her this Favour. As for taking her back, do in that what is most agreeable to yourself, as you are alone conscious of her Lying-in, and that the Child is none of yours; for I am told you took no notice of her the first two Months after Marriage: so that it is now but seven Months she has liv'd with you as your Wife; nor are you insensible of this, as is evident from the Confusion you are in. Now, *Pamphilus*, if possible, 'tis my Wish and Study, that her Labour be a Secret to her Father and every body else. But if that can't be, and they come to find it out, I'll pretend she miscarried. Every body, I know, will believe what is so likely, that you are the Father: it shall be ex-

posed

ANNOTATIONS.

in the Mind, at least, so far as to know when it is easy and contented, or when disturbed and full of Perturbation. *Cicero* has very happily painted this Sympathy and mutual Friendship, if one may so call it, between the Soul and Body, in his third Book *de Oratore*. §. 57. "Omnis enim motus animi suum quandam naturam habet vultum, et sonum, et gestum: totumque corpus hominis, et ejus omnis vultus, omnesque voces, ut nervi in fidibus, ita sonant, ut ad motu animi quoque sunt pulsæ."

²⁰ *Omniſibus nobis ut res dant ſeſe*. Nothing can be more just and agreeable to Truth, than this Observation. *Homer* is the first that we know of, in whose Writings it is found. Many have adopted it after him, and *Terence* translated it literally from *Apollodorus*, whose very Words *Dædalus* has preserv'd to us. *Pamphilus* was deeply struck with the humble Air and Posture of

his Mother-in-Law, who, as a Parent, had rather a Right to claim Respect and Reverence from him. He reflects upon it here with real Concern, and is sensible, that her then unhappy Circumstances alone could have made her stoop to what was so much below her. Nothing can be more just, natural, or reasonable than this Reflection, or more strongly indicate a generous and liberal Turn of Mind.

²¹ *Hanc habere orationem meum principio inſtitit*. There is something remarkable in the manner of Expression here used: *principio inſtitit*: immediately ſhe began. *Cicero*, and *Liſy*, who ſeem both to have been great Admirers of *Terence*, and frequently copy him in their Style, have borrow'd from him this word *inſtitit*. The first ſays: *ſagitare ſenatus inſtitit Cornutum*. And *Liſy* *pro ſe precibus, puellis ſalcem ut parcerent, orare inſtitit*.

Postquam intro adveni, ex templo ejus morbum cognovi miser. **W**
 Nam neque, ut celari posset, tempus spatium ullum
 Neque vocem aliâ, ac res monebat, ipsa poterat con-
 queri. **W**
 Postquam aspexi, ô facinus indignum, inquam, &
 corripui illico
 Me inde, lacrumans, incredibili re atque atroci percitus.
 Mater consequitur: jam ut limen exirem, ad genua
 accidit, **W**
 Lacrumans, misera: miseritum est. profectò hoc sic
 Omnibus nobis ut res dant sese, ita magni atque hu-
 miles sumus. **W**
 Hanc habere orationem mecum principio institui:
 O mi Pamphile, abs te quamobrem hæc abierit, cau-
 sam vides? **W**
 Nam vitium est oblatum virgini olim ab nescio quo
 Nunc huic confugit, te atque alios partum ut celaret
 suum. **W**
 Sed cum orata ejus reminiscor, nequeo quin lacrumem
 miser. **W**
 Quæque fors fortuna est, inquit, nobis quæ te hodie
 obtulit,
 Per eam te obsecramus ambæ, si jus, si fas est, uti
 Adversa ejus per te tecta tacitaque apud omnes sient:
 Si unquam erga te animo esse amico sensisti eam, mi
 Pamphile,
 Sine labore hanc gratiam, te, ut sibi des pro illâ nunc,
 rogo.
 Cæterum de reducenda id facias, quod in rem sit
 tuam.
 Parturire eam, neque gravidam esse ex te, solus con-
 Nam aiunt tecum post duobus concubuisse mensibus:
 Tum, postquam ad te venit, mensis agitur hic jam
 septimus.
 Quod te scire, ipsa indicat res. nunc si potest est
 Pamphile,
 Maxime volo doque operam, ut clam eveniat partus
 patrem,
 Atque adeo omnes. sed si fieri id non potest, quin
 Dicam abortum esse. Scio nemini aliter suspectum fore,
 Cæterum de reducenda facias id, quod sit in tuam rem, solus confusus eam parturire, neque esse
 gravidam ex te. Nam aiunt eam concubuisse tecum duobus mensibus post: tum hic jam septimus
 mensis agitur, postquam venit ad te, quod ipsa res indicat te scire. Nunc si est potius, Pamphile,
 maxime volo, doque operam, ut partus eveniat clam patrem, atque adeo omnes. Sed si id non potest
 fieri, quin sentiant, dicam esse abortum. Scio fore suspectum aliter nemini.

Postquam intro ad-
 veni, ex templo miser
 cognovi morbum ejus.
 Nam neque tempus
 dabat ullum spatium,
 ut posset celari, ne-
 que ipsa poterat con-
 queri alia voce, ac
 res monebat. Post-
 quam aspexi, inquam,
 ô facinus indignum:
 & illico corripui me
 inde, lacrumans, &
 percitus re incredibili
 atque atroci. Mater
 consequitur: ut jam
 exirem limen, misera
 accidit ad genua la-
 crumans: miseritum
 est. Profectò hoc est
 sic, ut puto, summus
 magni atque humiles,
 ita ut res dant sese
 nobis omnibus. Prin-
 cipio institui habere
 hanc orationem me-
 cum: O mi Pam-
 phile, vides causam,
 quamobrem hæc abi-
 erit abs te. Nam
 vitium est olim ob-
 latum virgini ab nescio
 quo improbo: nunc
 confugit huic, ut
 celaret suum partum
 te, atque alios. Sed
 cum reminiscor ejus
 orata, miser, nequeo
 quin lacrumem. Quæ-
 cunque fors fortuna
 est, inquit, quæ ob-
 tulit te hodie nobis,
 ambæ obsecramus te
 per eam, si jus, si
 fas est, uti adversa
 ejus sint tecta tacita-
 que apud omnes per-
 te. Si unquam sen-
 sisti eam esse amico
 amico erga te, mi
 Pamphile, nunc ro-
 gat te, ut sine la-
 bore des hanc gra-
 tiam sibi pro illâ.

posed immediately; so that here is no Inconvenience to you, and you will hide the Wrongs unworthily offered to this poor Girl. I promised, and am determin'd to be faithful to my Word. As for taking her back, that's what I'll never do, nor would it be to my Honour, tho' I love her dearly, and the Remembrance of so agreeable a Companion still affects me much. It forces Tears from me, when I consider what a solitary unjoyous Life I am likely henceforward to be doom'd to. O Fortune, that thou art never constant and persevering in thy Favours. But a former Passion, which I then got the better of by Thought and Reflection, hath taught me Experience in the present Case, and I must now endeavour to do the same. But I see *Parmeno* with the Servants; he must by no means be here at this time; for he alone was trusted with the Secret of my Behaviour to her, when I first married her. I tremble, lest should he hear her frequent Cries, he may discover she is in labour. I must dispatch him hence somewhere, till *Philumena* is delivered.

A N N O T A T I O N S.

45 *Lacrimo, quæ post hæc futura est, &c.* it was an Attachment he could not break off without Pain. All this is artfully contriv'd by the Poet, to raise the greater Com-
Pamphilus had reason to suspect his Wife of a Crime, which, of all others, was most miseration, and prepare us for receiving with
 likely to extinguish his Love; yet we find Joy

A C T III. S C E N E IV.

A R G U M E N T.

Sofia relates the Dangers of the Sea he had undergone. Parmeno is sent to the Tower, to hinder him from hearing Philumena's Cries in labour.

PARMENO, SOSIA, PAMPHILUS.

Par. SAY you, that you had a very troublesome Voyage of it?

Sof. Indeed, *Parmeno*, it is not possible to express the many Hardships that attend being at Sea.

Par. Say you so?

Sof. O happy *Parmeno*! you little know the Dangers you have escap'd by never being at Sea: for not to mention other Hardships, mark only this. I was aboard thirty Days or more, and every Moment expected to be swallowed up by the Waves, we were so continually assaulted with Storms and contrary Winds all the time.

A N N O T A T I O N S.

Pamphilus, we have seen, had sent *Parmeno* to assist *Sofia*; and the other Servants, in carrying home his things from the Ship. They accordingly appear now, and the Poet very naturally supposes, that *Sofia* had been
 entertaining *Parmeno* with the Particulars of their Voyage, which Conversation is continued here for some time. *Pamphilus*, in the mean time, who had promised to conceal *Philumena's* Misfortune, and is there-
 fore

Quin, quod verisimile est, ex te recte eum natum putent. Continuo exponetur. hic tibi nihil est quidquam incommodi: & Illi miseræ indignè factam injuriam contexeris. Pollicitus sum, & servare in eo certum est, quod dixi, fidem. [arbitror. Nam de reducenda, id vero neutiquam honestum esse Nec faciam: etsi amor me graviter, consuetudoque ejus tenet. Lacrumo, quæ posthac futura est vita, cum in mentem venit, Solitudoque. ô fortuna, ut nunquam perpetuo es bona. Sed jam prior amor me ad hanc rem exercitatum reddidit, [operam dabo. Quem ego tum consilio missum feci. idem nunc huic Adest Parmeno cum pueris: hunc minimè est opus In hac re adesse: nam olim soli credidi. 50 Eâ me abstinuisse in principio, cum data est. Vereor, si clamorem ejus hic crebro exaudiat, Ne parturire intellegat. aliquò mibi est. Hinc ablegandus, dum parit Philumena. *confilio: idem nunc dabo operam huic. Parmeno cum pueris adest: minimè opus est hunc adesse in hac re: nam olim credidi illi soli, me abstinuisse eo in principio, cum data est. Vereor, si hic crebro exaudiat clamorem ejus, ne intelligat eam parturire: ablegandus est hinc mibi aliquo, dum Philumena parit.*

ANNOTATIONS.

Joy the Discovery, which puts Pampbilus in the possession of that Happiness he so much desired. This is the great Secret in Dramatic Composition, to be able to move the Passions, and keep them interested and engaged, during the whole Time of the Representation.

ACTUS III. SCENA IV.

ARGUMENTUM.

Narrat Sosia quæ adierit maris pericula: servus Parmeno in arcem mittitur, ne parere Philumenam interim audiat.

PARMENO, SOSIA, PAMPHILUS.

AIN' tu, tibi hoc incommodum evenisse iter?

So. Non hercle verbis, Parmeno, dici potest Tantum, quam re ipsâ navigare incommodum est.

PAR. Itane est? So. ô fortunate, nescis quid mali Præterieris, qui nunquam es ingressus mare.

Nam alias ut mittam miseras, unam hanc vide: Dies triginta, aut plus eo, in navi fui,

Cum interea semper mortem expectabam miser:

Ita usque advorsâ tempestate usi sumus.

gressus mare. Nam, ut mittam alias miseras, vide hanc unam: fui in navi triginta dies, aut plus eo, cum interea miser semper expectabam mortem: ita usque usi sumus tempestate adversa.

ANNOTATIONS.

fore anxious to remove Parmeno out of the way, lest he might overhear her Cries, contrives to dispatch him to the Tower, under Pretence of an Appointment he had made with his Mycenian Host.

Par. Dreadful!

Sof. I know it to my sorrow. In plain Terms, I'd rather run away, than go again to Sea, if I knew there was any such Design.

Par. Indeed, *Sofia*, a very slight Cause made you do formerly what you now only threaten. But I see *Pamphilus* himself standing before the Door. Get ye in, I'll step to him, to see if he wants any thing with me. (to *Pamphilus*) What, are you still here, Master?

Pam. I wait for you.

Par. What's the matter?

Pam. You must run to the Tower.

Par. Who must?

Pam. You.

Par. To the Tower! What to do there?

Pam. To meet *Callidemides*, my Landlord at *Mycone*, who came over in the same Ship with me.

Parm. S'death! I'll swear he has made a Vow, if ever he came home, to walk me off my Legs.

Pam. Why do you linger so?

Par. What shall I say? Or am I to meet him only?

Pam. You must tell him that I can't meet him to-day, according to our Appointment, that he mayn't wait there to no purpose. Fly.

Par. But I don't know the Man, were I to see him.

Pam. But I'll tell you to know him. He's a huge, red-faced, fizzle-pated, fat, grey-eyed Fellow, with a ghastly Visage.

Par. Plague on him. But what if he should not come? Must I wait for him till Night?

Pam. Yes, wait: run.

Par. I can't, I'm so tir'd.

Pam. (by himself) He's dispatch'd out of the way. What shall I do in this miserable Situation? I'm quite at a loss how to acquit myself of my Promise to *Myrrhina*, and conceal her Daughter's Lying-in: for I pity the Woman from my Soul. I'll do what I can consistent with my Duty, for Obedience to a Parent ought to take place of Love. But ha! here's *Philippus* and my Father, they're coming this way. I don't know what to say to them.

ACT

ANNOTATIONS.

¹⁷ *In arcem.* This is, no doubt, to be understood of the Fort, or Citadel, that defended the *Piræum*. It was at a considerable Distance from the City, and therefore better suited *Pamphilus*'s Design, which was to keep *Parmeno* at a distance for some time.

²⁰ *Vovisse hunc dicam, si salvus domum redisset, &c.* To comprehend the full Force and Beauty of this, we must reflect on what *Sofia* had been telling *Parmeno*, that they had a dangerous Voyage. It was in this case

usual to offer up some Vow to the Gods, provided they escap'd the Perils that threatened them; and their first Care, after their Return, was to perform their Vow. *Parmeno* facetiously supposes, that *Pamphilus*, during the Storm, had vowed to walk him to death, if he got home safe.

²⁶ *Crispus.* *Terence* here is accused of an Error, in calling the *Myconian* fizzle-pated; for herein he declares from *Apollodorus*, who had call'd him bald. This Censure is probably

PAR. Odiosum. So. haud clam me est : denique hercle
aufugerim.

Potius, quam redeam, si eo mi redeundum sciam.

PAR. Olim quidem te causæ impellebant leves,

Quod nunc minitare facere, ut faceres, Sofia.

Sed Pamphilum ipsum video stare ante ostium.

Ite intro, ego hunc adibo, si quid me velit.

Here, etiam nunc tu hîc stas ? PAM. equidem te ex-

specto. PAR. quid est. [PAM. tibi.

PAM. In arcem transcurso opus est. PAR. cui homini ?

PAR. In arcem ? quid eò ? PAM. Callidemidem hos-

pitem

Myconium, qui mecum unà advectus est, conveni.

PAR. Perii. vovisse hunc dicam, si salvus domum.

Redisset unquam, ut me ambulando rumperet.

PAM. Quid cessas ? PAR. quid vis dicam ? an conve-

niam modò ?

PAM. Imo, quod constitui, me hodie conventurum eum,

Non posse, ne frustra illic expectet : vola.

PAR. At non novi hominis faciem. PAM. at faciam

ut noveris :

Magnus, rubicundus, crispus, crassus, cæsius,

Cadaverosa facie. PAR. Dî illum perduint.

Quid, si non veniet ? maneamque usque ad vesperum ?

PAM. Maneto : curre. PAR. non queo : ita defessus

sum.

PAM. Ille abiit. quin agam infelix ? prorsus nescio,

Quo pacto hoc celem, quod me oravit Myrrhina,

Suzæ gnatzæ partum : nam me miseret mulieris.

Quòd potero faciam tamen, ut pietatem colam :

Nam me parenti potius, quam amori, obsequi

Oportet. at at, eccum Phidippum, & patrem

Video : horsum pergunt. quid dicam hisce, incertus

sum.

ris : est magnus, rubicundus, crispus, crassus, cæsius, cadaverosa facie. PAR. Dî perduint

sum. Quid, si non veniet ? maneamne usque ad vesperum ? PAM. Maneto : curre. PAR. Non

queo, sum ita defessus. PAM. Ille abiit : quid agam infelix ? Prorsus nescio quo pacto celem hoc

quod Myrrhina oravit me celare, nempe partum suæ gnatzæ : nam miseret me mulieris. Faciam

quod potero tamen, ut colam pietatem : nam oportet me obsequi potius parenti, quam amari. At,

at, video eccum Phidippum & patrem : pergunt horsum. Incertus sum, quid dicam hisce.

ANNOTATIONS.

bably owing to the Greek Proverb, *Myconius calvus*. Whence Lucilius says, *Myconi calvus omnis juvenis*. But without doubt Terence knew all this as well as his Censurers, and perhaps here calls his *Myconian crispus*, to distinguish him the more particularly, as being of a Make so remarkably different from that of most of his Countrymen.

27 *Cadaverosa facie*. This has been differently explained by different Commentators.

Turnebus sums up their various Opinions: Aliis sublivida est, & personata rubore & livore : alijs pulposa & crassa, quasi carnosa. cum caro proprie sit, quæ anima caret. Ego cadaverosam faciem, tædam & turpem interpretor. I have in the Translation given it the Turn that comes nearest to our Manners and Manner, and at the same time seems to express fully the Meaning of the Original.

ACT III. SCENE V.

A R G U M E N T.

The old Men are consulting together about sending back Philumena. Pamphilus refuses to receive her, which Phidippus takes extremely ill.

LACHES, PHIDIPPUS, PAMPHILUS.

Lac. DID you not but just now say, that she told you, she waited for my Son's Return?

Phi. I did.

Lac. They say he's come home, let her return then.

Pam. I'm extremely puzzled what Excuse to make to my Father, for not taking her back.

Lac. Who was that I heard speaking here?

Pam. But I'm resolved to keep firm to my Purpose.

Lac. The very Man we were talking of.

Pam. Heaven blefs you, Father.

Lac. And you, my Son.

Phi. I'm glad to see you return'd, *Pamphilus*, and more especially that you are healthy, and look so well.

Pam. I believe you.

Lac. Are you just come?

Pam. But just now.

Lac. Well, say: What has our Cousin *Phania* left us?

Pam. Why truly, he was one that minded his Pleasures while he lived; and such People seldom enrich their Heirs. However, he left this Commendation behind him; *that while he liv'd, he liv'd well.*

Lac. So then, you've brought nothing home with you, but this single Sentence.

Pam. Whatever it is he has left, we are the better for it.

Lac. Nay, we are the worse; for I could wish him alive and in Health.

Phi. That you may do safely, for he'll scarce rise again from the dead: and yet I know which you'd rather have.

Lac. To *Pamphilus*.) *Phidippus*, here, sent for *Philumena* yesterday. (*Aside to Phidippus*.) Say you sent for her?

Phi. (*Aside to Laches*.) Don't punch me so.—I did so.

Lac. But now he'll send her home again.

Phi. Without doubt.

Pam.

A N N O T A T I O N S.

Pamphilus has no sooner rid himself of *Parmeno*, but he is thrown into a new Perplexity, that distresses him greatly: for while he is revolving with himself, how he should be best able to keep his Promise to *Myrrhina*, of concealing her Daughter's Misfortune, the two Fathers, *Phidippus* and *Laches*, come up to him. After the first Salutations, and some Conversation on indifferent Subjects, *Laches* introduces the mention of his Wife, pretending, that she had been sent for by her Father, but would now return. *Pamphilus* lets them understand, that he is acquainted with the whole matter, and had determined not to take her back. In spite of all their Importunity, he adheres to his Resolution; but as his Father presses him hard, and he was at a loss to answer, he thinks it prudent to retire: lest he might, perhaps, betray himself, *Phidippus*, enraged

ACTUS III. SCENA IV.

ARGUMENTUM.

De reducenda Philumena inter senes agitur. Pamphilus reducendum se negat. Fert eam rem indigne Phidippus.

LACHES, PHIDIPPUS, PAMPHILUS.

O. R. D. O.

DIXITIN' dudum, illam dixisse se expectare filium? [causam dicam patri,

PH. Factum: LA. venisse aiunt: redeat. PA. quam Quamobrem non reducam, nescio. LA. quem ego hic audiui loqui? [persequi.

PA. Certum obfirmare est viam me, quam decrevi. LA. Ipsus est, de quo hoc agebam tecum. PA. salve, mi pater.

LA. Gnate mi, salve. PH. bene factum te advenisse, Pamphile, [PA. creditur.

Et adeo quod maxumum est, salvum atque validum. LA. Advenis modo? PA. admodum. LA. cedo: quid reliquit Phania [obsequens

Consobrinus noster? PA. sane hercle homo voluptati Fuit, dum vixit: & qui sic sunt, haud multum heredem juvant: 10

Sibi vero hanc laudem relinquunt: Vixit, dum vixit, bene. [tentiâ?

LA. Tum tu igitur nihil attulisti huc plus unâ sen- PA. Quidquid est id quod reliquit, profuit. LA. imo obfuit: [optare istuc licet:

Nam illum vivum & salvum vellem. PH. impune Ille reviviscet jam nunquam. & tamen, utrum malis, scio. 15

LA. Heri Philumenam ad se accersi hic jussit. dic jussisse te. [PH. scilicet.

PH. Noli fodere. jussi. LA. sed eam jam remittet. LA. Tum igitur tu attulisti nihil huc plus hac una sententia? PA. Quidquid id est quod reliquit, profuit. LA. Imo obfuit: nam vellem illum vivum & salvum. PH. Dicet optare istuc impune: ille nunquam jam reviviscet; & tamen scio utrum malis. LA. Heri hic jussit Philumenam accersi ad se. Dic te jussisse. PA. Noli fodere. Jussi. LA. Sed jam remittet eam. PH. Scilicet.

A N N O T A T I O N S.

at this, as he supposed it unreasonable Obstinacy, marches off too in a Huff.

13 Imo obfuit. Terence here gives us a lively Idea of a covetous old Man, who, as soon as he understands, that he was like to be a Gainer by his Relation's Death, then at length begins to testify his Regret and Sorrow.

15 Ille reviviscet jam nunquam. These Words come from Phidippus, and we are to conceive them, as partly suggested by Envy,

which cannot bear the Prosperity of another, without attempting somehow to depreciate him, and make him appear unworthy of it. These almost imperceptible Touches, are the great Beauty of Dramatick Writing. It is well worth while to study them particularly, as they serve to make us enter deeply into the Characters of Men, and shew how well the Poet has painted after Nature and real Life.

17 Noli fodere. jussi. Laches, unwilling

Pam. I know the whole Affair, and how it happened. I was told it immediately upon my Arrival.

Lac. Curse on these spiteful Devils, who are so ready with their News.

Pam. I am conscious that it has been my Study to give no just Cause of Complaint on your Side; and, were I so inclin'd, could here tell how faithful, loving, and tender a Husband I have been; but I had rather you should hear it from herself; for thus you will the readier Credit what is said, when so favourable a Testimony comes from her, who at present acts so unjustly to me. I call Heaven to witness, that this Separation is through no Fault of mine. But since she thinks herself too considerable to submit to my Mother, as is her Duty, and whose Temper she ought modestly to have conformed to, and since 'tis impossible they can live in good Understanding on any other Terms; I find, *Phidippus*, I must resolve, either to leave my Mother, or *Philumena*. Now Duty obliges me to regard rather my Mother's Quiet.

Lac. I'm not displeased, *Pamphilus*, to hear you prefer your Duty to a Parent, to every other Consideration. But take care, my Son, that you suffer not your Resentment to carry you too far.

Pam. What Resentment, Father, can bias me against her, who never contradicted me in any thing, and who has so often deserved well of me? I love her, honour her, and passionately desire to keep her; for I have found her of a Temper wonderfully sweet and engaging; and I heartily wish, that she may spend the rest of her Life with a Husband more fortunate than myself, since cruel Necessity thus tears her from me.

Phi. 'Tis in your Power to hinder that.

Lac. If you are wise, desire that she be sent back.

Pam. That's not my Design, Father; I must consult my Mother's Interest.

Lac. Where are you going? Stay, stay, I say: Where are you going?

Phi. What Obstinacy is this?

Lac.

ANNOTATIONS.

to let his Son know there had been any Difference between his Wife and Mother, pretending, that *Phidippus* had sent for his Daughter the Day before. He, at the same Time whispers to *Pamphilus* to second the Artifice, and punches him in the Side, to make him the more sensible of his Desire to have the real Truth disguised, lest it might give Offence to *Pamphilus*. Hence the Reason of the first Part of *Phidippus*'s Reply, which we are to conceive expressed with a low Voice, so as to be heard only to *Laccher*. This, though apparent in the Representation, is not so apt to occur to a Reader, without some Remark to illustrate it.

27 *Sed quando sese esse indignam deputat, &c.* Both the Construction and the Import of the Words in this Sentence are remarkable. For this Reason, some Commentators suppose an Error in the Text, and instead of *cui*, read *quæ*, making the Construction run thus: *sed quando deputat sese esse indignam, quæ concedat matri meæ.* But as we read immediately after, *cujusque mores toleret*, this plainly implies, that a Relative went before, which referred to *matri*. We must therefore suppose an Ellipsis, and supply *mea matri* to complete the Sentence, according to which, the obvious Construction will be *sed quando deputat sese esse indignam mea matri,*

PA. Omnem rem scio, ut sit gesta. adveniens audiui omnia: LA. at

Istos invidos Dî perdant, qui hæc libenter nunciant.

PA. Ego me scio cavisse, ne ulla meritò contumelia 20
Fieri à vobis posset. idque si nunc memorare hîc velim,
Quàm fideli animo & benigno in illam, & clementi fui,
Verè possum; nî te ex ipsâ hæc magi' velim resciscere:
Namque eo pacto maxumè apud te meo erit ingenio
fides,

Cùm illa, quæ nunc in me iniqua est, æqua de me
dixerit.

Neque meâ culpâ hoc discidium evenisse, id testor
Deos.

Sed quando sese esse indignam deputat matri meæ,
Cui concedat, cujus mores toleret suâ modestiâ;
Neque alio pacto componi potest inter eas gratia;
Segreganda aut mater à me est, Phidippe, aut Philu-
miena.

Nunc me pietas matris potiùs commodum suadet sequi.

LA. Pamphile, haud invito ad aures sermo mihi ac-
cessit tuus,

Cum te postulas omnes res præ parente intellego.
Verùm vide, ne impulsus irâ pravè insistas, Pamphile.

PA. Quibus iris impulsus nunc in illam iniqui' sim? 35

Quæ nunquam quidquam erga me commerita est, pater,
Quod nollem: & sæpe, quod vellem, meritam scio.

Amoque, & laudo, & vehementer desidero:

Nam fuisse erga me miro ingenio, expertu' sum.

Illique exopto, ut reliquam vitam exigit 40

Cum eo viro, me qui sit fortunatior;

Quandoquidem illam à me distrahit necessitas.

PH. Tibi id in manu est, ne fiat. LA. si sanus fies,

Jube illam redire. PA. non est consilium, pater:

Matris, servibo commodis. LA. quò abis? mane; 45

Mane, inquam: quò abis? PH. quæ hæc est pertinacia?

Quibus iris impulsus sim nunc iniquus in illam? Quæ nunquam commerita est quidquam erga me, pater, quod nollem; & scio esse sæpe meritam quod vellem. Amoque, & laudo, & vehementer desidero eam: nam expertus sum, eam fuisse miro ingenio erga me. Exoptoque illi, ut exigat reliquam vitam cum eo viro, qui sit fortunatior me; quandoquidem necessitas distrahit illam à me. PH. Est in manu tibi, ne id fiat. LA. Si sis sanus, jube illam redire. PA. Non est consilium, pater: servibo commodis matris. LA. Quo abis? mane, mane, inquam: quò abis? PH. Quæ est hæc pertinacia?

PA. Scio omnem rem, ut sit gesta; adveni-
ens audiui omnia.

LA. At Dî perdant
istos invidos, qui li-
benter nunciant hæc.

PA. Ego scio, me ca-
visse, ne ulla contu-
melia meritò posset fi-
eri à vobis. Siquè
nunc velim memorare
id hic, quam fideli &
benigno & clementi
animo fui in illam,
verè possum; nî na-
gis velim te resciscere
hæc ex ipsâ: namque
eo pacto maxime erit
fides meo ingenio apud
te; cum illa, quæ
nunc est iniqua in
me, dixerit æqua de
me. Testor deos id,
hoc discidium neque
evenisse mea culpa.
Sed quando deputat
sese esse indignam
mea matre, cui ma-
tri meæ concedat, cu-
jusque mores toleret
suâ modestiâ, neque
gratia potest componi
inter eos alio pacto;
aut mater, Phidippe,
est segreganda à me,
aut Philumena. Nunc
pietas suadet me se-
qui potius commodum
matris. LA. Pam-
phile, sermo tuus ac-
cessit mihi laud in-
vito ad aures, cum
intellego te postulas
omnes res præ parente.
Verùm vide, Pam-
phile, ne impulsus in a-
pravè insistas. PA.

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melia meritò posset fi-
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ANNOTATIONS.

matre, cui matri meæ concedat, cujusque mores toleret suâ modestiâ. "But since she thinks herself too considerable to submit to my Mother, to whom it is her Duty to yield, and whose Temper she ought modestly to conform to."

32 Haud invito ad aures. Madam Dacier observes, that the Poet has framed this Answer of Laebes with great Judgment, so as not to be wanting in a due Return to the dutiful Declaration of his Son, nor contradicted what he had so earnestly set his Mind upon

Lac. Did I not tell you, *Phidippus*, that he would take this extremely ill? And therefore I was so earnest with you to send back your Daughter.

Phi. Why truly I could not have thought he would have been so brutish: Does he imagine that I'll now descend to court him? If he has a mind to take back his Wife, he may: if not, let him return her Portion, and have done.

Lac. See there, you must begin to be huffish too!

Pbi. You seem, *Pamphilus*, to be returned in a very stiff, haughty Mood.

Lac. His Anger will soon be over, tho' I can't but say he has some Reason.

Phi. Because, forsooth, you have got a little Money, you are mightily elevated upon it.

Lac. What! Are you going to fall out with me too?

Pbi. Let him consider, and resolve me to-day, whether he'll have her, or not; that if he won't, another may.

Lac. *Phidippus*, stay, hear me a little—He's gone. What is it to me? In fine, let them even order it among themselves, since neither my Son nor he mind what I say, or pay any Regard to my Advice. I'll carry the Quarrel to my Wife, who is the Occasion of all this Mischief, and discharge my Spleen at her, because it sits heavy upon me.

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upon. He does not entirely commend his Son's Speech, or say, that he had done him a great Pleasure, for fear of encouraging him in the Resolution he had taken of parting from his Wife: he contents himself with saying, he was not displeased with a Speech, wherein he had expressed to high a Regard for his Parents. To translate the Passage

thus, *You do me a great Pleasure*; would entirely destroy its Beauty and Justness.

⁵² *Renueretur dotem huc.* For according to the Roman Law, when a Marriage was dissolved, except in the Case of Adultery, the Wife's Father had a Right to redemand her Portion, and there is no doubt, but that the same was the Custom also among the Greeks.

A C T IV. S C E N E I.

A R G U M E N T.

Phidippus knows of his Daughter's being brought To-bed, and expostulates with his Wife for concealing it; charging her as the Cause of the Difference between *Pamphilus* and *Philumena*.

MYRRHINA, PHIDIPPUS.

Myr. I'M undone! What shall I do? Which Way turn myself? What Answer shall I give my Husband? for I fear he heard the Child crying, he run so hastily into his Daughter's Chamber, without

AN NOT A T I O N S.

We have seen in the last Scene, that *Phidippus* being offended at the haughty Behaviour of *Pamphilus*. It is no Wonder, if thus disgusted,

LA. Dixi', Phidippe, hanc rem ægrè laturum esse eum?

Quamobrem te orabam, filiam ut remitteres.

PH. Non credidi edepol' adeo inhumanum fore:

Ita nunc is sibi me supplicaturum putat?

Si est, ut velit reducere uxorem, licet:

Sin alio est animo, renumeret dotem huc, eat.

LA. Ecce autem, tu quoque protervè iracundus es.

PH. Percontumax redisti huc nobis, Pamphile.

LA. Decedet jam ira hæc: etsi meritò iratus est.

PH. Quia paulum vobis accessit pecuniæ, Sublati animi sunt. LA. etiam mecum litigas?

PH. Deliberet, renuncietaue hodie mihi, Velitne, an non; ut alii, si huic non sit, fiet.

LA. Phidippe, ades, audi paucis, abiit: quid meâ? 60

Postremò inter se transigant ipsi, ut lubet:

Quando nec gnatus, neque hic mihi quidquam obtemperant:

Quæ dico, parvi pendunt. porto hoc jurgium ad

Uxorem, cujus hæc sunt consilio omnia.

Atque in eam hoc omne, quod mihi ægrè est, evomam. 65

an non; ut sit alii, si non sit huic. LA. Phidippe, ades, audi paucis. Abiit: quid refert meâ? Postremo ipsi transigant inter se, ut lubet: quando nec gnatus, neque hic obtemperant quidquam mihi: parvi pendunt, quæ dico. Porto hoc jurgium ad uxorem, cujus consilio omnia hæc sunt: dique eudamini omne hoc, quod est ægrè mihi, in eam.

ANNOTATIONS.

Greeks, as may be gathered from these Words

of Apuleius, Apolog. p. 547. ed Delpb.

"Nam quodcumque aliud in d. tem acceperis,

"potes, cum lubuit, ne sis beneficio obtritu-

"tus, omne, ut acceperas, renumerare, man-

cipia restituere, domo demigrare, prædiis

cedere. So'a virginitas, cum semel ac-

cepta est, reddi nequitur: sola apud ma-

ritum ex rebus dotalibus remanet."

ACTUS IV. SCENA I.

ARGUMENTUM.

Phidippus partum filie rescivit, & exposulat cum Myrrhina, quod partum celaverit, & quod auctor sit discidi inter Pamphilum & Philumenam.

MYRRHINA, PHIDIPPUS.

PERII, quid agam? quò me vortam? quid viro meo respondebo

Misera? nam audivisse vocem pueri visu' est vagientis: respondebo meo viro? Nam visus est audivisse vocem pueri vagientis?

ANNOTATIONS.

gusted, be resolves to use no Constraint with

his Daughter, but leave it to her own Choice

to stay, or return. But what happens in this

Scene, gives a very different Turn to his way

of thinking. For coming directly home,

after he left Laches, it chanced to be soon

out speaking a Word. If he comes to know that she is brought to bed, I can't think what Excuse to form for keeping it a Secret. But the Door opens; I believe he's coming out to me. I'm ruin'd.

Phi. My Wife, when she saw me run to my Daughter, flipt out of doors; but here she is. How now, *Myrrhina*? What have you to say for yourself? Hark ye, I speak to you.

Myr. To me, Husband?

Phi. I your Husband! Do you regard me as a Husband, or even as a Man? For had you ever taken me for either, Woman, you had not thus made me a Tool to your Designs?

Myr. What Designs?

Phi. Do you ask? Is not your Daughter brought to-bed? Hah, are you silent? Whose Child is it?

Myr. Is that a Question for a Father to ask? (*aside.*) I'm undone. Whose do you think, pray, but her Husband's?

Phi. I believe it, nor ought a Father to suppose otherwise; but I'm astonish'd to think what you could mean by concealing it from us all with so much Care, especially as she is safely delivered, and at her full Time. To be so maliciously stubborn as to resolve upon destroying the Child (which you might have known would be a more firm and lasting Bond of Union) rather than suffer a Match to subsist, which you was set against. I indeed thought all along that they were in fault, whereas I now find it to be you.

Myr. I'm an unhappy Wretch!

Phi. I wish I knew it to be really so: but now I call to mind what you was formerly wont to say, when we first accepted him for our Son-in-Law. You could not, you said, think of your Daughter's being married to a Man who kept a Mistress, and lay out o' Nights.

Myr. I'd rather he should suspect any Cause than the true one.

Phi.

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after his Daughter was delivered, and he overheard the Child's Cries; upon which, running to *Philumena's* Apartment, he finds how it was. Immediately he runs to his Wife, and expostulates warmly with her, for concealing a thing of that Importance from him; and as it was plainly her Design to have destroyed the Child, he throws the whole Blame of the Separation upon her, who, having taken a Dislike to *Pamphilus*, endeavoured to withdraw her Daughter, and make an irreconcilable Breach between them. This greatly perplexes *Myrrhina*, and makes her doubt how far *Pamphilus* would be able to keep her Secret, as another's Child was like to be bred for his. I have followed the *Cambridge* Edition of our Poet, in making this Scene the Beginning of the fourth Act, tho' others, with seemingly good Reason annex this Scene to the third Act,

and begin the fourth with the following Scene.

¹⁶ *Præsertim cum et recte.* Recte here, is not to be interpreted happily, or well delivered; it respects not the Mother, but the Birth; intimating, that it was a real Child, and no Monster. *Phidippus* adds, *et tempore suo*, which may occasion some difficulty, because of what *Myrrhina* says before to *Pamphilus*, Act 3. S. 3. 34. *Tum, postquam ad te venit, mensis agitur hic jam septimus.* But this probably refers only to their nuptial Commerce, without including the two Months he obtained from her, mentioned in the foregoing Line; a Circumstance that *Phidippus* knew nothing of. But supposing it to be only the seventh Month after Marriage, that was still accounted a timely Birth among the Antients. Digest. Lib. 1. Tit. 5. L. 1. 12. *Verba Panj.*

Septimo

Ita corripuit derepente tacitus sese ad filiam : [buisse
 Quod si rescierit peperisse, id quâ causâ clam me ha-
 Dicam, non edepol scio.
 Sed ostium concrepuit : credo ipsum ad me exire : nulla
 sum.

PH. Uxor, ubi me ad filiam ire sensit, se duxit foras.
 Atque eccam video. quid ais, Myrrhina? heus, tibi di-
 co. MY. mihi ne, mi vir? [deputas adeo esse?
 PH. Vir ego tuus sum? tu virum me, aut hominem
 Nam si utrumvis horum, mulier, unquam tibi visus
 forem,

Non sic ludibrio tuis factis habitus essem. MY. quibus?
 PH. At rogitas?

Peperit filia? hem, taces? ex quo? MY. istuc patrem
 rogare est æquum? [obsecro?

Perii : ex quo centes, nisi ex illo, cui data est nuptum,
 PH. Credo : neque adeo arbitrari patris est aliter. sed
 demiror,

Quid sit, quamobrem tantopere hunc omnes nos ce-
 lare volueris.

Partum; præsertim cum & recte, & tempore suo pe-
 pererit. [perire,

Adeon' pervicaci esse animo, ut querum præoptares
 Ex quo firmiorem inter nos fore amicitiam posthac
 faceres, [illo nupta?

Potius, quam adversum animi tui libidinem esset cum
 Ego etiam illorum esse hanc culpam credidi, quæ te
 est penes.

MY. Misera sum. PH. utinam sciam ita esse istuc. sed
 nunc mihi in mentem venit,

De hac re quod locuta es olim, cum illum generum
 cepimus :

Nam negabas nuptam posse filiam tuam te pati
 Cum eo, qui meretricem amaret, qui pernoctaret foris.

MY. Quamvis causam hunc suspicari, quam ipsam ve-
 ram, mavolo.

miorem amicitiam inter nos ; potius ; quam filia esset nupta cum illo adversum libidinem tui quæriti ?
 Ego etiam credidi hanc esse culpam illorum, quæ est penes te. MY. Sum misera. PH. Utinam
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ANNOTATIONS.

Septimo mense nasci perfectum partum, jam
 receptum est, propter auctoritatem doctissimi viri
 Hippocratis; et ideo credendum est, cum qui
 ex justis nuptiis septimo mense natus est, justum
 filium esse.
 Utinam sciam ita esse istuc. Hoc qui-
 dem sic accipiant, quam Philippus dicat,
 penes te culpa est, quam illorum esse crede-
 bam : & utinam quod credo, penes te esse
 culpam, ita non esse certo sciam. Quia dix-
 it, se miseram : & miseros non nisi inno-
 centes dicimus. Ille enim hoc respondit,
 utinam in hac negotio miseram te, non sciam
 reperiam. Sic Sallustius in fragmentis
 Alique

Phi. I knew long before you, *Myrrhina*, that he had a Mistress, but I never look'd upon that as a Crime in young Men, for 'tis natural to them all. But the Time will soon come, when he will hate even himself for it. But you shew yourself to be still the same as before, nor could you rest till you had brought away your Daughter, lest what I had done should hold good. The thing itself now plainly shews how you stood affected to the Match.

Myr. Do you think me so very wilful, then, that I should act thus towards my own Child, if I thought the Marriage for her Good?

Phi. Do you pretend to foresee or judge what is for our Advantage? Some one perhaps has told you that he saw him going to, or coming out from his Mistress. What then, if he was discreet, and did it but seldom? Is it not better to dissemble, than pry into Secrets that will naturally beget Misunderstandings and Ill-will? For could he all at once withdraw his Affections from one he had lov'd so many Years, I should not account him a Man, nor likely to prove a constant Husband to my Daughter.

Myr. Pray have done with the young Gentleman, and my Faults, as you are pleas'd to think them. Go, meet him by yourself, and ask whether he is willing to take home his Wife, or no. If he says he is, then send her back; but if he refuses, then 'tis plain I have taken the best Course for my Daughter.

Phi. Suppose he will not, and that you knew him to be in fault, *Myrrhina*; I was present, by whose Advice it was proper that these things should have been settled. I am therefore much offended at your presuming thus far without my Leave. I charge you strictly, that the Boy be carried no where out of the House. But what Folly is it, to expect or require Obedience from her? I'll go in myself, and charge the Servants that they suffer it to be carried out no where.

Myr.

ANNOTATIONS.

Atque ea cogentes non coactos; scelestos magis quam miseros distringi. Et ideo sequitur, *sed nunc mihi in mentem venit.* Argumentum ex antecedentibus dictis & factis.

31. *Id, nunc res indicium hæc facit, quo pacto factum volueris.* The Order of Construction here is not so easily discovered, because the Words may be disposed two ways. For we may take them: *Hæc res nunc id indicium facit*: i. e. indicat, as in the *Adelphi*, IV. 4. 7. *Id anus fecit indicium mihi.* Or thus: *Hæc res nunc facit indicium, quo pacto volueris id factum.* This last is what I have followed; and the rather so, because in the most correct Editions and Manuscripts of our Poet, we meet with a Comma after *id*, which confines the Words to this particular Turn.

37. *Nonne ea diffimulare nos magis humanum est, &c.* These Words are somewhat obscure, and have greatly perplex'd Com-

mentators. *Weserbovius* finds fault with *Donatus*, who he tells us explains the Meaning of the Words quite away. His Words are: "*Donatus accipit quasi sensus sit; dare operam nos id scire quamobrem Pamphilus nos oderit. Sensu nullo. Id vult Phidippus, eum, qui oderit nos, id per nos nihil dissimulantes scire; q. d. quam dare operam, ut proferatur, atque inimici nostri id sciant, & latentur.*" But this seems to me too far fetch'd, as being what would scarce ever enter into any one's Mind at the first reading of the Words. *Phidippus* is not here charging his Wife with publishing to the World her Son in Law's Faults, but advises her not to pry with too much Anxiety into his Conduct, or hearken to every idle Story she may hear. I have therefore render'd it; *Is it not better to dissemble, than pry into Secrets that will naturally beget Misunderstandings and Ill-will?*

PH. Multo prius scivi, quam tu, illum habere amicam, Myrrhina.

Verum id vitium nunquam decrevi esse ego adolescentiæ: Nam id omnibus innatum est. at pol jam aderit, se quoque etiam cum oderit.

Sed ut olim te ostendisti eandem esse, nihil cessavisti ut Ut filiam ab eo abduceres, neu, quod ego egissem, esset ratum.

Id, nunc res indicium hæc facit, quo pacto factum volueris.

MY. Adeon' me esse pervicacem censes, cui mater siem, Ut eo essem animo, si ex usu esset nostro hoc matrimonium?

PH. Tun' prospicere, aut judicare, nostram in rem quod Audisti ex aliquo fortasse, qui vidisse eum diceret Exeuntem, aut introeuntem ad amicam: quid tum postea,

Si modestè ac raro hoc fecit? nonne ea dissimulare nos Magis humanum est, quam dare operam id scire, qui nos oderit?

Nam si is posset ab eâ sese derepente avellere, Quicum tot consueisset annos; non eum hominem ducerem,

Nec virum sati' firmum gnatæ. MY. mitte adolescentem, obsecro,

Et quæ me peccasse ais. abi, solum solus conveni:

Roga, veligne uxorem, an non. si est, ut dicat velle se; Redde: sin est autem, ut nolit, rectè ego consului meæ.

PH. Siquidem ille ipse non vult, & tu sensitisti in eo esse, Myrrhina,

Peccatum; aderam, cujus consilio ea par fuerat prospici. Quamobrem incendor irâ, esse ausam facere hæc te injussu meo.

Interdico, ne extulisse extra ædes puerum usquam velis. Sed ego stultior, meis dictis parere hanc qui postulem.

Ibo intro, atque edicam servis, ne quoquam efferri sinant.

oro, mitte adolescentem, et quæ ais me peccasse: abi, tu solus conveni illum solum. Rogo, veligne ducere uxorem, an non. Si est, ut dicat se velle; redde: sin autem est, ut nolit, ego rectè consului meæ. PH. Siquidem ille ipse non vult, et tu, Myrrhina, sensitisti peccatum esse in eo: ego aderam, cujus consilio fuerat par eâ prospici. Quamobrem incendor irâ, te esse ausam facere hæc injussu meo. Interdico, ne velit extulisse puerum usquam extra ædes. Sed ego stultior, qui postulem hanc parere meis dictis. Ibo intro, atque edicam servis, ne sinant puerum efferri quoquam.

PH. Scivi multo prius, quam tu, Myrrhina, illum habere amicam. Verum ego nunquam decrevi id esse vitium adolescentiæ: nam id est innatum omnibus. At pol tempus jam aderit, cum ederit etiam se quoque ea causa.

Sed ut olim ostendisti te esse eandem, cessavisti nihil usque ad huc, ut abduceres filiam ab eo, neu esset ratum: quod ego egissem. Hæc res nunc facit indicium, quo pacto volueris id esse factum.

MY. Censesne me esse adeo pervicacem, ut essem ex animo erga eam, cui sim mater, si hoc matrimonium ex usu nostro?

PH. Tunc potes prospicere, aut judicare, quod sit in nostram rem? Audisti ex aliquo fortasse, qui diceret se vidisse eum exeuntem, aut introeuntem ad amicam. Quid tum postea, si fecit hoc modestè ac raro?

Nonne magis humanum est, nos dissimulare ea, quam dare operam scire id, qui oderit nos? Nam si is posset derepente avellere sese ab eâ, quicum consueisset tot annos, non ducerem eum hominem, nec virum satis firmum gnatæ.

MY. Obsecro, mitte adolescentem, et quæ ais me peccasse: abi, tu solus conveni illum solum.

Rogo, veligne ducere uxorem, an non. Si est, ut dicat se velle; redde: sin autem est, ut nolit, ego rectè consului meæ.

PH. Siquidem ille ipse non vult, et tu, Myrrhina, sensitisti peccatum esse in eo: ego aderam, cujus consilio fuerat par eâ prospici. Quamobrem incendor irâ, te esse ausam facere hæc injussu meo. Interdico, ne velit extulisse puerum usquam extra ædes. Sed ego stultior, qui postulem hanc parere meis dictis. Ibo intro, atque edicam servis, ne sinant puerum efferri quoquam.

ANNOTATIONS.

will? For it is a certain and never-failing Rule, that when Men want to disguise and conceal their real Characters, they are sure to hate those who have Penetration enough to find them out. And as this is true of Men in general, so it is more especially of such as pursue unlawful and secret Pleasures, which they are ashamed should be known to the World.

41 Nec virum sati' firmum gnatæ, Terence

Myr. (alone.) I verily believe there is not a Woman living more wretched than I. For how he would take it, were he to know the real thing, I need not be at a loss to apprehend, when he's so impatient and violent at little or nothing: nor do I know how I shall be able to make him change his Mind. This only Misfortune remained after so many others, if I should be forced to bring up a Child whose Father we know nothing of. For when my Daughter was ravished, it was so dark she could not distinguish the Person, nor did she take any thing from him, whereby to know him afterwards: he indeed, when he left her, forc'd a Ring from her Finger. I am afraid too, that *Pamphilus* will no longer keep our Secret, when he hears that another's Child is brought up for his.

ANNOTATIONS.

Terence, no doubt, thought that nothing ought to be stronger, or bind the Mind of Man faster, than a long Society, and Commerce. Hence he makes *Phidippus* say, that it would be a suspicious Sign in *Pamphilus* to disengage himself all at once from *Bacchis*, and that a Passion of so long standing requir'd Time and Reflection to get the better of it. This perhaps may be true in the Case of Friendship; according to what *Cicero* says in his Offices; *disiurgendæ, non disrumpendæ sunt amicitie*. But I am apt to think, that in a Commerce of this kind, the contrary ought to hold. When a Man's own Reflections tell him, that he is in the wrong, let him break off immediately; by dallying he is undone. Bias and Inclination will get the better, blunt the Edge of Reflection, and shake his Resolution. So far we allow to *Terence*, that the Conquest may cost him Pain, but a sudden Turn in this Case is necessary; for to aim at Victory by slow Degrees, endangers a total Defeat.

57. *Non quita est.* Anciently the Verb *negue*

ACT IV. SCENE II.

ARGUMENT.

Sostrata justifies herself to her Son, that she was no Cause of her Daughter-in-Law's leaving the House; and, that she may be no Impediment to her Return, offers to retire into the Country. *Pamphilus* endeavours to dissuade her.

SOSTRATA, PAMPHILUS.

Sostr. I'M not ignorant, my Son, that you look upon me to be the Cause of your Wife's leaving the House, however careful you may be to hide your Suspicions. But so may Heaven bless me, so may you in every thing answer my Hopes, as I never knowingly did any thing to deserve her Hatred. And, as I always believed you loved me, so you have confirmed me still more in that Thought; for your Father has been telling me just now within, in what manner you prefer'd me to your Love. Now I am resolv'd to return the Favour, that

ANNOTATIONS.

In this Scene, *Pamphilus* is introduc'd in Conversation with his Mother. She had been told by *Laches*, of the Declarations he had made in her favour, and, resolv'd not to yield to him in point of Generosity, proposes to retire into the Country, and leave him at Liberty to take home his Wife. This Offer, which the thought would be well received, was altogether inconsistent with his Views, as it depriv'd him of a Pretence for separating from *Philumena*, and therefore he earnestly urges her not to think of it.

58. *Itaque obstringant ex te, quæ exopto mihi.* There is a great deal of Tenderness and affectionate

MY. Nullam pol credo mulierem me miseriorem vivere.
 Nam ut hic laturus hoc sit; si ipsam rem, ut fiet, re-
 sciverit, [tam animo iracundo tulit:
 Non edepol clam me est; cum hoc, quod leviu' est,
 Nec, quâ viâ sententia ejus possit mutari, scio. 54
 Hoc mi unum ex plurimis miseriis reliquom fuerat
 malum, [pater.

Si, puerum ut tollam, cogit, cujus nos qui sit nescimus
 Nam cum compressa est gnata, forma in tenebris no-
 sci non quita est: [sit nosci, qui fiet:

Neque detractum ei tum quidquam est, quî post pos-
 Ipse eripuit vi, in digito quem habuit, virgini abiens
 annulum. [diutius

Simul vereor Pamphilum, ne orata nostra nequeat
 Celare, cum sciet alienum puerum tolli pro suo. 61

*est quita nosci in tenebris. Neque quidquam tum est detractum ei, qui possit nosci, qui fiet. Ipse
 abiens eripuit vi virgini, annulum quem habuit in digito. Simul vereor Pamphilum, ne nequeat
 diutius celare nostra orata, cum sciet alienum puerum tolli pro suo.*

A N N O T A T I O N S.

nequeo had a Passive *nequeor*. We have a like kind might be cited. *Possum* too had
 31. *Quidquid sine sanguine civium ulcisci* it passive, for we sometimes meet with
nequitur jure factum sit. Where not only *poteretur*, and *potestur*, which last Word is
nequitur is passive, but *ulcisci* too is used *usurp'd* both by *Lucretius* and *Virgil*.

A C T U S IV. S C E N A II.

A R G U M E N T U M.

*Mater expurgat se coram filio, ut nurus abitionem noluerit: ne-
 que quominus Philumena ad Pamphilum redeat impedimento sit,
 rus abire mavult: filius autem dissuadet.*

SOSTRATA, PAMPHILUS,

O R D O.

NON-clam me est, gnate mi, tibi me esse suspec-
 tam, uxorem tuam

Propter meos mores hinc abisse: etsi ea dissimulas sedulo.

Verum ita me Dii ament, itaque obtingant ex te, quæ
 exopta mihi, ut [illam mei:

Nunquam sciens commerui, meritò ut caperet odium

Teque antequam me amare rebar, ei rei firmasti fidem.

*tingant mihi abs te quæ exopto, ut nunquam sciens commerui, ut odium mei merito caperet illam.
 Quodque antequam rebar, te amare me, nunc firmasti fidem ei rei.*

A N N O T A T I O N S.

fectionate Regard in this Form of Swearing. you in every Thing answer my Hopes; so may
 Some Commentators, however, seem not to I receive from you all that Joy and Consola-
 have thoroughly understood the Force of it, tion, which a Mother hopes for and desires
 when they tell us, that it means: So may from a Son.
 I obtain from you every thing I wish for: 5 Teque antequam me amare rebar, &c.
 or, So may every thing, I wish for from you, These Words are extremely perplexed, nor
 happen to me. The real Meaning is, So may is it easy to range them in their natural
 Order

that you may see your Dutifulness shall not with me miss of its Reward. My *Pamphilus*, it will be both for your Repose and my Reputation, that I retire hence into the Country with your Father: 'tis my fixed Resolution; that my Presence may be no Obstacle to your Happiness, nor any Pretence remain for *Philumena's* not returning.

Pam. Pray, Mother; what sort of a Resolution is this? Shall her Folly drive you from Town into the Country? It must not be: nor will I give our Enemies a Handle to say, that it was done more thro' my Obstinacy, than any real Inclination of yours. Besides, I can't think of your leaving your Friends, Relations, and happy Days, on my account.

Soft. Truly, Son, I have but little Relish for these things now; I enjoyed them enough in my Youth, and am grown quite sick of them. 'Tis more my Concern now, that my Age be not a Burden to any, or cause them to expect my Death with impatience. I find, however little I deserve it, that I am no welcome Guest here; 'tis time therefore to retire: for thus I am apt to think I shall best remove all Cause of Discontent, free myself from Suspicion, and effectually please them too. Let me, pray, avoid this Reproach so generally cast upon our Sex.

Pam. How happy am I in every thing else, were it not for this one Affair, having so indulgent a Mother, and so good a Wife!

Soft. Pray, *Pamphilus*, can't you bring yourself to submit to one Inconvenience, that may be unavoidable, if every thing else is according to your Wish, and such as I take them to be? Do, my Son, yield to me in this, take her back.

Pam. How wretched is my Situation? *Soft.*

ANNOTATIONS.

Order. I have endeavour'd in the *Ordo*, by supplying *quod*, to make the Sense easy. *Quodque antequam rebar te amare me, nunc firmasti fidem ei rei.* Some, however, without acknowledging any thing wanting to compleat the Sentence, dispose the Words thus; *Quamque rebar ante, te amare me nunc firmasse fidem ei rei.* Making *quam* here of the same import with *quantopere*, or *quantum*. You have now made your Love appear as great as I always flattered myself it was.

¹⁹ *Ut ne cui mea longinquitas ætatis obster, &c.* *Safrata* does all in her power to persuade her Son, that Resentment has no Part in the Resolution she had taken to retire from Town; and she explains herself upon this Head, with all the engaging Sweetness imaginable. In a Word, she suffers nothing to escape her, that could offend either her Husband, Son, or Daughter-in-Law. Yet amidst all this Moderation she takes care to make them sensible, that she thought herself injur'd. The Poet has managed this part of her Character with uncommon Address. *Longinquitus*, here used to denote the

Length and Duration of Life, is a Word equally applied by the best Authors, to Place and Time, and therefore comes in very properly here, *Liv. VII. 29. Majora jam hinc bella, et viribus hostium, et longinquitate vel regionem, vel temporum, quibus bellatum est, dicuntur.*

²⁵ *Quam fortunatus — absque una hac foret, &c.* One cannot avoid wondering at the Explication which *Guetus* offers of these Words. He rejects the following Verse, *hanc matrem habens talem*, and makes *absque hac una foret*: were I but without my Mother. But this evidently contradicts *Pamphilus's* Intention, and those Sentiments which may naturally be supposed to rise in his Mind on this Occasion. He is affected with the Complaisance his Mother shews him, and at the same time warmly attach'd to *Philumena*. He therefore says, that with so good a Mother, and so amiable a Wife, he must have been the happiest Man in the World, but for this unlucky Accident. This is tender, polite, and wholly in Character.

²⁷ *Non erit incommode rem.* Madam Dacier,

Nam mihi intus tuus pater narravit modò, quo pacto me habueris

Præpositam amorì tuo. nunc tibi me certum est contrà gratiam

Referre, ut apud me præmium esse positum pietati scias.

Mi Pamphile, hoc et vobis, & meæ commodum famæ arbitror :

Ego rus abituram hinc cum tuo me esse certò decrevi patre,

Ne mea præsentia obstet, neu causa ulla restet reliqua, Quin tua Philumena ad te redeat. PA. quæso, quid istuc consilii est ?

Illius stultitiâ victa, ex urbe tu rus habitatum migres ?

Haud facies : neque sinam, ut qui nobis, mater, maledictum velit,

Meâ pertinaciâ esse dicat factum, haud tuâ modestiâ. 15

Tum, tuas amicas te & cognatas deferere, & festos dies,

Meâ causâ, nolo. So. nihil pol jam istæ mihi res voluptatis ferunt.

Dum ætatis tempus tulit. perfuncta satis sum : satias jam tenet

Studiorum istorum : hæc mihi nunc cura est maxuma, ut ne cui mea

Longinquitas ætatis obstet, mortemve expectet meam. 19

Hic video me esse invisam immeritò : tempus est concedere.

[omnibus :

Sic optumè, ut ego opinor, omnes causas præcidam

Et me hac suspitione exsolvam, & illis morem gessero.

Sine me, obsecro, hoc effugere, vulgus quod male audit mulierum.

PA. Quàm fortunatus cæteris sum rebus, absque unâ hac foret,

Hanc matrem habens talem, illam autem uxorem ! 25

So. obsecro, mi Pamphile, Non tute incommodam rem, ut quæque est, in animum induces pati,

Si cætera ita sunt, ut tu vis, itaque ut esse ego illam

Mi gnate, da veniam hanc mihi, reduc illam. PH. vae misero mihi !

omnibus : et exsolvam me hoc suspitione, et gessero morem illis. Obsecro, sine me effugere hoc, quod vulgus mulierum male audit. PA. Quam fortunatus sum cæteris rebus, foret hæc res absque hac unâ, habens hanc talem matrem, autem illam uxorem ! So. Obsecro, mi Pamphile, non tute induces in animum pati incommodam rem, ut quæque est, si cætera sunt ita, ut tu vis, itaque ut ego existimo illam esse ? Mi gnate, da hanc veniam mihi, reduc illam. PA. Vae misero mihi !

Nam pater tuus modo narravit mihi intus, quo pacto habueris me præpositam

tuo amorì : nunc certum est, me contra gratiam

referre gratiam tibi, ut scias præmium esse positum tuæ pietati apud me. Mi Pamphile, arbitror hoc commodum et vobis,

et meæ famæ. Ego certo decrevi me esse abituram hinc rus cum tuo patre, ne mea

præsentia obstet, neu ulla causa reliqua restet, quin tua Philumena redeat ad te.

PA. Quæso, quid consilii est istuc ? An tu victa stultitiâ illius, migres ex urbe habitatum rus ? Haud

facies, neque sinam, mater, ut qui velle maledicere nobis, dicat esse factum mea perticipia, haud tua modestiâ.

Tum nolo te deferere tuas amicas, et cognatas, et festos dies, mea causa.

So. Pol istæ res ferunt jam nihil voluptatis mihi : sum satias perfuncta, dum tempus ætatis tulit : satias istorum studiorum jam tenet me : hæc nunc est maxuma cura mihi, ut mea longinquitas ætatis me obsecro, faciatve ut expectet meam mortem.

Vide me esse immeritò invisam hic : est tempus concedere. Sic, ut ego opinor, optime præcidam omnes causas :

ANNOTATIONS.

Dacier finds great Difficulty in this Passage, was happy, but for one Thing. His Mother, which none before her had sufficiently explained. Pamphilus had just said, that he imagines that he complains of his Weak

Temper,

Soft. And mine too? for this Affair afflicts me no less than it does you, my Son.

ANNOTATIONS.

Temper, because it could not agree with her's. She therefore tells him, that he ought not to suffer a Thing of that Nature to destroy his Happiness in other Respects, as nothing was more common in a young Wife, than to contract a Dislike to her Mother-in-Law. *Ut quaque uxor est, non tute inducas in animum te pati rem valde incommo- dam.* Consider the ordinary Character of Women, and you will find it is no great Inconvenience.

ACT IV. SCENE III.

ARGUMENT.

The Wife and Husband are reconciled, and lay aside all Animosties. Pamphilus is urged to take home his Wife.

LACHES, SOSTRATA, PAMPHILUS.

Lac. SO, Wife, I have been standing just by here, and overheard all your Discourse with your Son. This is being wise, to bring yourself to comply with the Occasion, and do that now, which perhaps you may be obliged to, do hereafter.

Soft. It may be so, perhaps.

Lac. March, then, into the Country; there we'll learn to bear with one another.

Soft. I hope we shall.

Lac. Go in, then, and get every Thing ready you are to take with you. I'm resolved.

Soft. I'll do as you desire.

Pam. Father.

Lac. What, *Pamphilus*!

Pam. My Mother leave the Town? By no means.

Lac. Why so?

Pam. Because I am not yet resolved what to do in regard to my Wife.

Lac. How! What should you do, but take her home again?

Pam. I could like it, and can hardly indeed forbear doing it; but I will not alter my Design. I am determined to pursue what promises fairest, and believe the only Way to prevent Quarrels is not to take her back.

ANNOTATIONS.

Laches, who had overheard all that past in Conversation between his Wife and Son, here joins them, and urges *Sostrata* to execute her Design without delay. *Pamphilus* interposes, and would prevent it, but in vain; the old Man is inflexible. While they are thus engaged, *Laches* observes *Phidippus* coming out to them, which breaks off the Conversation.

Procul hinc stans. *Procul stans*, standing near; for here *procul* has the Force of *prope*, as often in *Plautus* and *Virgil*. *Afranius* too says, *Ausculcare hinc procul*.

A Fors suat pel. *Laches's* Speech to his Wife is, not very complaisant, especially if we consider how much Good-nature appears in all her Behaviour. One is apt to expect in that Case, Praises and Commendations; whereas

So. Et mihi quidem : nam hæc res non minus me male habet, quam te, gnate mi.

So. *Et quidem mihi : nam hæc res non habet me minus male,*

quam te, gnate mi.

ANNOTATIONS.

nience you have to bear, if every thing else answers your Expectation. Thus Madam Dagier ; but I have chosen in the Translation to give it a more general Turn, and to consider it as an Interrogation.

ACTUS IV. SCENA III.

ARGUMENTUM.

Reconciliantur, & omne bellum inter se componunt vir & uxor : monetur Pamphilus ut uxorem reducat.

LACHES, SOSTRATA PAMPHILUS.

ORDO.

QUEM cum istoc sermonem habueris, procul hinc stans accepi, uxor.

LAC. STANS procul hinc, uxor, accepi sermonem quem habueris cum istoc. Istuc est sapere, qui possis

Istuc est sapere, qui, ubicunque opus sit, animum pos-
Quod sit faciendum post fortasse, idem hoc nunc si feceris.

fieri, qui possis scire, ubi-
cunque sit opus, si nunc feceris hoc idem.

So. Fors fuit pol. LA. abi rus ergo hinc : ibi ego te, &
So. Spero ecastor. LA. i ergo intrò, & compone, quæ tecum simul

quod fortasse sit faciendum post. So. Fors fuit pol. LA. Abi ergo hinc rus :

Ferantur. dixi. So. ita, ut jubes, faciam. PA. pater. LA. Quid vis, Pamphile? PA. hinc abire matrem? minime. LA. quid ita istuc vis?

ibi ego feram te, et tu feres me. So. Ecastor spero. LA. I intro ergo, et compone, quæ ferantur simul tecum : dixi.

PA. Quia de uxore incertus sum etiam, quid sim factururus. LA. quid est?

So. Faciam ita, ut jubes. PA. Pater. LA. Quid vis, Pamphile? PA. Matrem abire hinc? minime.

Quid vis facere, nisi reducere? PA. equidem cupio, & vix contineor :

IO LA. Quid vis, Pamphile? PA. Matrem abire hinc? minime.

Sed non minuat meum consilium : ex usu quod est, id persequar.

Credo ea gratiâ concordēs, si non reducam, fore.

LA. Quid id est? PA. Quia sum etiam incertus, quid sim factururus de uxore. LA. Quid id est? Quid vis facere, nisi reducere? PA. Equidem cupio, et vix contineor : sed non minuat meum consilium : persequar id quod est ex usu. Credo eas fore concordēs ea gratiâ, si non reducam.

LA. Quid ita vis istuc? PA. Quia sum etiam incertus, quid sim factururus de uxore. LA. Quid id est? Quid vis facere, nisi reducere? PA. Equidem cupio, et vix contineor : sed non minuat meum consilium : persequar id quod est ex usu. Credo eas fore concordēs ea gratiâ, si non reducam.

LA. Quid id est? Quid vis facere, nisi reducere? PA. Equidem cupio, et vix contineor : sed non minuat meum consilium : persequar id quod est ex usu. Credo eas fore concordēs ea gratiâ, si non reducam.

ANNOTATIONS.

whereas her husband bluntly tells her, that it was wise to do voluntarily, what otherwise she must have done by constraint. Sostrata therefore must be supposed to answer in a Huff, as resenting her Husband's Harshness and Want of Delicacy ; and accordingly in the Translation I have given her Answer a Turn, that preserves this Idea : for the English Phrase, by which it is rendered, is very often used in the like Circumstances.

9 Equidem cupio, & vix contineor. We are here to call to mind the Character of Pamphilus, who was passionately fond of his Wife, and who, notwithstanding the late Discovery he had made, still found himself strongly inclined to take her back. He feels in his Breast a violent Struggle betwixt Love and Shame. Hence his Answer to his Father, so fond, passionate, and affecting.

Lac. You don't know that. But it matters little whether they agree, or not, if your Mother goes into the Country. This Age of ours but ill suits the Tempers of Youth, and therefore we had even best leave you to yourselves. In short, *Pamphilus*, we are now become a Saying, *The old Man, and the old Woman*. But I see *Phidippus* coming out very fortunately; let us go to meet him.

A N N O T A T I O N S.

¹⁴ Nos. jam fabulæ sumus, senex, atque *very often began in these Words: Senex at-*
anus. Donatus imagines this alludes to the *que anus*. Thus in *Plautus* we meet with
 ancient Manner of Writing in Fables, which one who begins a Story in these Words: *Fuit*

A C T IV. S C E N E IV.

A R G U M E N T.

Laches learns that a Son is born to *Pamphilus*. Both the old Men urge him earnestly to take home his Wife. He refuses; his Father charges him with his Passion for *Bacchis*.

PHIDIPPUS, LACHES, PAMPHILUS.

Phi. INDEED, *Philumena*, I am angry with you too, very much so; for you have behaved very indiscreetly. 'Tis true, you have some Excuse, your Mother forc'd you to it; but she has none at all.

Lac. *Phidippus*, 'tis very lucky, my meeting with you now.

Phi. What's the Matter?

Pam. What Answer shall I make them, or how be able to keep this Secret?

Lac. Tell your Daughter, that my Wife is resolv'd to go into the Country, that she need not now be afraid of returning home.

Phi. Ah, your Wife is no way to blame in the Affair, 'tis mine that has been the Occasion of all the Mischief. The Case is altered; she, I find, confounds Matters, *Laches*.

Pam. So I am not obliged to take back my Wife, let them make what Disturbance they please.

A N N O T A T I O N S.

While *Pamphilus* and his Father are engaged in Conversation, they see *Phidippus* coming out, and, making up to him, find him in a Disposition very different from that in which he was last time they were together. He had now, as appears from a former Scene, discovered his Daughter's being brought to bed; and, instead of thinking *Pamphilus* in fault, laid all the Blame upon his Wife. *Laches* again is overjoyed to hear he has got a Grandson, and urges his Son more than ever to take back his Wife. But this, instead of being of any weight, is a new Argument against it. For, however he might have been prevailed on to over-look what had happened to *Philumena*, so long as it might be kept secret, yet he could by no means resolve to submit to the Meanness of bringing up another Man's Child: His Obstinacy provokes his Father, who, not knowing the true Reason of it, and imagining it was owing to his old Passion for *Bacchis*, falls upon him with severe and bitter Reproaches, till at length *Pamphilus*, not knowing how to defend himself, withdraws. Upon this the old Men consult between themselves what was best to be done; and, persuaded that they had hit upon the true Reason of his Aversion to *Philumena*, resolve to send for *Bacchis*, and, by Promises or Threats, prevail with her not to entertain *Pamphilus*, or receive his Visits.

¹ Tibi quoque edepol sum iratus, *Philumena*. We have seen before how much *Phidippus* was provoked against his Wife. Here he

LA. Nescias. verum tuâ refert nihil, utrum illæ fecerint. Quando hæc abierit: odiosa hæc est ætas adolescentulis: E medio æquom excedere est. postremo nos jam fabulæ Sumus, Pamphile, senex, atque anus. 15 Sed video Phidippum egredi per tempus. accedamus. *dere e medio. Postremo nos jam sumus fabulæ, Pamphile, senex, atque anus. Sed video Phidippum egredi per tempus. Accedamus.*

LA. Nescias. verum nihil refert tuâ, utrum illæ fecerint; quando hæc abierit. Hæc nostra ætas, est odiosa adolescentulis: est æquom nos excedere.

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Fuit olim quasi ego sum senex: " Pronuntia " ut posita sunt, caput indicant & inceptio. " (says Donatus) senex atque anus quasi initium fabulæ: hæc enim duo nomina, " nam hujusmodi tabularum.

ACTUS IV. SCENA IV.

ARGUMENTUM.

Natum puerum Laches resciscit. Pamphilum ad recipiendam uxorem ambo senes hortantur. Ille negat: meretricis amorem incusat pater.

PHIDIPPUS, LACHES, PAMPHILUS.

ORDO.

TIBI quoque edepol sum iratus, Philumena, Graviter quidem. nam hercle abs te factum est turpiter:

Etsi tibi causa est de hac re: mater te impulit:

Huic vero nulla est. LA. opportunè te mihi,

Phidippe, in ipso tempore ostendis. PH. quid est? 5

PA. Quid respondebo his? aut quo pacto hoc aperiarn?

LA. Dic filiæ, rus concessuram hinc Sofstratam:

Ne revereatur, minùs jam quo redeat domum. PH. ah,

Nullam de his rebus culpam commeruit tua:

A Myrrhinâ hæc sunt meâ uxore exorta omnia. 10

Mutatio fit: ea nos perturbat, Lache.

PA. Dum ne reducam, turbent porro, quàm velint.

PA. Dum ne reducam, turbent porro, quàm velint. PH. Ab, tua uxore

commeruit nullam culpam de his rebus: hæc omnia sunt exorta a mea uxore Myrrhina: mutatio fit: ea perturbat nos, Lache. PA. Dum ne reducam, turbent porro, quàm velint.

PH. EDEPOL, Philumena, sum quidem graviter iratus tibi quod; nam hercle factum est turpiter obs te: est causa tibi de hac re: Mater impulit te. Vero est nulla causa huic. LA. Phidippe, ostendis te mihi opportunè, in ipso tempore. PH. Quid respondebo his? aut quo pacto aperiarn hoc? LA. Dic filiæ; Sofstratam concessuram hinc rus: ne revereatur, quo minùs jam redeat domum. PH. Ab, tua uxore commeruit nullam culpam de his rebus: hæc omnia sunt exorta a mea uxore Myrrhina: mutatio fit: ea perturbat nos, Lache.

ANNOTATIONS.

he is seen coming out, and talking with Philumena, who was within. He professes himself displeased with her too, though he owns her Fault was less, and admitted of some Excuse from her Mother's Instigations.

Hoc aperiarn? This is the Reading most generally received, though 'tis hard from it to find any consistent Meaning to the Words, unless we paraphrase them with Westerbolius: Quo pacto illud potero indicare sine magno Philumenæ detrimento? But there seems to be little Propriety in this. I am therefore apt to think, that instead of aperiarn, we ought to read exortam, i. e. utalabam.

This Conjecture has the Authority of Dacier, Rivius, and Dr. Bentley to support it.

Mutatio fit. Madam Dacier thinks that these Words ought to be given to Pamphilus, who, observing how much Phidippus's Tone was changed from what it had been before, secretly mutters to himself mutatio fit. If we ascribe them to Phidippus, as is done in almost all the Editions of our Poet, then mutatio fit must be understood mutatio criminis; as if he had said, "Culpam jam non amplius in tua domo hæret, sed in meâ. Fit mutatio: a mea enim uxore exorta sunt omnia, non a tua."

Phi. I, *Pamphilus*, could gladly wish this Alliance of our Families to be, if possible, perpetual; but if you are otherwise inclin'd, take the Child however.

Pam. He knows of her being brought to-bed; I'm ruined.

Lac. The Child! What Child?

Phi. We have got a Grandson born to us; for my Daughter, when she left your House, was, it seems, big with Child, nor did I know any thing of it till to-day.

Lac. By *Jupiter*, you bring me very good News. I'm heartily glad the Child is born, and your Daughter well. But what a strange, odd-temper'd Woman, this Wife of yours must be; to conceal a thing of this nature from us so long? I can't well express what an ill Look it has.

Phi. Truly, *Laches*, I am no less displeased with it than you.

Pam. Altho' before I was somewhat in suspense about taking back my Wife, yet now I am determin'd against it, since another Man's Child must follow her.

Lac. There is no room left for Choice here, *Pamphilus*.

Pam. I'm ruined.

Lac. We have often wish'd to see this Day, when there should be one to call you Father. 'Tis come at last: Heaven be praised.

Pam. I'm undone.

Lac. Take home your Wife, and don't any longer oppose my Will.

Pam. Had it been her Desire, Father, to continue my Wife, or have Children by me, I very well know, she would not have conceal'd from me, what I understand she has. Now, therefore, that find her Inclinations estranged from me, and that there can be no real Harmony between us, why should I take her back?

Lac. The young Woman did as her Mother advis'd her: is that to be wonder'd at? Do you expect to find a Wife without a Fault? Have not Men their Failings too?

Pam. Do you *Pamphilus* and *Laches*, consider between yourselves, which is most expedient, to leave her, or take her back. I can't answer for my Wife's Conduct. In neither Case shall you meet with

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"idque perturbat nos. Videtur certe summa locutio a scena, qua toties mutari dicitur, quoties persona princeps mutatur."

¹⁶ *Serise peperisse: occidi.* This *Pamphilus* says in a low Voice, turning towards the Spectators. He foresaw the Consequence of this Discovery that *Phidippus* had made. He must either disclose the Secret he had so faithfully promised to conceal, or submit to the redoubled Importance of his Father, to take back his Wife, and bear a Load of Reproaches for persisting in a Refusal. No wonder then if he here discovers

so much Uneasiness and Perturbation.

²⁵ *Non tibi illud factum minus placet, quam mihi, Laches.* *Donatus* seems to think, from the Manner of Expression here used, that there is an Irony implied in this Sentence. The Order of the Words, he says, must be, *non minus mihi placet, quam tibi*, and *placet* is here for *displect*, as before in the *Andrian*, *Crito* describing how vain it would be for him a Stranger to sue for an Estate already in the Possession of another well supported, says, *Nunc me hospitum licet sequi, quam hic mihi sit facile atque utile, aliorum*

exemplum

PH. Ego, Pamphile, esse inter nos, si fieri potest, Affinitatem hanc sane perpetuam volo :
 Sin est, ut aliter tua fiet sententia,
 Accipias puerum. PA. sensit peperisse : occidi.
 LA. Puerum ! quem puerum ? PH. natus est nobis nepos :
 Nam abducta à vobis prægnaus fuerat filia ;
 Neque fuisse prægnaus unquam ante hunc scivi diem
 LA. Bene, ita me Dii ament, nuncias : & gaudeo
 Natum illum ; & tibi illam salvam. sed quid mulieris
 Uxorem habes ? aut quibus moratam moribus ?
 Nosne hoc celatos tamdiu ? nequeo satis,
 Quàm hoc mihi videtur factum pravè, proloqui.
 PH. Non tibi illud factum minùs placet, quam mihi.
 Laches.

PA. Etiam si dudum fuerat ambiguum hoc mihi,
 Nunc non est, cum eam consequitur alienus puer.
 LA. Nulla tibi, Pamphile, hîc jam consultatio est.
 PA. Perii. LA. hunc videre sæpe optabamus diem,
 Cum ex te esset aliquis, qui te appellaret patrem.
 Evenit : habeo gratiam Dis. PA. nulli sum.
 LA. Reduc uxorem, ac noli adversari mihi.
 PA. Pater, si ex me illa liberos vellet sibi,
 Aut se esse mecum nuptam, satis certò scio,
 Non clam me haberet, quæ celasse intellego.
 Nunc, cum ejus alienum esse à me animum sentiam,
 Nec conventurum inter nos posthac arbitror,
 Quamobrem reducam ? LA. mater quod suavit sua,
 Adolescens mulier fecit. mirandumne id est ?
 Censen' te posse reperire ullam mulierem,
 Quæ careat culpa ? an, quia non delinquent viri ?
 PH. Vosmet videte jam, Lache, & tu, Pamphile,
 Remissan' opu' sit vobis, reductan' domum :
 Uxor quid faciat, in manu non est meâ.
 Neutrâ in re vobis difficultas à me erit.

PA. Sum nullus. LA. Reduc uxorem, ac noli adversari mihi. PA. Pater, si illa
 vellet liberos sibi ex me, aut se esse nuptam metum, scio satis certo, non haberet ea clam me, quæ
 intelligo eam celavisse. Nunc cum sentio animum ejus esse alienum à me, neque arbitror esse conven-
 turum inter nos posthac, quamobrem reducam ? LA. Mulier adolescens fecit, quid mater sua suavit
 sit ; idne mirandum est ? Censen' te posse reperire ullam mulierem, quæ careat culpa ? An quia viri
 non delinquent ? PH. Vosmet, Lache, et tu, Pamphile, jam videte, sitne opus vobis ea remissa,
 reductane domum : quid uxor faciat, non est in manu mea. Erit difficultas vobis in neutra re à me.

A N N O T A T I O N S.

exempla comment. However uncommon the Expression may be, and however difficult to explain Grammatically, the Sense is evident. *posed, and no more heard of, he seems to have been in a kind of Uncertainty how to behave in regard to his Wife ; but finding*
 26 *Dudum fuerat ambiguum hoc mihi.* Sub. now, that by taking her back, he should
reducerem uxorem, an non reducerem. So be obliged to bring up a Child whom he be-
 long as he believed her living-in might be believed to be another's, this fixes his Resolu-
 tion against it.

with any Hindrance from me. But what shall we do with the Child?

Lac. A wise Question truly! Whatever happens, send him his Child, that we may bring it up as ours.

Pam. Shall I bring up a Child, whom the Father himself has abandoned?

Lac. What was that you said? How! Not bring it up, *Pamphilus*! Shall we rather expose it, pray? What Madness is this? Indeed I can hold my tongue no longer, for you force me to say what I otherwise would not, before your Father-in-Law. Do you think that I am ignorant of the Cause of your Tears? Or whence all this Trouble and Perplexity you are in comes? When you pretended first, that you could not take home your Wife on account of your Mother; she offered to leave the House: and now that you see this Excuse taken away, you have got another, *because a Child is born without your Knowledge*. You mistake, *Pamphilus*, if you fancy I don't know the meaning of all this. How long did I wink at your having a Mistress, in hopes that my Indulgence would at last reclaim you, and bring you to think seriously of Marriage? With what patience did I bear the Expence you was at upon her? I pressed and entreated you to marry, told you it was high time, and by much Persuasion you did. This Obedience was what became you, and you was then in your Duty; but now I find your Mind again runs, after your Mistress, and to gratify her, forsooth, you stick at offering no Injuries to your Wife. I see plainly you are relapsed into the old Course of Life.

Pam. Me!

Lac. You: And 'tis dishonourable and unjust in you, thus to feign false Grounds of Quarrel; that you may live uncontroul'd with your Strumpet, after having removed this Witness of your Actions out of the way. And no doubt your Wife has observed as much, for what other Reason was there for her leaving the House?

Phi. Certainly he guesses right, for that must be the Reason.

Pam. I'll give you my Oath that there is nothing in all this.

Lac. Ah, take home your Wife then, or tell me why you should not.

Pam. It is not a proper time now.

Lac. Take the Child at least: surely he's not in fault. I'll consider of the Mother afterwards.

Pam.

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48 *Quem ipse neglexit pater, ego alam?* Donatus on this Passage takes notice of a Variation in the Reading, which entirely changes the Sense of it. *Quem ipsa neglexit, pater*: where we have *ipsa* instead of *ipse*, and *pater* is a Vocative. *Shall, I Father, take the care of a Child, whom the Mother herself has abandoned?* Several Criticks, among whom is Donatus himself, give the preference to this Reading; but many Reasons may be offered for rejecting

it. For what Justice is there in saying, that because a Mother has abandoned her Child, the Father ought to do so too? This were shocking and unnatural. On the contrary, he is under greater Obligations than ever to take care of it, and must alone be in the stead of both Parents to it. Besides, it is probable *Laches* would have said, *That if the Mother abandoned it, it was owing to nothing but the ill Usage she received from him.* The other Reading is certainly the

Sed quid faciemus puero? LA. ridiculè rogas.
 Quidquid futurum est, huic reddas, suum scilicet,
 Ut alamus nostrum. PA. quem ipse neglexit pater,
 Ego alam? LA. quid dixti? eho, an non alemus,
 Pamphile?

Prodemus, quæso, potiùs? quæ hæc amentia est? 50
 Enimvero prorsus jam tacere non queo.

Nam cogis ea, quæ nolo, ut præsentè hoc loquar.

Ignarum censēs tuarum lacrumarum esse me?

Aut, quid sit id, quod sollicitere ad hunc modum?

Primùm, danc ubi dixti causam, te propter tuam 55
 Matrem non posse habere hanc uxorem domi;

Pollicita est ea, se concessuram ex ædibus. [vides;

Nunc, postquam ademtam hanc quoque tibi causam

Puer quia clam te est natus, nactus alteram es.

Erras, tui animi si me esse ignarum putas. 60

Aliquando tandem huc animum ut abducās tuum,

Quàm longum spatium amandi amicam tibi dedi?

Sumtus, quos fecisti in eam, quàm animo æquo tuli?

Egi atque oravi tecum, uxorem ut duceres:

Tempus dixi esse: impulsu duxisti meo. 65

Quæ tum, obsecutus mihi, fecisti ut decuerat:

Nunc animum rursus ad meretricem induxisti tuum:

Cui tu obsecutus, facis huic adeo injuriam.

Nam in eandem vitam te revolutum denuo

Video esse. PA. mene? LA. te ipsum: & facis injuriam,

Configis falsas causas ad discordiam, 71

Ut cum illā vivas, testem hanc cum abs te amoveris.

Sensitque adeo uxor: nam ei causa alia quæ fuit,

Quamobrem abs te abiret? PH. plane hic divinat:

nam id est.

PA. Dabo jusjurandum nihil esse istorum tibi. LA. an, 74

Reduc uxorem: aut quamobrem non opus sit, cedo.

PA. Non est nunc tempus. LA. puerum accipias:

nam is quidem

In culpā non est. post de matre videro.

esse tempus: impulsu meo duxisti. Quæ tum fecisti ut decuerat, obsecutus mihi. Nunc induxisti tuum animum rursus ad meretricem: cui tu obsecutus, facis adeo injuriam huic. Nam video te esse denuo revolutum in eandem vitam. PA. Mene? LA. Te ipsum: et facis injuriam, configis falsas causas ad discordiam, ut vivas cum illa, cum amoveris hanc testem abs te. Uxorque adeo sensit: nam quæ alia causa fuit ei, quamobrem abiret abs te? PH. Hic plane divinat; nam id est. PA. Dabo jusjurandum tibi, esse nihil istorum. LA. Ab, reduce uxorem, aut cedo quamobrem non sit opus. PA. Non est tempus nunc. LA. Accipias puerum; nam is quidem non est in culpa. Videro de matre post.

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best; it is full of Passion, and strongly represents the wretched Situation to which Pamphilus was reduced. There is indeed an Objection that may be offered, from a Sup-

position, that this were betraying *Philonens*'s Misfortune, which he had engaged to keep secret. But we are to imagine, that he says this in a low Voice, turning towards the

Pam. I'm miserable every Way, nor know I what to do; my Father presses so hard upon me on all Sides. I'll even march off, since my Presence is like to do but little good. I believe they'll hardly bring up the Child without my Consent, especially as my Mother-in-Law will second me in the Thing.

Lac. Are you gone, ha, without giving me any distinct Answer? Do you think he's in his Senses? Let him go. Send the Child to me, *Phidippus*, I'll take care to bring it up.

Phi. I will. I do't wonder that my Wife took this so ill. Women resent strongly, and can't easily away with such Affronts. This is really what provok'd her, for she told it me herself; tho' I was unwilling to say any thing of it to you before him. At first, indeed, I did not believe it; but now the Thing is plain, for I see he is wholly averse to Marriage.

Lac. What shall I do in this Case, *Phidippus*? What Advice would you give?

Phi. What should you do? I think we had best go first to this Mistress of his. Let us use Intreaties with her, accuse her warmly, or even threaten her, if hereafter she gives him any Entertainment.

Lac. I'll take your Advice.—Here, Boy! run to *Batchis*, this Neighbour of ours, and desire her in my Name to come hither. Do you, *Phidippus*, lend me your Assistance in this Affair.

Phi. Ah, I told you before, and repeat it now, *Laches*, 'tis my Desire that this Alliance between us continue, if by any Means it be possible, as I hope it is. But would you have me present when you speak to her?

Lac. Yes, but go first and get a Nurse for the Child.

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the Spectators; as is evident from *Laches*'s overhearing only the last Words, *ego alam*? which he spoke probably with a louder Voice. *Quid dixti? Ebo! an non alenus*, *Pamphile*?

⁸⁹ *Nam ipsa narravit mihi.* In fact *Myrrhina* had said to her Husband, that she could not bear her Daughter should be married to a Man who kept Mistresses, and lay out o' Nights, Act III. S. 6. 23. And *Phidippus* makes no doubt, but his Wife talked thus, because *Phylomena* had complained to her upon that Head. Wherefore, finding that the Father too, openly owned the

Thing, and charged his Son with it, he no longer questions the Truth of it, and is persuaded, that it must be the Cause of his Wife's Disgust.

¹⁰³ *Sed visne adeste una?* Madam *Dacier* observes here, that the Poet says, *But do you desire that I should be present?* instead of, *But I suppose you don't desire that I should be present.* And in this *Terence* gives a Proof of his exact Observance of the Rules of Decency and Decorum. For it was not proper that *Phidippus* should converse with one whom he suspected to be the Seducer of his Son-in-Law, as *Donatus* has well

PH. Omnibus modis miser sum : nec, quid agam scio : PA. Sum miser om-
 Tot me nunc rebus miserum concludit pater. 80 nibus modis : nec scio
 Abibo hinc, præsens quando promoveo parum. quid agam : pater
 Nam puerum injussu, credo, non tollet meo, nunc concludit me mi-
 Præsertim in eâ re-cum sit mihi adjutrix focrus. serum tot rebus. Abi-
 LA. Fugis? hem, nec quidquam certi respondes mihi? bo hinc, quando præ-
 Num tibi videtur esse apud sese? sine : 85 sens promoveo parum.
 Puerum, Phidippe, mihi cedo : ego alam. PH. maxime Nam credo non tollet
 Non mirum fecit uxor mea, si hoc ægrè tulit : puerum injussu meo,
 Amaræ mulieres sunt, non faciliè hæ ferunt. præsertim cum focrus
 Propterea hæc ira est : nam ipsa narravit mihi : sit adjutrix mihi in
 Id ego hoc præsentē tibi nolueram dicere : ea re. LA. Fugis?
 Neque illi credebam primò. nunc verò palam est. Hem, nec, respondes
 Nam omnino abhorrere animum huic video nuptiis. quidquam certi mihi?
 LA. Quid ergo agam, Phidippè? quid das consili? Num videtur tibi es-
 PH. Quid agas? meretricem hanc primum adeundam : se apud sis? Sine :
 censeo : 90 Phidippe, cedo pu-
 Oremus : accusemus gravius : denique rum mihi, ego alam.
 Minitemur, si cum illo habuerit rem postea. PH. Maxime. Mea
 LA. Faciam, ut mones. Eho puer, curre ad Bacchidem uxor non fecit mirum,
 hanc si tulit hoc ægre : mu-
 Vicinam nostram : huc evoca verbis meis. lieres sunt amaræ, non
 Et te oro porro, in hac re adjutor sis mihi. PH. ah, facile ferunt hæc.
 Jamdudum dixi, idemque nunc dico, Lache, 95 Hæc ira est propterea,
 Manere affinitatem hanc inter nos volo, nam ista narravit
 Si ullo modo est ut possit ; quod spero fore mihi : ego nolueram
 Sed visne adesse unâ, dum istam convenis? dicere id tibi, hoc
 LA. Imo : vero abi : aliquam puero nutricem para. præsentē : nam pri-
 meretricem primum adeundam : oremus : accusemus gravius : denique minitemur, si postea habueris mo credebam illi ;
 rem cum illo. LA. Faciam, ut mones : eho puer, curre ad hanc Bacchidem, nunc verò est palam.
 evoca eam huc meis verbis. Et porro oro te, ut sis adjutor mihi in hac re. PH. Ab, jamdudum Nam video animum
 dixi, Lache, nuncque dico idem, volo hanc affinitatem manere inter nos, si est ut possit ullo modo ; huic omnino abhor-
 quod spero fore. Sed visne me una adesse, dum convenis istam? LA. Dico : vere abi : para ali- rere a nuptiis. LA.
 quam nutricem puero. Quid ergo agam,
 Phidippe? Quid con-
 filii dus? PH. Quid
 agas? Censeo hanc

A N N O T A T I O N S.

well observed. Bene servata sunt personis con- it would be proper to go and look out a
 gruentia, nam focrum monens hanc rem tantum Nurse for the Child. Melius pronuntiaveris
 decuit, non etiam facere, ut cum pellice filia sue si renitente & improbarie hæc vultu dicere ac-
 mitius fermocinaretur. Hence this Verbe, ceperis Phidippum, quasi non oporteat interesse
 as the same Author observes, is pronounced scierum. Iacò mutat sententiam Laches, &
 by Phidippus, with a cold declining Air; relegat eam in prœsentiū alterius scil.
 which Laches perceiving, hints to him that Dacier:

X 4

ACTUS

ACT IV. SCENE V.

ARGUMENT.

Laches, Father to Pamphilus, accosts Bacchis, his Son's Mistress, and accuses her of encouraging his Visits. She perseveres in denying it. This Scene opens a way for the Catastrophe.

BACCHIS, LACHES.

Bac. I Dare say it is not for nothing, that *Laches* now desires to speak with me; and I'm very much mistaken, if I don't guess near the Business.

Lac. I must take care, lest by this Anger, I frustrate my Design, or do what I may have afterwards cause to repent of. I'll accost her. *Bacchis*, your Servant.

Bac. Your Servant, *Laches*.

Lac. I make no doubt, *Bacchis*, but you wonder what could be my Reason for sending the Boy to desire you to come hither.

Bac. Nay, I am even in some pain too, when I reflect on my Manner of Life, lest the Profession I follow, should be any Prejudice to me with you; for I can easily justify my Behaviour.

Lac. If you speak truth, you have nothing to fear from me, Woman: for I am now of that Age, that to make a false Step were unpardonable, and therefore am so much the more watchful over myself, that I do nothing rashly. For if now, or hereafter, your Behaviour is honourable and becoming; 'twere unjust in me, imprudently to injure one who did not deserve it.

Bac. This is extremely good and obliging, and deserves my highest Thanks; for Excuses and Apologies after offering an Injury, give but little Satisfaction. But what's this, pray?

Lac. You encourage my Son *Pamphilus's* Visits.

Bac. Ah!

Lac.

ANNOTATIONS.

The two old Men in the last Scene, had agreed to send for *Bacchis*, whom they suspected to be the Cause of *Pamphilus's* refusing so obstinately to take back his Wife. *Phidippus* meantime goes to look for a Nurse, and *Laches* is left to discourse with *Bacchis*, who here comes upon the Stage, wondering what the old Man could want with her. She, indeed, suspected the matter; and conscious that she had given no Encouragement to *Pamphilus*, was resolved to vindicate him, and if possible to remove every Suspicion he might lie under on her account. Accordingly she enters upon the Task with great Warmth and Friendship, and succeeds so far as to gain Credit with *Laches*; who further requests her to go in to the Women themselves, and use her Endeavours to remove also their Jealousies.

³ *Videndum est, ne minus propter iram hanc impetrem.* Terence here discovers great Judgment and Address. He was sensible that it must appear very unlikely for a Father to deal mildly with a Creature, whom he believed to be the Corrupter of his Son, and therefore takes care to inform us of the Reasons of this Conduct, which otherwise would appear out of Character. This is the Remark of *Donatus*: *Quia non erat verisimile bonum esse patrem meretrici inter turbanti, red- dit rationem senex, cur agat mitius, ne videatur personæ modus non esse servatus.*

⁹ *Nam mores facile tutor.* It may appear somewhat absurd for a Courtesan to talk in this Strain, when they are generally considered as an Assemblage of all kinds of Vice. But this Sentence may regard only her Behaviour in Respect of *Pamphilus* which

ACTUS IV. SCENA V.

ARGUMENTUM.

Laches, Pamphili pater, Bacchidem meretricem alloquitur, illamque accusat, quod ad se recipiat filium: illa constanter negat. In hoc autem scena via munitur ad catastrophem.

BACCHIS, LACHES.

ORDO.

NON hoc de nihilo est, quod Laches me nunc conventam esse expetit: [quod velit.

Nec pol me multum fallit, quin, quod suspicor, sit
LA. Videndum est, ne minus propter iram hanc im-
petrem, quam possiem, [satiis sit.

Aut ne quid faciam plus, quod post me minus fecisse
Aggrediar. Bacchis, salve.

BA. Salve, Laches. LA. Credo cdepol te nonnihil
mirari, Bacchis,

Quid sit, quapropter te huc foras puerum evocare jussi.

BA. Ego pol quoque etiam timida sum, cum venit in
mentem, quæ sim,

Ne nomen mihi quæstus obftet. nam mores facile tutor.

LA. Si vera dicis, nihil tibi est à me pericli, mulier: 10

Nam jam ætate eâ sum, ut non fiet peccato mihi ig-
nosci æquom:

Quo magis omnes res cautiùs, ne temere faciam accuro.

Nam si facis, facturave es. bonas quod par est facere;

Inscitum offerre injuriam tibi, immerenti iniquom est.

BA. Est magna eccastor gratia de istac re quam tibi
habeam.

Nam qui post factam injuriam se expurget, parum mi-
hi profit. [Pamphilum. BA. ah.

Sed qui istuc est? LA. meuni receptas filium ad te

*fiet æquom mihi ignosci peccato: quo magis cautiùs accuro omnes res, ne faciam temere: nam si fa-
cis, facturave es, quod par est bonas facere: iniquum est me inscitum offerre injuriam tibi imme-
renti. BA. Ecce est magna gratia quam habeam tibi de istac re. Nam qui expurget se post
injuriam factam, parum profit mihi. Sed quid istuc est? LA. Receptas Pamphilum filium meum
ad te. BA. Ab.*

ANNOTATIONS.

which she apprehended Laches was now to question her about. And as in this, she was conscious of her Innocence, she might with justice say, facile tutor mores.

¹¹ Ut non fiet peccato mihi ignosci æquom. Many learned Men have been mistaken here upon the Word peccato, which they have joined with mihi, supposing it a Dative, and to correspond to the ἐμοὶ ἀμαρτίας of Aristotle. This Notion is founded upon two Passages, the one of Cicero, the other of Quintilian. That of Cicero is in his Oration against Rullus. Quæ cum omnibus est diffi-

cilis, & magna ratio, tum vero mihi præter cæteros; cui errato nulla venia; recte facto exigua lax, & ab invitis expressa proponitur. Quintilian again in his sixth Book: Qui vero judicem rapere & in quem vellet habitum animi posset perducere quos dicto stendum & irascendum esset, rarius fuit. But these two Passages have been very ill explained, and it is wonderful to think, that any one could have imagined the Latin would admit of saying recte factus sum, for recte feci; erratus sum for erravi: yet this we must do, if we admit the Opinion of these

Lac. Hear me out.——Before his Marriage, I bore with your Amour. Have patience; I have not yet done. He is now married. Seek out therefore, while it is yet time, some Lover more to be depended on: for he will not be always of this mind; nor will your Age always retain its Bloom.

Bac. Who tells you that?

Lac. His Mother-in-Law.

Bac. That I encourage his Visits?

Lac. You: and she has taken away her Daughter, and for the same Reason would have privately destroyed the Child that is born to him.

Bac. Did I know any thing more sacred than an Oath, to gain Credit with you, I'd offer it now, *Laches*, to assure you, that I never had any Commerce with your Son since his Marriage.

Lac. There's a good Girl! But do you know what further I want of you?

Bac. What, pray?

Lac. Go in to the Women here, and proffer the same Oath to them. Satisfy them, *if possible*, and clear yourself of this Reproach.

Bac. I'll do it: tho' I very well know, that no one else of my Occupation would appear before a married Woman in such a Case. But I am in pain to see your Son suffer from an unjust Report, or undeservedly lie under a Suspicion of Inconstancy, where he ought to be better thought of: for he merits of me every good Office in my power.

Lac. What you now say, has made me entirely your Friend, and gain'd my Confidence. For not only they imagined so, but I too believed it. Now, that I find you so different from what we supposed, take care that you continue still the same, and command my Friendship at pleasure. If otherwise——But I forbear, that you may hear nothing unkind from me. This one Advice, however, I give you: try rather what I can do for you, or how serve you, as a Friend, than as an Enemy.

ANNOTATIONS.

these Criticks. The Reason of the Mistake is, that they have not attended to the right Construction of the Words, which ought to be in this Manner. *Non est æquum mihi ignosci peccato.* Peccato is an Ablative absolute, instead of *si peccatum a me fuerit*. It is the same too in *Cicero* and *Quintilian*: *Cui nulla venia errato; i. e. si erratum fuerit.* Quo dicto for qua re dicta. This Remark, though of little Consideration, as to the Sense and Meaning, is yet very material in respect of the Latin Idiom. *Dacier.*

²³ *Aliud si scirem----sanctius quam iurandum.* An Oath among the Ancients, as well as now, was the most solemn Confirmation that could be given to the Truth

of a Thing, beyond which no Attempt was made to gain Credit. *Cicero, Off. III. 31.*

“Nullum enim vinculum ad astringendam fidem iurejurando majores arctius esse voluerunt. Id indicant leges in duodecim tabulis, indicant sacratæ, indicant fœdera quibus etiam cum hoste devinciuntur fides; indicant notionem animadversionisque Censuræ; qui nulla de re diligentius, quam de iurejurando judicabant.”

³⁹ *Si esset alia ex hoc quaestu, baud faceret.* *Terence* pushes the Honesty of this Courtesan so far, that he finds himself under a Necessity of offering an Apology for the Novelty of her Character, lest the Reader should charge him with offending against

LA. Sine dicam, uxorem hanc priusquam duxit, votum amorem pertuli. [uxorem habet.

Mane : nondum etiam dixi, id, quod volui. hic nunc Quære alium firmiorem tibi, dum tempus consulendi est.

Nam neque ille hoc animo erit ætatem, neque pol tu eadem istac ætate.

BA. Quis id ait ? LA. socrus. BA. mene ? L. teipsam. & Puerumque ob eam rem clam voluit, natus qui est, extinguere.

BA. aliud si scirem, quæ firmare meam apud vos pos- Sanctius quam jusjurandum, id pollicerer tibi, Laches, Me segregatum habuisse, uxorem ut duxit, à me Pamphilum.

LA. Lepida es. sed scin', quid volo potius sodes facias ?

BA. quid, cedo ? [idem

LA. Eas ad mulieres huc intrò, atque istuc jusjurandum Polliceari illis : exple animum iis, teque hoc crimine expedi.

BA. Faciam : quod pol, si esset alia ex hoc quæstu, haud faceret, scio ;

Ut de tali causâ nuptæ mulieri se ostenderet.

Sed nolo esse falsâ famâ gnarum suspectum tuum,

Nec leviozem vobis, quibus est minimè æquom, viderier [ut commodem.

Immeritò : nam meritis de me est, quod queam, illi

LA. Facilem benevolumque lingua tua jam tibi me reddidit.

Nam non sunt solæ arbitratae hæc : ego quoque etiam credidi.

Nunc cum ego te esse præter nostram opinionem com-

Fac eadem ut sis porro : nostrâ utere amicitia, ut voles.

Aliter si facis—reprimam me, ne ægre quidquam ex me audias.

Verùm hoc te moneo unum ; qualis sim amicus, aut quid possim,

Potius quam inimicus, periculum facias.

rem vobis, quibus est minime æquom : nam est meritis de me, ut commodem illi, quod queam. LA. Lingua tua jam reddidit me facilem benevolumque tibi : nam non solum hæc arbitratae sunt hæc : ego quibque etiam credidi. Nunc cum ego comperi te esse præter nostram opinionem, fuit ut sis porro eadem : utere nostrâ amicitia, ut voles. Si facis aliter—sed reprimam me, ne audias quidquam ægre ex me. Verùm moneo te hoc unum, ut potius facias periculum qualis sim, aut quid possim amicus, quam inimicus.

LA. Sine dicam : priusquam duxit hanc uxorem, pertuli votum amorem. Mane : nondum etiam dixi id, quod volui. Hic nunc habet uxorem. Quære alium firmiorem tibi, dum est tempus consulendi.

Nam neque ille erit illo animo per ætatem, neque pol tu istac eadem ætate. BA.

Quis ait id ? LA.

Socrus. BA. Mene ?

LA. Teipsam, et ab-

duxit suam suam :

voluitque clam ex-

tinguere puerum, qui

est natus, ob eam rem.

BA. Si scirem aliud

sanctius quam jusju-

randum, qui possem

firmare meam fidem

apud vos, pollicerer

id tibi, Laches, me

habuisse Pamphilum

segregatum a me, ut

duxit uxorem. LA.

Lepida es. Sed scin'

sodes quid volo ut

facias potius ? BA.

Cedo, quid ? LA.

Ut eas intro hæc ad

mulieres, atque polli-

ceare istuc idem jus-

jurandum illis : exple

animum iis, expedi-

que te hoc crimine.

BA. Faciam : quod

pol si esset alia ex hoc

quæstu, scio haud fa-

ceret ; ut ostenderet se

nuptæ mulieri de tali

causa. Sed nolo tuum

gnatum esse suspectum

falsa fama, nec im-

merito videri levi-

A N N O T A T I O N S.

gainst Probability, because it is very un-
common for a Courtesan to behave in the
manner she does here. The Poet takes this

Method in every thing singular and extra-
ordinary.

ACTUS

A C T IV. S C E N E VI.

A R G U M E N T.

Bacchis promises the same to Phidippus, that she had lately done to Laches: that she would go in to Myrrhina, and clear herself of the Crime she was charged with.

PHIDIPPUS, LACHES, BACCHIS.

Phi. to the Nurse.) **Y**OU shall want for nothing at my House: every thing needful shall be given in Abundance: but when you have eat and drunk sufficiently yourself, take care that the Child too has enough.

Lac. I see my Son's Father-in-Law coming, he brings a Nurse for the Child. *Phidippus, Bacchis swears solemnly*——

Phi. Is this she?

Lac. It is.

Phi. Truly they have but little Fear of the Gods, nor do the Gods in my opinion, regard them.

Bac. Take my Maids here: force the Truth out of them by what Methods you please; I give you full Power. The Business at present is this: I am, if possible, to make up this Difference between *Pamphilus* and his Wife. If I can accomplish this, I shall not regret the Fame of doing, what others of my Profession would not, in the like Case, have done.

Lac. We find, *Phidippus*, upon Enquiry, that we have unjustly suspected our Wives in this Affair. Let us now try what we can do by her means here: for if your *Myrrhina* shall find, that she too readily gave Credit to a false Charge, she'll soon drop her Resentment. And if my Son is angry with his Wife, only because she concealed her Labour from him, that's a Trifle, he'll soon be pacified. In short, I can see nothing in all this so bad, as to cause a Separation.

Phi. I earnestly wish indeed it may be so.

Lac. Examine her; here she is, she'll satisfy you.

Phi.

A N N O T A T I O N S.

In this Scene, while *Laches* and *Bacchis* had happened here; and accordingly, the old Man answers her, that she shall want for nothing.

⁶ *Neque has respicere Deos opinor.* This Phrase is equivocal, and presents us with two different Senses, either of which may be equally drawn from the Words. For they may signify, *Nor do I imagine they have any Reverence for the Gods; or, Nor do I believe the Gods have any Regard for them.* The last Sense bids fairest for the Poet's Meaning, as it expresses a greater Contempt for these Wretches, and forms a kind of Contrast to the first Part of the Sentence. It is worth while to remark here the Difference of Character between *Laches* and *Phidippus*. It was fit that the

¹ *Nihil apud me tibi deferi patiar.* *Phidippus*, as we have said, here returns with the Nurse, to whom he is talking as he comes along. As they are generally a Set of People not easy to be contented, and who are almost ever making new demands, we are to suppose that something of this kind

Father

ACTUS IV. SCENA VI.

ARGUMENTUM.

Quæ dudum Lacheti, eadem hæc Phidippo Bacchis promittit, se intro abituram ad Myrrhinam, & se a crimine objecto purgaturam.

PHIDIPPUS, LACHES, BACCHIS.

ORDO.

NIHIL apud me tibi

Desieri patiar, quin, quod opus sit, benigne præbeatur. [facito.

Sed cum tu satura atque ebria eris, puer ut satur sit,

LA. Noster focer, video, venit: puero nutricem adducit.

Phidippe, Bacchis dejerat persanctè. PH. hæccine caest? LA. hæc est.

PH. Nec pol istæ metuunt Deos; neque has respicere Deos opinor.

BA. Ancillas dedo: quo lubet cruciatu per me exquire.

Hæc res hic agitur: me facere, Pamphilo ut redeat uxor,

Oportet: quod si perficio, non pœnitet me famæ,

Solam fecisse id, quod aliæ meretrices facere fugitant.

LA. Phidippe, nostras mulieres suspectas fuisse falso

Nobis re in ipsâ invenimus. porro hanc nunc experiamur.

Nam si compererit crimini tua se uxor credidisse,

Missam iram faciet: sin autem est ob eam rem iratus gnatus,

Quod peperit uxor clam, id leve est. citò ab eo hæc ira abscedet

Profectò in hac re nihil mali est, quod sit discidio dignum. [satis sit, faciet ipsa.

PH. Velim quidem hercle. LA. exquire: adest: quod

hæc fuisse falso suspectas nobis. Porro experiamur nunc hanc. Nam si tua uxor compererit se falso credidisse crimini, faciet iram missam: sin autem gnatus est iratus ob eam rem, quod uxor peperit clam, id est leve, hæc ira cito abscedet ab eo. Profectò est nihil mali in hac re, quod sit dignum discidio. PH. Velim quidem hercle. LA. Exquire: adest: ipsa faciet quod sit satis.

ANNOTATIONS.

Father of the Wife should appear more passionately enraged against the Courtezan, than the Father of the Husband. The Poet in this shews his perfect Knowledge of Nature, and the Human Passions.

¹⁰ *Solam fecisse id, &c.* The Poet fore-saw that the Spectators would be apt to wonder at this Behaviour in Bacchis, so remote from her real Character, and therefore takes care to make us sensible, that her View was to acquire a Reputation of not resembling those of her Profession. By this he at once saves the Probability, and gives a high Opinion of his Art and

Address. This is the Remark of Donatus whose Words here are well worth the transcribing. "Multa Terentius feliciter ausus est, arte fretus; nam & socrus bonas, & meretrices honesti cupidas, præter quam pervulgatum est, facit. Sed tanta vigilantia causarum & rationum momenta subjungit, ut ei soli merito videantur omnia licere. Nam hoc contra illud est, quod alibi ait, commune esse jam omnibus comicis, bonas matronas facere, meretrices vero malas."

¹¹ *Nostra mulieres suspectas fuisse falso.* The Word *suspectas* is equivocal, because it

Phi. Why all this to me, *Laches*? Have you not already heard how I am disposed? Let her only satisfy them.

Lac. Pray now, *Bacchis*, do as you promised me.

Bac. Would you then have me to go in to them about this Business?

Lac. Go, remove their Suspicions, and convince them.

Bac. I will, tho' I know my Preference will not be very agreeable to them to-day; for a Wife is a sure Enemy to a Mistress, especially when parted from her Husband.

Lac. But they'll be your Friends, when once they know the Reason of your coming.

Phi. I'll pass my Word they will, when they come to learn the Business; for you'll at once free them of their Error, and yourself of all Suspicion.

Bac. Alas! I am quite ashamed to appear before *Philumena*. (*To her Maids.*) Follow me in, you two.

Lac. What could I wish for more, than what has happened to this Woman, that she should gain Favour without Loss to herself, and be of service to me at the same time: For if it is so really, that she hath withdrawn herself from *Pamphilus*, she knows it will tend to her Reputation, Interest, and Honour. By this too, she will greatly oblige my Son, and make us at the same time her firm Friends.

ANNOTATIONS.

it may be considered as either active or passive, and therefore renders the Passage capable of a twofold Interpretation. For it may either mean; *Our Wives have given into wrong and unjust Suspicions with regard to Pamphilus*: Or, *We find that we have unjustly suspected our Wives in this Affair*. Good Reasons may be offered to support both these. For it is plain, that *Phidippus* takes it for granted, that the supposed Commerce between *Pamphilus* and *Bacchis* was known to *Myrrhina*, who for that Reason, as he fancied, had taken home her Daughter. But this, though specious, does not so well answer the Case of *Sofratta*; for which reason, I prefer the last Sense, as it agrees better with the Conduct of the whole Piece, and flows naturally from what goes before.

For

ACT V. SCENE I.

ARGUMENT.

By means of a Ring that Pamphilus had given to Bacchis, it comes to be known, that Philumena had been ravished by him.

PARMENQ, BACCHIS.

Par. BY Jupiter, my Master seems to make but little account of my Labour, or he would not have thus sent me to the Tower for nothing, where I have loitered away a whole Day to

no

ANNOTATIONS.

Parmeno, we have seen, had been dispatched to the Tower upon a pretended Errand. Here he is seen returning, and complaining of his Master, to send him so far in quest

PA. Quid mihi istæc narras? an quia non tute ipse dudum audisti, [explete animum.

De hac re animus meus ut sit, Laches? illis modò

LA. Quæso edepol, Bacchis, quod mihi es pollicita tute, ut serves. 20

BA. Ob eam rem vis ergo introeam? LA. i, atque exple animum iis, ut credant. [sum hodie:

BA. Eo: etsi scio pol iis fore meum conspectum invinam nupta meretrici hostis est, à viro ubi segregata est.

LA. At hæ amicæ erunt, ubi, quamobrem adveneris, resciscent.

PH. At easdem amicas fore tibi promitto, rem ubi cognorint: 25

Nam illas errore, & te simul suspitione exsolves.

BA. Perii, pudet Philumenæ me. sequimini me intro ambæ. [tellego evenire,

LA. Quid est, quod mihi malim, quam quod huic in- Ut gratiam ineat si ne suo dispendio, & mihi profit?

Nam si est, ut hæc nunc Pamphilum vere ab se segregarit; 30

Scit sibi nobilitatem ex eo. & rem natam, & gloriam esse: [get.

Referet gratiam ei, unâque nos sibi operâ amicos jun-

Sequitur in me intro ambæ. LA. Quid est quod malim mihi, quam quod intelligo eveniri huic, ut ineat gratiam sine suo dispendio, et profit mihi? Nam si est, ut hæc nunc vere segregarit Pamphilum ab se, scit nobilitatem esse sibi ex eo, et rem natam, et gloriam: referet gratiam ei, jungetque nos amicos sibi una opera.

ANNOTATIONS.

For both the old Men had each accused Word nobis too pleads strongly, for this Turn their Wives as the Cause of the Difference to the Passage, which cannot easily be reconciled to the other Way of explaining it.

ACTUS V. SCENA I.

ARGUMENTUM.

Per annuli cognitionem, quem Pamphilus dederat Bacchidi, Philumena ab eo compressa ostenditur.

PARMENO, BACCHIS.

ORDO.

EDEPOL næ meam herus esse operam deputat parvi precii, [diem,

Qui ob rem nullam misit; frustra ubi totum defecit esse parvi precii, qui

ANNOTATIONS.

quest of a Man that was not to be found, ident that will appear from the next Scene, Bacchis in the mean time had been with had found that Pamphilus was the Father Myrrina and Philumena, and by an Acci- of the Child in question. Overjoyed at so important

no Purpose; waiting, forsooth, for *Callidemides*, his *Myconian* Landlord. There I sat all Day like a Fool, asking every one that came by; Pray, young Man, are you a *Myconian*? No. Is your Name *Callidemides*? No. Have you not a Guest here, one *Pamphilus*? All answered, No. In short, I don't think there is any such Person. At last, I grew perfectly affham'd, and came away. But how's this, that I see *Bacchis* coming out from our Father-in-Law? What Business can she have here?

Bac. *Parmeno*, you come very fortunately; run with all speed to *Pamphilus*.

Par. For what?

Bac. Tell him, I beg he'll come directly.

Par. To you?

Bac. No, to *Philumena*.

Par. What's the Matter?

Bac. Nothing that regards you, therefore ask no Questions.

Par. Am I to say nothing more to him?

Bac. Yes, that *Myrrhina* knew the Ring which he formerly gave me, to have been her Daughter's.

Par. I understand you. Is that all!

Bac. All: He'll be here immediately, when you tell him of it. But do you linger?

Par. No truly, it has not been in my power to linger much to-day, I have been so constantly employed in running and trotting up and down.

ANNOTATIONS.

important a Discovery, she hastens out, and, seeing *Parmeno*, dispatches him to *Pamphilus*, to bring him to her immediately, that she may inform him of the good News.

Sed quid Bacchidem? We are not to wonder, that *Parmeno* appears surprized to see *Bacchis* coming out from *Phidippus*. He was a Stranger to what had lately past, while he was at the Tower, and therefore could not conceive, why she should ap-

pear at a House, where it might be justly presumed, she was hated. Here we have an Opportunity of observing the wrong Division of the Scenes in most Editions of this Play of our Poet; for they generally make this the third Scene of the fifth Act, whereas it is undoubtedly the first; it being necessary to suppose such an Interval between this and the last Scene, as is generally allowed between two Acts. For *Bacchis* goes in

ACT V. SCENE II.

ARGUMENT.

Bacchis here acquaints the Audience, how it came to be known, that *Philumena* had been ravished by *Pamphilus*.

BACCHIS.

WHAT Joy has my coming this Day procured to *Pamphilus*? How many Blessings have I brought him? How many Cares have I freed him from? I save his Son upon the Brink of perishing

ANNOTATIONS.

In this Scene the whole Plot is unravelled, and every Thing prepared for the happy conclusion of the Play. By the Management of the Poet, *Bacchis* is left alone upon the Stage;

Myconium hospitem dum expecto in arce Callidemidem.

Itaque ineptus hodie dum illic sedeo, ut quisque venerat, Accedebam: Adolescens, dic dum, quæso, es tu Myconius?

Non sum! At Callidemides? Non. Hospitem æquum Pamphilum

Hic habes? omnes negabant: neque eum quenquam Denique hercle jam pudebat: abii. sed, quid Bacchidem

Ab nostro affine exeuntem video? quid huic hîc est rei?

BA. Parmeno, opportunè te offers: propere curre ad Pamphilum.

PA. Quid eò? BA. dic me orare, ut veniat. PA. ad te? BA. imo ad Philumenam.

PA. Quid rei est? BA. tuâ quod nil refert, percontrari desinas.

PA. Nihil aliud dicam? BA. etiam, cognosse annulum Gnatae suæ fuisse, quem ipse olim mihi dederat. PA.

Scio.

Tantumne est? BA. tantum. aderit continuo, hoc ubi ex te audiverit.

Sed cessas? PA. minime equidem: nam hodie mihi potestas haud data est:

Ita cursando, atque ambulando totum hunc contrivisti? BA. Desinas percontari quod nil refert tua? PA. Dicam nihil aliud. BA. Etiam, Myrrhinam cognovisse illum annulum, quem ipse dederat mihi olim, fuisse suæ gratæ.

PA. Scio. Tantumne est? BA. Tantum. Aderit continuo, ubi audiverit hoc ex te. Sed cessas?

PA. Minime equidem, nam hodie potestas haud est data mihi ita contrivisti hunc totum diem cursando atque ambulando.

A N N O T A T I O N S .

in to Myrrhina and Philumena, enters into a long Conversation with them, and, by means of the Ring, makes the important Discovery above-mentioned. To suppose all this done, during the time of Parmeno's pronouncing eight Lines, were ridiculous and absurd.

A C T U S V. S C E N A II.

A R G U M E N T U M .

Bacchis narrat hic quomodo cognitum esset, Philumenam a Pamphilo fuisse compressam.

BACCHIS.

O R D O .

QUANTUM obtuli adventu meo lætitiâ Pamphilo hodie?

Quot commodas res attuli? quot autem ademi curas?

commodas attuli? Quot autem curas ademi?

A N N O T A T I O N S .

Stage; where she informs the Spectators, Stage; where she informs the Spectators, which removes every Obstacle, and reconciles the several disagreeing Parties.

perishing by this and their means; I restore a Wife dear to him, whom he thought he must cast off for ever; and I have clear'd him of the Suspicion he lay under with his Father and *Philippus*. This same Ring was the means of accomplishing all this. For I remember, that, about ten Months ago, he came running one Evening to my House; quite out of breath, all alone, and very much in Liquor, with this Ring on his Hand. I was immediately alarmed. Pray my dear *Pamphilus*, says I, why in such Confusion? Where had you that Ring? Tell me. He pretended to be thinking of something else. When I saw that, I began to suspect it must be something more than ordinary, and urged him earnestly to tell me. At last, my Gentleman owns, that he had forced a young Woman, he knew not whom, in the Street, and taken the Ring from her in the Struggle. *Myrrhina* knew it just now on my Finger, and ask'd, whence I had it? I tell her all: thence a Discovery was made, that he was the Person who ravished *Philumena*, and that the Child, now born, is his. I'm overjoyed, that so much Happiness accrues to him by my means; tho' others of my Trade would act very differently in the like Case, for it is not our Interest to have our Sparks fond of Matrimony: but I'm determin'd, Gain shall never be an Inducement to me to do a base thing. While it was allowable in him, I found him always easy, good-natured, and kind. The Marriage I own happened a little unlucky for me; but I have the pleasure to think, I have done nothing to deserve such a Misfortune. 'Tis but reasonable I should bear some little Inquietudes from one who has been so much my Friend.

ACT

ANNOTATIONS.

Pamphilus, we have seen, had taken a Ring from *Philumena* when he ravish'd her, and given it to *Bacchis*. She chanced to have it upon her Finger when she went to *Myrrhina*, who immediately knew it again, and by this means the whole Mystery was brought to light. Nothing could have happened more fortunate for *Pamphilus*: As he was desirous above all things to take back *Philumena*, and was only withheld by the Notion of her having been possessed by another; as soon as that Objection is removed, and he comes to know, that he was the Person who had ravished her, and brought her into her present Circumstances, nothing remained but to receive again into his Bosom, with double Joy, one that was so justly dear to him, and whom he had so very much wrong'd in his own Mind.

⁸ *Confugere anbelantem domum*. It is worth while to observe with what Art and Address *Terence* manages this part of his Sub-

ject. On the one hand, to prevent the Spectator's entertaining any disadvantageous Idea of *Philumena's* Chastity, he was to represent her as having sustained a real Rape. On the other hand, *Pamphilus* has all along appeared an amiable good-natured Character, and therefore to place him now in an odious Light, would have shocked the Audience extremely, nor at all corresponded with the Poet's Design. To unite all these several Purposes, *Pamphilus* is describ'd, as in a Situation, that left him not Master of himself, or his own Actions, and the whole Story is painted with such Circumstances, as plainly shew, that he was under a Necessity of using Force and Compulsion to attain his End. He flies in great haste home, like one frightened, and conscious that he had committed a Crime, which it was of the highest importance for him to conceal. He was without any Attendant. Actions of that nature require not Witnesses. He was breath-

less.

Gnatum ei restituo, qui penè harum ipsiusque opera periit:

Uxorem, quam nunquam est ratus posthac se habitu-

Quà se suspectus suo patri, & Phidippo fuit, exsolvi.

Hic adeo his rebus annulus fuit initium inventiundis.

Nam memini, abhinc menses decem fere ad me nocte

prima Confugere anhelantem domum, sine comite, vini ple-

Cum hoc annulo. extimui illico. mi Pamphile, in-

Quid es exanimatus, obsecro? aut unde annulum

istum nactus?

Dic mihi. ille, alias res agere se simulare. postquam

Nescio quid suspicari, magis cœpi instare, ut dicat.

Homo se fatetur vi in viâ nescio quam compressisse:

Dicitque sese illi annulum, dum luctat, detraxisse:

Eum hæc cognovit Myrrhina in digito modò me ha-

bentem:

Rogat, unde sit. narro omnia hæc: inde est cognitio

facta,

Philumenam esse compressam ab eo, & filium inde

Hæc tot propter me gaudia illi contigissor lætor:

Et si hoc meretrices alia nolunt: neque enim est in

rem nostram,

Ut quisquam amator nuptiis lætetur. verùm ecastor

Nunquam animum quæsti gratiâ ad malas adducam

partes.

Ego, dum illo licitum est, usa sum benigno & lepido;

Incommodè mihi nuptiis evenit, factum fateor.

At pol me fecisse arbitror, ne id meritò mihi eveniret.

Multa ex quo fuerint commoda, ejus incommoda æ-

quom est ferre.

Restituo gnatum ei, qui pene periit ha-

rum ipsiusque opera.

Reddo uxorem, quam

ratus est se nunquam

pestitac habiturum:

qua re fuit suspectus

suo patri et Phi-

dippo, exsolvi eum.

Hic annulus adeo fa-

it initium inventiendis

his rebus. Nam ma-

mini eum, fere de-

cem menses adduc,

confugere domum. ad

me nocte primâ anbe-

lantem, sine comite,

plenum vini, cum hoc

annulo. Extimui il-

lico. Mi Pamphile,

inquam, amabi, quid

es exanimatus, obse-

cro? Aut unde nesci-

us es istum annu-

lum? Dic mihi. Ille

cœpit simulare se a-

gere alias res. Post-

quam video id; cœpi

suspicari nescio quid,

instare magis ut di-

cat. Homo fatetur

se compressisse vi nescio quam virginem

in via: dicitque sese

detraxisse annulum

illi, dum lætat: hæc

Myrrhina modo cog-

novit me habentem

cum in digito: rogat

unde sit. Narro hæc

omnia: inde cognitio

est facta, Philumē-

nam esse compressam

ab eo, et hunc filium

ANNOTATIONS.

less, as having employed Force against one who resisted all in her power. He was overcome with Wine: this gave him Boldness and Courage. Nor are we to suppose a Man of Pamphilus's Character would have attempted any thing so ungenerous in other

Circumstances: In fine, he brought a Ring with him. This he presents to Bacchis, as the Spoil he had gained, in consequence of his Victory. Bacchis recollecting these Particulars, could no longer doubt of Pamphilus being the Ravisher.

A C T V. S C E N E III.

A R G U M E N T.

Pamphilus is overjoyed at the Discoveries made by the Ring he had formerly given to Bacchis. This Scene too contains a high Encomium of his Wife.

PAMPHILUS, PARMENO, BACCHIS.

Pam. ONCE more, *Parmeno*, take care that you have brought me a clear and distinct Account of these things; and that you don't throw me into a false and momentary Joy.

Par. I have.

Pam. For certain?

Par. For certain.

Pam. If so, I'm as happy as a God.

Par. You'll find it as I say

Pam. Stay a little however; I doubt you tell me one thing, and I think another.

Par. Say then.

Pam. I think you told me that *Myrrhina* knew her own Ring upon *Bacchis's* Finger.

Par. She did.

Pam. The same that I formerly gave her; and she desired you to tell me this. Is it not so?

Par. It is, I tell you.

Pam. Who's happier than I? Who more the Favourite of *Venus*? What Reward shall I give you for this good News? What? What? I don't know.

Par. But I know.

Pam. What?

Par. Why, nothing; for I can see no Advantage either in the Message, or me.

Pam. Shall I suffer you to go unrewarded, who have just restored me from Death to Life? Ah! doubtless you think me too ungrateful. But I see *Bacchis* standing before the Door. I believe she waits for me. I'll go to her.

Bac. Your Servant, *Pamphilus*.

Pam. O *Bacchis*, O my *Bacchis*, my Guardian Goddess!

Bac.

A N N O T A T I O N S.

In this Scene *Pamphilus* is seen coming along with *Parmeno*, and all the time in close Conversation. *Bacchis* by mentioning the Circumstance of the Ring, and desiring him to acquaint his Master with it, sent a sufficient Hint to *Pamphilus*, to enable him to comprehend all that had passed. We find that he accordingly does so; but the Discovery is so unexpected, and at the same time so fortunate and agreeable, that he can scarce prevail with himself to believe it true. We find him therefore again and again questioning *Parmeno*, running over minutely every Particular, that he may be satisfied in all Circumstances, and not blindly be led into a false Joy. But when, after due Enquiry, he finds no longer room to question the Truth of what had been told him, he abandons himself to all that Excess of Joy and Transport, which would naturally flow in upon

ACTUS V. SCENA III.

ARGUMENTUM.

Pamphilus multo gaudio perfunditur ex cognitione annuli, quem olim dederat Bacchidi. Ejusdemque mirifice laudatur uxor.

PAMPHILUS, PARMENO, BACCHIS.

ORDO.

VIDE, mi Parmeno, etiam sodes, ut mi hæc certa & clara attuleris: [falso frui.

Ne me in breve hoc conjicias tempus, gaudio hoc

PAR. Visum est. PAM. certene? PAR. certe. PAM. deus sum, si hoc ita est. PAR. verum reperies.

PAM. Manedum, sodes. timeo ne aliud credam, atque aliud nuncies.

PAR. Maneo. PAM. sic te dixisse opinor, invenisse Myrrhinam,

Bacchidem annulum suum habere. PAR. factum.

PAM. eum, quem olim ei dedi:

Eaque hoc te mihi nunciare jussit: itane est factum?

PAR. ita, inquam.

PAM. Quis me est fortunatior, venustatisque adeo plenior? [nescio.

Egon' te pro hoc nuncio quid donem? quid? quid?

PAR. At ego scio. PAM. quid? PAR. nihil enim.

Nam neque in nuncio, neque in meipso, tibi quid sit boni, scio. [lucem feceris.

PAM. Egon', qui ab orco mortuum me reducem in Sinam sine munere à me abire? ah, nimium me ingratum putas.

Sed Bacchidem eccam video stare ante ostium:

Me expectat, credo. adibo. BA. salve, Pamphile.

PAM. O Bacchis, ô mea Bacchis, servatrix mea!

boc nuncio? Quid? Quid? Nescio. PAR. At ego scio. PAM. Quid? PAR. Enim equidem nihil. Nam neque scio quid boni sit tibi in nuncio, neque in meipso. PAM. Egone sinam te abire a me sine munere, qui feceris me mortuum reducem ab orco in lucem? Ah, putas me nimium ingratum. Sed eccam video Bacchidem stare ante ostium: credo, expectat me. BA. Salve, Pamphile. PAM. O Bacchis, ô mea Bacchis, mea servatrix!

ANNOTATIONS.

a Mind raised from a State of Despondency, natural to break out into Rhapsodies, and to that very Point of Felicity, it above all things coveted. *10. Nihil enim. nam neque in nuncio.* We have here strongly painted the Character of a Servant, curious, inquisitive, and using all the little Artifices he can, to come at the Knowledge of a Secret, he saw so industriously kept from him. For this he would have willingly sacrificed all his Hopes of a Reward. *Magis scire vult, quam munus accipere, says Donatus.*

Bac. All's well, and I am overjoyed at it.

Pam. Your Actions speak it. I see you are still the same charming agreeable Creature; your Presence, Company, Conversation always bring Delight with them, where-ever you go.

Bac. And you, I perceive too, possess your wonted Sweetness and Complaisance, there is no one alive more polite and obliging.

Pam. Ha! ha, ha, this Speech from you, *Bacchis*?

Bac. There was Reason for your being so fond of your Wife, *Pamphilus*; I never, that I remember, saw her before. She's quite a fine Woman.

Pam. Tell me sincerely.

Bac. As I hope for Happiness I think so, *Pamphilus*.

Pam. But say: have you told my Father any thing of all this?

Bac. Not a Word.

Pam. Nor need you; therefore let all be hush: I would not have it here as in a Comedy, where every thing is known to every body. They whom it most concern'd to know, know already; but they who ought not to know, neither know nor shall know.

Bac. Nay, I'll give you a farther Proof how easily it may be concealed. *Myrrhina* told *Phidippus*, that she gave intire Credit to my Oath, and therefore believed you innocent.

Pam. Excellent: I hope every thing will succeed according to our Wishes.

Par. Pray, Master, mayn't I know what Good it is I have done to day? Or what all this is you are so engaged about?

Pam. No.

Par. I suspect however. I restore him from Death to Life! How?

Pam. You little know, *Parmeno*, what Service you have done me to-day, or from what Troubles you have released me.

Par.

ANNOTATIONS.

¹⁹ *Oblitus, sermo, adventus.* What is most remarkable in this Passage is, the beautiful Assemblage *Pamphilus* here makes, including a most refined and delicate Complement; and the different Significations of *adventus* and *obitus*. *Obitus*, is where we meet one by Chance, as in the Street, or in any publick Company. *Adventus*, is where Persons meet by Design or Appointment. *Pamphilus* therefore says, You carry Pleasure with you where-ever you go, whether Chance or Design brings you into Company.

²⁴ *Dic verum.* *Pamphilus* takes a pleasure in hearing *Bacchis* commend *Philumena*, because People of her Character are generally of a nice delicate Taste, and extreme good Judges. The Art of pleasing and rendering themselves agreeable is their chief Study, and Jealousy gives them a won-

drous Quickness in discovering every Blemish. Nothing can be conceived more acceptable to a Lover, than to hear his Mistress praise'd even by a Rival.

²⁵ *Dic mihi, harum rerum numquid dixisti patri?* Neither *Laches* nor *Phidippus* were present when *Myrrhina* challenged the Ring upon *Bacchis's* Finger, so they knew nothing of the matter. Nor was it at all proper they should. *Pamphilus* had a mind to take back his Wife, without letting the World know what had occasioned the Misunderstanding between them.

²⁶ *Placet non fieri. hoc itidem ut in comædiis.* *Terence* here, with reason, endeavours to make the most of a Circumstance peculiar to his Play. In Comedy all the World, Spectators and Actors, are generally towards the latter End equally instructed in the whole Train of the Plot, and the

BA. Bene factum, & volup' est. PAM. factis, ut credam, facis :
 Antiquamque adeo tuam venustatem obtines,
 Ut voluptati obitus, sermo, adventus tuus, quocunque
 adveneris,
 Semper sit. BA. at tu, ceasor, morem antiquum atque ingenium obtines;
 Ut unus omnium homo te vivat nunquam quisquam blandior.
 PAM. Hæ, hæ, hæ! tun' mihi istuc? BA. recte amasti, Pamphile, uxorem tuam :
 Nam nunquam ante hunc diem meis oculis eam, quod nossem, videram.
 Perliberalis visa est. PAM. dic verum. BA. ita me Dii
 PAM. Dic mihi, harum rerum numquid dixit jam patri? BA. nil. PAM. neque opus est
 Adeo mutito : placet non fieri hoc itidem, ut in comœdiis,
 Omnia omnes ubi resciscunt hic, quos par fuerat resciscunt ; quos non autem scite æquom est, neque resciscunt, neque sciunt.
 BA. Imo etiam, qui hoc occultari facilius credas, dabo Myrrhina ita Phidippo dixit, iurjurando meo
 Se fidem habuisse, & propterea te sibi purgatum. PAM. optumè est :
 Speroque hanc rem esse eventuram nobis ex sententiâ.
 PAR. Here, licetne scire ex te, hodie quid sit quod feci boni?
 Aut quid istuc est, quod vos agitis? PAM. non licet. PAR. tamen suspicor.
 Egon' hunc ab orco mortuum? quo pacto? PAM. nefcis, Parmeno,
 Quantum hodie profueris mihi, & ex quantâ ærumnâ extraxeris.

BA. Bene factum, et volup' est. PAM. factis, ut credam facis; adeoque obtines tuam antiquam venustatem, ut quocunque adveneris, obitus, sermo, adventus tuus semper sit voluptati. BA. At tu, ceasor, obtines antiquum morem atque ingenium, ut nunquam quisquam unus blandior te. PAM. Hæ, hæ, hæ! tune dices istuc mihi? BA. Recte amasti uxorem tuam, Pamphile: nam nunquam videram eam meis oculis ante hunc diem, quod nossem. Est visa perliberalis. PAM. Dic verum. BA. Ita. Dii ament me, Pamphile. PAM. Dic mihi, num jam dixit quid harum rerum patri? BA. Nil. PAM. Neque est opus: adeo mutito: non placet hoc fieri itidem, ut in comœdiis, ubi omnes resciscunt, quos fœdæ par resciscere; illi autem, quos est æquum non scire, neque resciscunt, neque sciunt. BA. Imo etiam dabo, qui cre-

ANNOTATIONS.

the unravelling of it. It would be even a Defect in the Piece, were any Obscurity left in this part. But Terence raises himself above the common Rules, and contrives to add new Beauties to his Piece, by forsaking them. The Reasons, which he here gives for concealing from Part of the Actors the principal Incident of the Plot, are so plausible, and natural, that we could not have followed the beaten Track without offending against Manners and Decency. This bold and uncommon Turn is one of the chief Ornaments of the Play.
 35 Egon' hunc ab orco mortuum. Parmeno says this, pondering within himself, if possible to find out what he was so impatient to know. He therefore repeats what Pamphile had said, V. 121 as there

Par. Nay, but I do; nor was it without Design.

Pam. I know that well enough.

Par. Does *Parmeno* ever let slip an Opportunity of doing what he ought to do?

Pam. Follow me in, *Parmeno*.

Par. I do. I have done more Good to-day without Design, than I ever did knowingly in my Life. Your Applause.

ANNOTATIONS.

it was plainly intimated, that the News he had brought him was of the greatest Importance, from his Master, affects here to know it already, and vainly boasts as if nothing could escape his Penetration; insinuating, that the agreeable News he had just brought, was not thro' Chance, but by Design. But when

³⁸ *An temere quidquam Parmenonem prae-erat ? Parmeno*, in order to get the Secret

PAR. Imo verò scio, neque hoc imprudens feci. PAM. ego istuc sati' scio. PAR. an Temere quidquam Parmenonem prætereat, quod facto usu' sit?

PAM. Sequere me intrò, Parmeno. PAR. sequor. Equidem plus hodie boni

Feci imprudens, quàm sciens ante hunc diem unquam. Plaudite.

CALLIOPUS RECENSUI.

quàm sciens ante hunc diem. Plaudite.

ANNOTATIONS.

when he finds all his Arts baffled, he turns to the Spectators, and frankly owns his Ignorance. Equidem plus hodie boni feci imprudens, quàm sciens ante hunc diem unquam.

I N D E X.

The first Figure denotes the Act; the second the Scene; and the third the Line.

- A** Facundia multum posse, pro multum facundia posse; to prevail by the Force of Eloquence. Heaut. Prolog. 13.
- A** fratre exire, i. e. e domo fratris; from my Brother's House. Phorm. 4. 6. 5.
- A** parvulo; from a Child. Andr. 1. 1. 8. Adelph. 1. 1. 23.
- A** villa mercenarius, i. e. mercenarius villaticus vel villæ; for the Preposition a with the Ablative is often equivalent to the Genitive of Possession; as a navi gubernator, for gubernator navis. Adelph. 4. 2. 2.
- A**bs te, pro ex te. Hec. 1. 1. 11.
- A**bsque una foret, pro si absque hac una foret; if it were not for this one Circumstance. Hec. 4. 2. 25.
- A**bbucere aliquem sibi convivam; to carry home one as a Guest. Eun. 3. 1. 17.
- A**bbinc triennium, i. e. ante; about three Years ago. Andr. 1. 1. 42. Phorm. 5. 7. 28. Hec. 5. 1. 23.
- A**bborrere ab re uxoria, i. e. a ducenda uxore; to be averse to Marriage. Andr. 5. 1. 10.
- A**bigere aliquem rus, pro fugare, pellere; to force one into the Country. Andr. 3. 4. 38.
- A**bi hinc in malam rem; go and be bang'd. Andr. 2. 1. 19. Eun. 3. 3. 30.
- A**bire militatum; to serve in the Army, to go to the Wars. Heaut. 1. 1. 64.
- A**bitio, i. e. discessio; a going abroad, a leaving one's Home. Heaut. 1. 2. 16. So itiones crebræ. Phorm. 5. 7. 23.
- A**bliguiſſe patria bona; i. e. suavis cibis consumere; to waste an Estate in Luxury, and the Gratification of our Appetites. Eun. 2. 2. 4.
- A**bradi, per vim auferri. Phorm. 2. 1. 19.
- A**bsente nobis, pro nobis absentibus. Eun. 4. 3. 7. Sic Plaut. Amph. 2. 2. 192. Nobis præſente.
- A**bsolvere hominem, dimittere; to discharge, satisfy, pay off. Adelph. 2. 4. 13. & 18.
- A**bſtergere vulnera, ab abſtergeo, non abſtergo, metri causa. Eun. 4. 7. 9.
- A**bsumi cura et sumptu, confici, perdi; to pine away, to be the Prey of, &c. Phor. 1. 5. 26.
- A**bundare amore, i. e. superfluere, eo quod ames; to be beyond measure fortunate in the Enjoyment of what we love. Phor. 1. 3. 11.
- A**buti operam; to misemploy, or lose one's Time and Labour. Andr. Prolog. 5.
- A**ccessit haud invito ad aures mihi sermo tuus, be e haud invitus sermonem tuum audiui; I have heard with pleasure the Speech you made. Hec. 3. 5. 32.
- A**ccedere ad genua; to beg in a suppliant manner. Hec. 3. 3. 18.
- A**ccidit in te vere istuc verbum; then might you with justice have applied this Expression to yourself. Andr. 5. 3. 14.
- A**ccipere conditionem; to accept of, or submit to a Proposal. Andr. 1. 1. 52. Aliquem bene et prolixè; to entertain frankly; and at a great Expence. Eun. 5. 10. 34. Quid aliorum atque ego feci; to take a thing otherwise than I intended. Ibid. 1. 2. 2. Amorem suum aliter atque est, i. e. aliter de amore suo atque est sentire; to be mistaken in what regards the Person we love. Heaut. 2. 2. 23. Omnia magis ad contumeliam; to be more apt to be affronted. Adelph. 4. 3. 15. Auribus, audire; to bear. Hec. 3. 3. 3.
- A**ccipi indignis modis, i. e. tractari; to be used ill. Adelph. 2. 1. 12.
- A**ccurare res cautius, pro curare. Hec. 4. 5. 12.
- A**ctum est; a proverbial Expression denoting Despair. Andr. 3. 1. 7. Eun. 1. 1. 9. & 5. 6. 15. Heaut. 3. 1. 47. & 3. 3. 23. Adelph. 3. 2. 27.
- A**ctum agam; I shall labour in vain. Adelph. 2. 2. 24.
- A**ctutum, i. e. confestim, celeriter. Adelph. 4. 4. 24.
- A**d, comparationem significat. Eun. 2. 3. 69. & 4. 4. 14.
- A**d, pro apud. Heaut. 3. 3. 43. Phorm. 4. 2. 8.
- A**d ingenium rursus redire; to come to one's self, to assume his proper Character. Adelph. 1. 1. 46. Hec. 1. 2. 38.
- A**d pauca ut redeam; formula compendii rem narrare volentis. Phorm. 4. 3. 43.
- A**d rem redire, i. e. ad negotium, quo de agitur. Adelph. 2. 1. 31. Heaut. 2. 1. 78.
- A**d rem (subaudi, faciendam) aliquantum avidior; inclined to be covetous. Eun. 1. 2. 51.
- A**d restim mihi res rediit; threatens me with Ruin. Phorm. 4. 4. 5.

Ad

- Ad scopulum e tranquillo inferre; *from a state of Security to plunge into Misery.*
Phorm. 4. 4. 8.
- Ad venandum canes, *pro venatici; Hunting-Dogs.* Andr. 1. 1. 39. *So Virg. Æn. 9. 648.* Ad limina custos, *for janitor.*
Addibere plus paulo; *to be in his Cups.*
Heaut. 1. 3. 8.
- Addere animum alicui; *to encourage, rouse.*
Heaut. 3. 2. 31.
- Adductum curare aliquem, i. e. adducere.
Andr. 4. 2. 1.
- Adduci, impelli, persuaderi. Phorm. 5. 2. 16.
- Adeo, res redit, vel rediit, *pro ad id, eo.*
Heaut. 1. 1. 61. Phorm. 1. 2. 5. & 1. 3. 1.
- Adhuc, *pro ad hoc tempus.* Adelph. 4. 4. 11. & 21.
- Adigere quem ad insaniam, i. e. concitare, compellere. Eun. 2. 1. 13. Adelph. 1. 2. 31. *To drive one to madness.*
- Adimere spem; *to deprive one of hope.*
Andr. 2. 1. 5. Merum; *to remove one's Fears.* Andr. 2. 2. 2. Curam argentariam; *to free from a concern about to procure money.*
Phorm. 5. 5. 46.
- Adjutamentum nihil aderat ad pulchritudinem; *there were no ornaments of Dress, &c. to set off her Beauty.* Phorm. 1. 2. 55.
- Adjungere sibi aliquem beneficio; *to lay one under an Obligation, to gain one's Good-will, &c.* Adelph. 1. 1. 48.
- Adjutare sancte; *to protect or swear solemnly.*
Hec. 2. 2. 26. Alicui per omnes Deos; *to take all the Gods to witness.* Andr. 4. 2. 11.
- Adjutare funus. Phorm. 1. 2. 49. *The same that in Andr. 1. 1. 81. is expressed by una curare funus.* Adjutare, aliis onera, *pro alios, onera portantes.* Hec. 3. 2. 24.
- Admittere indigna genere suo, i. e. committere *to behave unworthy of his Birth and Station.* Adelph. 3. 4. 45. Delictum in se; *to be guilty of a Fault.* Ibid. 4. 5. 48.
- Scelus. Heaut. 5. 2. 3. Culpam in se. Phorm. 1. 5. 40. Turpe quid in se. Ibid. 2. 2. 68. Noxam. Eun. 5. 2. 14.
- Adolescens mulier; *a young Girl.* Phorm. 5. 3. 11. Optuma. Andr. 3. 2. 8. Adolescentulus homo. Andr. 5. 4. 76. Adolescentior. Hec. Prolog. 11.
- Adolescentes liberi, quibus cum studiis instituerentur. Eun. 3. 2. 23.
- Adolescentum studia apud veteres diversa. Andr. 1. 1. 28.
- Adoptandum dare sibi filium suum; *to submit to the Adoption of a Son.* Imito anther *Family.* Adelph. 1. 2. 34. & 3. 5. 17.
- Adorari aliquem jurgio; *to quarrel, abide, or fight with one.* Adelph. 3. 4. 41.
- Adsimulare se latum; *to put on an Appearance of Joy or Content.* Heaut. 5. 1. 13.
- Advena anus; *an old Woman, a Foreigner.*
Heaut. 1. 1. 44.
- Adveniens, *pro quam advenissem.* Eun. 2. 2. 3. & 2. 3. 31. Adelph. 1. 2. 12. Phorm. 4. 6. 32.
- Adventi, *pro adventus.* Phorm. 1. 3. 2.
- Vide Voss. de Anal. 1. 2. 17.
- Adversari, *pro adversum esse alicui.* Andr. 1. 1. 37. Eun. 2. 3. 33. Hec. 2. 1. 5.
- Advocatum venire alicui; *to be one's Council.*
Adelph. 4. 5. 43.
- Adversa ærumna; *Adversity.* Phorm. 1. 5. 12.
- Ægritudo si nulla intercedit gaudio; *if no cross Accidents happen to interrupt or disturb my Joy.* Andr. 5. 5. 3. Quam oritur mihi abs te immerito; *with how little reason or justice you occasion me this vexation.* Hec. 2. 1. 26.
- Ægritudine, dies adimit hominibus; *Time obliterates and wears away our Grief.* Heaut. 3. 1. 13.
- Ægritudine præditus, blinded by our Grief. Heaut. 3. 1. 100.
- Ægrotus animus, *de amore meretricio æger.* Andr. 1. 2. 16. & 3. 3. 27. Heaut. 1. 1. 48.
- Æqualis, i. e. qui ejusdem est ætatis. Andr. 2. 6. 22. Eun. 2. 3. 35. Heaut. 3. 1. 8.
- Adelph. 3. 5. 20.
- Æquanimitas, *for favour, good-wills indulgence.* Adelph. Prolog. 24. Phorm. Prolog. 35.
- Æque quidquam nunc quidem; *nothing at all.* Andr. 2. 6. 3.
- Æqui bonique facio; *I do all for the best.*
Heaut. 4. 4. 40. Aliquam partem dixeris; *propose any thing reasonable.* Phorm. 4. 3. 32.
- Ætatis longiquitas, i. e. senectus. Hec. 4. 2. 20.
- Ætatem agere inter se una; *to live together in Peace and Harmony.* Hec. 2. 1. 10.
- Ætate exacta; *now I bat my Course of Life is almost run.* Adelph. 5. 2. 16.
- Æffectus audacia, i. e. præditus; *possessed of so much Confidence.* Phorm. 5. 6. 34.
- Afflicte cura & solitudine aliquem; *to give one concern and trouble.* Phorm. 2. 13. 1.
- Affinitatem alicujus effugere; *to decline any one's Alliance.* Andr. 1. 5. 13.
- Affinis rerum, i. e. particeps. Heaut. 1. 3. 3. *To partake of, to discover a fondness for.*
- Agere facillime, dicuntur, quibus facile nullusque negotio omnia ad vitam dependam suppeditant. Adelph. 3. 5. 56.
- Agere, *pro loqui.* Adelph. 1. 7. 53.
- Ager oppositus est pignori ob decem minas; *I have a Piece of Ground mortgaged for thirty Pounds.* Phorm. 4. 3. 56.
- Aggravescite morbus; *the Illness increases.*
Hec. 3. 2. 2.

Agitare quid secum sedulo; *to set his Wits at work*. Phorm. 4. 3. 10.
 Alicunde, i. e. ex aliquo loco. Andr. 2. 4. 3.
 Alienare aliquem; *to cast one off*. Heaut. 5. 2. 26.
 Alieno esse animo ab aliquo; *to have an Aversion to any one*. Adelph. 5. 2. 40.
 Aliorum accipere quid, i. e. in aliam partem. Eun. 1. 2. 2.
 Alius, *aliter affectus*. Andr. 3. 3. 13. *Adifferent Person*.
 Allegatum, *subornatum*. Andr. 5. 3. 28.
 Alligare se furti, i. e. adstringere, reum efficere se furti. Eun. 4. 7. 39.
 Alteræ, *pro alteri*. Heaut. 2. 2. 30. Sic solæ, *pro soli*. Eun. 5. 7. 3.
 Altereare cum aliquo; *to have words, to fall out with one*. Andr. 4. 1. 29.
 Amantes graviter sibi dari uxorem ferunt; *Lovers desire to choose for themselves*. Andr. 1. 2. 17.
 Amantium iræ amoris integratio est; *the falling out of Lovers is the renewal of Love*. Andr. 3. 3. 23.
 Amabo; *pray*. Eun. 1. 2. 50. & 70. & 5. 1. 22. Heaut. 2. 2. 24. Hec. 5. 2. 9. Vide Voss. de Anal. 1. 1. c. 1.
 Ambages mihi narrare occipit, i. e. verborum circuitus. Heaut. 2. 2. 77.
 Ambigere de finibus, i. e. litigare. Heaut. 3. 1. 93.
 Amollimini vos hinc; *with-draw all of you*. Andr. 4. 2. 24.
 Amoris satietatem absumere; *to exhaust his Stock of Love*. Phorm. 5. 4. 6.
 Amovere nietum, *depellere*. Andr. 1. 2. 4.
 Opinionem a se; *to remove a Prejudice conceived against one*. Ibid. 3. 2. 30.
 Ampliores iræ, i. e. vehementiores, graviore. Hec. 3. 1. 9.
 Amplior factus est morbus, i. e. gravior, intensior. Hec. 3. 1. 50.
 Animadvertendum facinus, i. e. supplicio dignum. Andr. 4. 5. 29.
 Animam comprimere, i. e. oris halitum; *to hold in his Breath*. Phorm. 5. 5. 28.
 Anime mi; *vox blandientis*. Andr. 4. 2. 2. Eun. 1. 2. 15.
 Animi compos, vix sum; *I'm scarce in my right Senses*. Adelph. 3. 2. 12.
 Animo meo, i. e. secundum animi mei sententiam. Adelph. 5. 4. 4.
 Animo omisso esse; *to be negligent, thoughtless*. Heaut. 5. 2. 9.
 Animo suo morem gerere; *to gratify his Resentment*. Andr. 4. 1. 17.
 Animom addere; *to rouse*. Heaut. 3. 2. 31. Reddere; *to restore or revive*. Andr. 2. 1. 35. Advortere; *to attend*. Andr. Prol. 8. Eun. 3. 1. 7. Heaut. 3. 4. 43. Phorm. 5. 6. 16. Attendere, *idem*. Phorm. Prol. 25. Inducere; *to resolve*. Andr. 5. 1. 15.

Adelph. 1. 1. 43. Heaut. Prol. 41. Exangere; *to torture, put on the rack*. Heaut. 2. 1. 3. Suum explere; *to take his fill*. Andr. 1. 2. 14. Alicujus gaudio explere; *to fill with joy*. Andr. 2. 2. 2. Patris omnem de filio ejicere; *to disvest himself of paternal affection*. Heaut. 5. 2. 2. Nequir ad cogitandum instituere; *not to be able to recollect one's self, or think*. Phorm. 1. 5. 10. Occupare in funambulo; *to be fond of, to run after*. Hec. Prol. 4. Mutare, i. e. sententiam. Phorm. 5. 1. 9. Ad scribendum appellere; *to apply, &c.* Andr. Prol. 1. Ad studium aliquod adjungere; *to set the mind upon*. Ibid. 1. 1. 29. Ad deteriorem partem applicare; *to give a wrong Bias to*. Ibid. 1. 2. 19. Ad uxorem appellere; *to have his Thoughts upon Marriage*. Ibid. 2. 6. 15. Ad virginem adjicere; *to take a liking to*. Eun. 1. 2. 63. Ad meretricem induxi tuam; *your Mind again runs after your Mistress*. Hec. 4. 4. 67. In virginem conferre; *to settle one's Affection upon, &c.* Hec. 3. 1. 18.
 Animus ægrotus; *a wavering, a love-sick Mind*. Andr. 1. 2. 19. Jamdudum est in patinis; *long after, &c.* Eun. 4. 7. 40.
 Animus pudens & non instrenuus; *a modest Disposition, and manly Spirit*. Heaut. 1. 1. 68.
 Annis obitus; *old*. Eun. 2. 2. 5.
 Antiquum obtines; *you are still the same*. Andr. 4. 5. 22.
 Anteire aliquem sapientia; *to be of a superior Understanding to*. Phorm. 1. 5. 17.
 Ante pedes esse; *to be, præsto, vel in proximo esse*. Adelph. 3. 4. 22.
 Antevortere alicui, i. e. in via præcedere aliquem; *to get before one*. Eun. 4. 5. 12.
 Aperire se; *to discover themselves, to take off the Mask*. Andr. 4. 1. 8.
 Aperte fallere dolis aliquem; *to play upon one in an open manner*. Andr. 3. 2. 13.
 Apprehendere aliquem pone pallio; *to pull one back by his Cloak*. Phorm. 5. 5. 23.
 Apprime, imprimis, præcipue. Andr. 1. 1. 34. Eun. 5. 5. 10. Hec. 2. 2. 5.
 Aquilæ senectus; *a Proverb denoting a vigorous health by old Age*. Heaut. 3. 2. 10.
 Aram sibi parare; i. e. extremum refugium; *to provide a Sanctuary or Place of Refuge for one's self*. Heaut. 5. 2. 22.
 Arbitrum capere quendam; *to refer to one's Decision*. Heaut. 3. 1. 94.
 Arbitrum quemvis cedo; *choose some one to judge between us*. Adelph. 1. 2. 43.
 Ardere iracundia; *angi, vexari; to be transported with Passion*. Adelph. 3. 2. 12.
 Argentum fieret; *Money might be procured*. Phorm. 4. 2. 3.
 Argentum fugitivum retraham; *I shall recover this same fugitive Money*. Heaut. 4. 1. 11.
 Aridus

Aridus, pro præparato; *stingy, niggardly*. Heaut. 3. 2. 15.
Arrhaboni relinqui alicui, pro argento, i. e. pignori. Heaut. 3. 3. 42.
Aurige, aures; listen, attend. Andr. 5. 4. 31.
Arti lux pretium avaræ statuere; to be govern'd by Avarice in fixing a Price on one's Art. Hec. Prolog. 2. 41.
Artem musicam tractare; to apply to the poetick Art. Phorm. Prolog. 17.
Ascendere navem; to embark, to sail. Adelph. 4. 5. 69.
Asperum vinum; rough, harsh to the Taste. Heaut. 3. 1. 49.
Assentari, sum accusativo. Eun. 2. 2. 22.
Assero illam manu liberali causâ; I claim her by an Action of Freedom. Adelph. 2. 1. 40.
Asservare aliquem; to keep a watchful eye over one. Heaut. 3. 3. 32.
Astringere alicui fidem suam, i. e. promittere; to plight his Faith. Eun. 1. 2. 22.
Assu providere; artfully to provide against. Andr. 1. 3. 3. Phorm. 1. 4. 5.
Asymbolum venire; to sit at free cost. Phorm. 2. 1. 25.
Athenienſium Lex de orbis. Phorm. 1. 2. 75.
Athenis, convivia sæpe in subdiali aliquo, & soli exposito loco instruebantur. Adelph. 4. 2. 46.
Athenis, non solum viri, verum & feminae funus proſequébantur, unaque innuptæ virginis. Adelph. 1. 1. 90.
Athenis, de eadem causâ bis iudicium adipiscier non licebat. Phorm. 2. 2. 59.
At, singulari sensu inservit interrogationi de re desperata. Hec. 4. 1. 11.
At, interfectio timentis. Phorm. 5. 7. 13.
At at, admirantis & suspicientis. Andr. 1. 1. 98. paulatim percepti & intellecti mali. Eun. 4. 5. 1. malum metuentis. Ibid. 4. 6. 18. Phorm. 5. 6. 70.
Atticarum, virginum educatio descripta. Eun. 2. 3. 21.
Attingere aliquem uno digito; to touch him with a single finger. Eun. 4. 6. 2.
Auctum esse damno; to have an Expence brought upon one. Heaut. 3. 4. 15.
Aucupium novum, i. e. nova ratio parandi victus, & inſcandi homines; a new Fetch, a new Decoy. Eun. 2. 2. 16.
Aucta in bene parte esse; to be in a rich flourishing way. Heaut. 4. 4. 50.
Audacia affectus, i. e. audax. Phorm. 5. 6. 84.
Auferre quid inultum, i. e. impune. Andr. 3. 5. 4.
Auferent haud sic; they shan't come off so easily. Adelph. 3. 5. 8.
Aufer te hinc; get you hence. Phorm. 3. 3. 26. pollicitationes; have done with your mighty Promises. Phorm. 5. 5. 17.

Augere industriam poetæ ad scribendum; to encourage the Poet to Industry in writing. Adelph. Prolog. 25. *duplex* x. *obnoxi* A.
Avidior aliquidam ad rem (intellige faciem dam.) Eun. 1. 2. 31.
Auribus accipere; to hear. Hec. 3. 3. 34.
Auribus lupum teneo; I have a Wolf by the Ears. A Proverb denoting that we are in danger. Phorm. 3. 2. 21.
Auscultare alicui, obtemperare. Andr. 1. 3. 4. Heaut. 3. 3. 24.
Auctorem habere quendam facti; to have him to copy after as an Example or Precedent. Andr. Prolog. 19.
Auctores id estis mihi, i. e. persuasores. Adelph. 5. 6. 16.
Auctor his rebus quis fuit? Who was the Manager of this Affair? Adelph. 4. 5. 37.
Auxilium vitæ ferre; to save one's life. Andr. 1. 1. 115.
Au, interfectio mentis perturbata. Andr. 4. 5. 12. Eun. 4. 3. 14. & 4. 4. 13. Heaut. 5. 3. 12. Adelph. 3. 2. 38. Phorm. 4. 6. 27. & 5. 2. 20.

B

B *Abylo, incertæ significationis*. Adelph. 5. 5. 17.
Beare aliquem; to make him happy. Andr. 1. 1. 79. Eun. 2. 2. 28.
Beatus palam; evidently happy. Phorm. 1. 3. 17.
Bellissimum; the choicest, most delicious. Adelph. 4. 2. 51.
Bellua, de homine. Phorm. 4. 2. 11. Eun. 4. 4. 37.
Bene facis, approbantis. Adelph. 4. 3. 10. & 5. 7. 13.
Beneficii immemor; one forgetful of Favours. Andr. 1. 1. 17.
Bene sit tibi, valedicentis, seu bene precantis in digressu. Phorm. 1. 2. 101.
Benigne præbere; to give liberally. Hec. 4. 6. 2.
Benignis dicis; you are very good. Phorm. 5. 7. 62.
Blande dicere; blanda verba loqui, affabilem esse; to be complaisant, or smooth speaking. Adelph. 5. 2. 24.
Bona verba, queso; softly, pray. Andr. 1. 2. 30.

C

C *Adaverosa facie; with his ghastly Phiz*. Hec. 3. 4. 27.
Cadere sermones, pro frequenter, & plurimum loqui; to chat. Heaut. 2. 2. 1.
Cæterarum rerum solordem, i. e. quantum ad cæteras res attinet, equally thoughtless in your other Concerns. Adelph. 4. 5. 61.

Calamitas

Calamitas, *pro* quovis damno & perniciē.
Eun. 1. 1. 34.
Calces adversus stimulum; *to kick against the Pricks*. Phorm. 1. 2. 28.
Calcibus insultare fores; *to kick at the door with one's Heels*. Eun. 2. 2. 54.
Capere ex prædiis; *to make of one's Farms*. Phorm. 5. 2. 6. Inimicitias ob aliquem; *to get ill will in any one's account*. Ibid. 2. 2. 23. Laborem; *to endure, suffer, so much disquiet*. Andr. 3. 2. 29. Aliquem generant; *to choose him for a Son-in-Law*. Hec. 3. 2. 9. Inimicos mihi omnes homines; *to make all the World my Enemies*. Andr. 4. 2. 12. Rationem, i. e. invenire. Heaut. 3. 2. 6.
Capitalia flagitia, i. e. pœna morte digna; *capital Crimes*. Adelph. 4. 7. 5.
Capitis periculum adire; *to expose even one's Life to hazard*. Andr. 4. 1. 54.
Capitis res non agitur, sed pecuniæ; *it is not a matter of Life and Death, but only of a little Money*. Phorm. 4. 3. 26.
Capite quenquam statuere in terram; *to dash one's Head against the Ground*. Adelph. 3. 2. 18.
Capitulum lepidissimum, blandienti. Eun. 3. 3. 25.
Captare consilium cum aliquo; *to project in concert with one*. Andr. 1. 1. 143. & 2. 4. 1.
Capta e Caria, i. e. capta & huc delata e Caria. Heaut. 3. 3. 47.
Captus est, *pro* verbis instar. Andr. 1. 1. 55.
Caput huic rei est, i. e. negotii præcipuus auctor; *the Contriver*. Andr. 2. 6. 27.
Carere culpa; *to be without fault*. Hec. 4. 4. 41. Patria; *to be an Exile from one's native Country*. Heaut. 1. 1. 85.
Calefcere, i. e. amore exardescere, inflammari. Eun. 1. 2. 5.
Callide intelligere quid, i. e. penitus, perfecte. Andr. 1. 2. 23.
Calleo pulchre sensum istius, i. e. perfecte scio; *I understand perfectly well*. Heaut. 3. 2. 37. Adelph. 4. 1. 17.
Canes ad venandum, *pro* venatici. Andr. 1. 1. 30.
Canis, convitium. Eun. 4. 7. 33.
Cantare alicui mores meretricum, i. e. incantare, frequenter eloqui, ut cantores repetere cantica solent. Heaut. 2. 2. 19.
Cantilenam eandem canis; *the same story over again*. Phorm. 3. 2. 10.
Castigare aliquem, i. e. increpare, reprehendere. Heaut. 3. 3. 31.
Catus, *pro* prudenti, vel acuto & sagaci. Andr. 3. 2. 14.
Cavit ipse sibi loco; *he takes care to secure a retreat to himself*. Eun. 4. 7. 12.
Causam accipere; *to admit of a Plea*. Hec. Phyl. 47. Admere; *to remove what gives*

occasion to any thing. Andr. 5. 1. 18. Hec. 4. 4. 58. Capere; *to find a pretence*. Andr. 1. 3. 3. Defendere; *to defend, or excuse one*. Phorm. 1. 5. 36. Dicere, i. e. Excusationem afferre. Phorm. 1. 5. 42. Orare; *to plead in any Cause*. Ibid. 62. Repetere; *to find an excuse*. Ibid. 4. Suspiciari; *to guess the reason*. Hec. 4. 1. 25. Tradere adversariis, i. e. litem, controversiam; *to give up the Cause to his Adversary*. Phorm. 1. 5. 7.
Causas fingere, i. e. excusationes. Eun. 1. 2. 58.
Causa liberali assero illam manu; *I claim her by an Action of Freedom*. Adelph. 2. 1. 49.
Cautio est, *pro* cautione opus est, cavendum est. Andr. 2. 3. 26.
Celare orata alicujus; *to conceal a thing at one's Request*. Hec. 4. 1. 60.
Celatus amor, *pro* tectus & absconditus. Andr. 1. 1. 105.
Celere consilium reperire; *to find some expedient quickly*. Phorm. 1. 4. 1.
Censes faceret, *pro* num censes, futurum illum esse? *Would he do it, think you?* Andr. 3. 3. 46.
Cepisti duram provinciam; *you have taken a hard Task in Land*. Phorm. 1. 2. 23.
Cerebrum dispergere; *to dash one's Brains out*. Adelph. 3. 2. 9.
Ceta ac clara afferre eusquam; *to bring a just and exact account of a thing*. Hec. 5. 3. 1.
Certe, *pro* saltem. Andr. 4. 1. 17.
Certum est, *pro* decrevi, constitui. Andr. 2. 1. 13. Eun. 1. 2. 108. Adelph. 4. 6. 6.
Certe hercle; *very sure*. Andr. 3. 2. 15.
Certum scire, *pro* certo; *to know for certain*. Eun. 5. 3. 12.
Chremii, *pro* Chremis in genitivo. Andr. 2. 2. 31. Vide Voss. l. 2. de Anal. cap. 9.
Cicatrices suas ostendere; *to boast of his Scars*. Eun. 3. 2. 29.
Cilicia; *a Region of Asia Minor, bordering upon Syria*. Phorm. 1. 2. 16.
Circumcuria hac illac; *set about it how you will*. Heaut. 3. 2. 1.
Circummiri, *pro* decipi. Phorm. 1. 3. 9.
Circuitione uti; *to use long round-about Speeches*. Andr. 1. 2. 28.
Clam te non est, *pro* non nescis; *you are not ignorant*. Andr. 1. 5. 53. Clam omnes, clam patrem; *without the privacy of any, without my Father's knowledge*. Hec. 3. 3. 36.
Clamare alicui de via; *to bawl out to one from the Street*. Andr. 3. 2. 11.
Clanculum mordere; *to undermine, to revile clandestinely*. Eun. 3. 1. 21.
Clanculum patres, i. e. clam patribus, vel patribus ignavis. Adelph. 1. 1. 27. Ita patrum etiam cum casu constituitur. Ovid. Trist. 3. Eleg. 11. Mæg. palam, &c.

- Claudier tibi illum commodum in me nolo ; *I would not willingly be a hindrance in any thing that may tend to your benefit.* Andr. 3. 3. 41.
- Clementi animo esse ; *to be of a Temper mild and indulging.* Hec. 3. 5. 22.
- Clementem vitam urbanam sequi, i. e. quæ clementes facit. Adelph. 1. 1. 17.
- Concta ingratiis ; *compelled by Necessity, and in contrariety to her natural Disposition.* Heaut. 3. 1. 37.
- Coactus malo ; *obliged to it through an awe and dread of Punishment.* Adelph. 1. 1. 44.
- Cœna dubia ; *an Entertainment, where the Variety is such, that one is at a loss what to choose.* Phorm. 2. 1. 28.
- Cœnam dare alicui ; *to entertain one at supper.* Heaut. 3. 1. 47.
- Cœsia virgo ; *a grey-eyed Girl.* Heat. 5. 5. 18. Ita homo cœsius ; Hec. 3. 4. 26.
- Cœpat, as quid hic cœpat ? *What is he contriving now ?* Phorm. 4. 3. 21.
- Cogere copias in angustum ; *to cram one, to hem in his Forces on every side.* Heaut. 4. 1. 2.
- Cogitare modum benignitatis ; *to fix the proper bounds of Complaisance.* Andr. 5. 1. 7.
- Cogitare cum animo ; *to ponder a thing in one's mind.* Adelph. 3. 5. 55.
- Cogitata proloqui ; *to say what one has prepared, to deliver a premeditated Harangue.* Phorm. 1. 5. 53.
- Cognitio inde facta est ; *thence a discovery was made.* Hec. 5. 2. 16.
- Cognoris unum, omnes noris ; *know one, and you know all.* Phorm. 1. 5. 35.
- Colitio prima est acerrima, i. e. congressus primus & initium certaminis. Phorm. 2. 1. 32.
- Colaphis tuber est totum caput ; *my Head is all over swell'd with the Blows.* Adelph. 2. 2. 37.
- Colere vitam inopem, i. e. pati. Heaut. 1. 1. 84.
- Colligere stipulam ; *to gather stubble.* Adelph. 5. 1. 62.
- Collaudare aliquem ; *to heap Praises on one.* Adelph. 3. 4. 4.
- Columnæ familiæ ; *the prop, stay, or support of the Family.* Phorm. 1. 5. 57.
- Comiter quenquam adjuvare ; *to serve one kindly and as a Friend.* Phorm. 3. 3. 4.
- Commeare in urbem, pro remeare, redire. Hec. 1. 2. 100.
- Commerere, as quid commerui ? *What's my Offence ?* Andr. 1. 1. 112.
- Commereri quidquam erga aliquem ; *to deserve at one's hands.* Hec. 3. 5. 36.
- Commeruisse culpam arbitrabitur ; *he'll conclude you were in fault.* Phorm. 1. 4. 29.
- Commeruit nullam culpam de his rebus ; *is no ways so blame in this Affair.* Hec. 4. 4. 9.
- Commemini, si satis ; *if I rightly remember.* Phorm. 3. 2. 28.
- Commendo & committo me tuae fidei ; *I commit myself to you, and confide in your Honour.* Eun. 5. 2. 47.
- Commissator ; *its proper Meaning explain'd.* Adelph. 4. 9. 8. See *the Note* lib. 4. c. 1.
- Commissatum intromittamus ; *let him make one among us.* Eun. 3. 1. 52.
- Commisti, pro commissisti Eun. 5. 1. 16.
- Commode evenire ; *to fall out fortunately, or happily.* Heaut. 4. 2. 7. Haud commode finem orationi statuit ; *it was not well in him to lay a Restraint on your tongue.* Hec. 1. 2. 20. Tam commode nunquam dices ; *ut, all these fair words shall never persuade.* Ibid. 33.
- Commodus commissator ; *a welcome Guest, whose coming in will be acceptable.* Adelph. 4. 9. 8. Commodus igitur, qui libenter aliis obsequitur & prodest, quique moderatur animo suo, ita, ne cuiquam molestus & odiosus sit.
- Commoda mulier ; *an agreeable kind of Woman.* Heaut. 3. 2. 10.
- Commodum famæ, i. e. utile. Hec. 4. 2. 9.
- Commoditas ; *Easiness, Goodness, Indulgence.* Adelph. 4. 5. 76.
- Commoditatibus onerare diem ; *to make a Day overflow with Blessings.* Phorm. 5. 5. 2.
- Commorum reddem te ; *I shall make you tremble.* Andr. 5. 2. 23.
- Commotus, pro perturbato & conterritus. Andr. 5. 4. 35. Phorm. 1. 4. 6.
- Commoveri in re quadam ; *to be infected with any Vice.* Andr. 1. 1. 67. Commoveri in virgine ; *to be charm'd with a Girl.* Eun. 3. 5. 19.
- Communia hæc sunt, i. e. accidere omnibus possunt. Phorm. 1. 5. 15.
- Communia amicorum inter se omnia sunt ; *among Friends all things are in common.* Adelph. 5. 1. 18.
- Communis corruptela liberum ; *the common Corruptor of our Children.* Eun. 5. 1. 7.
- Commutare locum ; *to go from one place to another.* Eun. 5. 6. 3.
- Commutare verba cum aliquo ; *to have words, to quarrel with one.* Andr. 2. 4. 7. Phorm. 4. 3. 33.
- Comparare sua commoda ex alterius incommodis ; *to aim at Success from the Ruin of others.* Andr. 4. 1. 3.
- Comparatum quam inique est ; *how unjust is the Custom.* Phorm. 1. 1. 7.
- Compascere unciatim ; *to save by little and little.* Phorm. 1. 1. 91.
- Complecti quenquam medium ; *to reach a Person in one's Arms.* Andr. 1. 1. 106.
- Compulsus. Phorm. 4. 3. 6. De hac et alia tera

- Comptera* non minus Latius voce *pluria*; item *compturtes*. Vid. A. Gell. l. 5. 21.
- Comptutulos dies*; Diminutivum a *comptura*. Hec. 1. 2. 102.
- Composito factum est*; *it was done by concert*. Phorm. 4. 6. 29.
- Compositum, pro eo, quod est ornatum*. Eun. 5. 4. 13.
- Componi neque potest inter eas gratia*; *nor can they be brought to live in good Understanding*. Hec. 3. 5. 29.
- Compotrix*; a *Pos* Companion. Andr. 1. 4. 5.
- Comprimere animam*; *to hold in his Breath*. Phorm. 5. 5. 28. *Comprimere manus, i. e. continere*. Heaut. 3. 3. 29.
- Conari manibus pedibusque*; *to use one's utmost Endeavours, to strive Tooth and Nail*. Andr. 4. 1. 53.
- Conari quid fallaciæ*; *to be contriving some Mischiefe*. Andr. 1. 2. 23.
- Concedere, absolute, proire, transire*. Eun. 4. 4. 39. Hec. 4. 2. 21. *Concedere aliquo ex ore eorum*; *to withdraw and leave them by themselves*. Heaut. 3. 3. 11.
- Conciverit iram hanc*; *has rais'd all this Disturbance and Quarrel*. Hec. 3. 1. 33.
- Conciliare pacem*; *to make up the Breach*. Heaut. 5. 5. 2.
- Conclamatum est*. Desperationis proverbium. Eun. 2. 3. 56.
- Conclusum, pro conclusum*. Eun. 4. 3. 25.
- Concordabis si cum illa*; *if you can but agree with her*. Phorm. 2. 2. 86.
- Concrepuit ostium abs te*; *your Door opens*. Phorm. 5. 4. 12.
- Condecorare ludos senicos*; *to encourage and adorn dramatick Shows*. Hec. Præl. 2. 37.
- Conditionem accipere*; *to accept of an Offer*. Andr. 1. 1. 52. *Conditionem hanc extrario ferre*; *to offer one's Daughter in Marriage to a Stranger*. Phorm 4. 1. 13.
- Conditio quæ placita est*; *such condition that happens to please*. Hec. 2. 1. 44.
- Conducere navem*; *to hire a Ship*. Adelph. 2. 2. 17.
- Conferunt suum animum alio*; *they look one for another*. Heaut. 2. 3. 10. *Conferunt consilia adolescentes*; *the young Sparks lay their Heads together*. Ibid. 3. 1. 65. Adelph. 3. 2. 1. *Conferre exemplum*; *to take Example*. Adelph. 1. 2. 14. *Conferre culpam in alium*; *to lay the Blame on another*. Eun. 2. 3. 96. *Conferre verba ad rem*; *to proceed from Words to Actions*. Eun. 4. 6. 5.
- Conficere pacem patris in leges suas, i. e. patris*; *to make peace with his Father on his own Terms*. Heaut. 5. 2. 45. *Conficere argentum*; *to spend or squander away Money*. Phorm. 5. 4. 11. *Conficere nuptias*; *to work out a Wedding*. Andr. 4. 1. 51.
- Conficere paucillatam numerorum*; *to make up a small Account of Money*. Phorm. 1. 1. 4.
- Confectus cura*; *overwhelm'd with Anxiety*. Andr. 2. 1. 51.
- Confidens*; *a Man of Resolution and Firmness*. Andr. 5. 2. 14. Phorm. 1. 2. 73.
- Confidenter restare alicui*; *confidently to oppose any one*. Heaut. 5. 3. 16.
- Confingere falsas causas ad discordiam*; *to feign groundless Pretences for a Separation*. Hec. 4. 4. 71.
- Coniti hoc quod volo*; *this succeeds to my wish*. Adelph. 5. 6. 23.
- Conlictari cum ingeniis malis*; *to encounter, to be conversant with Men of vicious Characters*. Andr. 1. 1. 66.
- Confore spero*; *I hope to see all succeed*. Andr. 1. 1. 140.
- Confutare quem verbis*; *to out-better any one*. Phorm. 3. 1. 13. *Confutare dictis*; *to give one a Lecture*. Heaut. 5. 1. 76.
- Conglutinare meretricios amores nuptiis*; *to cement shameful Intrigues by a lawful Marriage*. Andr. 5. 4. 10.
- Conjicere se continuo intro, i. e. celeriter intro recipere sc.* Heaut. 2. 2. 36. *conjicere in pedes, i. e. fugere*; *to take to his Heels*. Phorm. 1. 4. 13. *Conjicere se in malum*; *to plunge one's self into Misfortunes*. Hec. 1. 2. 57. *Conjicere aliquem in lætitiā, i. e. repentina lætitiā afficere*. Heaut. 2. 2. 51. *Conjicere aliquem in nuptias*; *to precipitate one into Wedlock*. Andr. 3. 4. 23. & 3. 5. 14.
- Conjicere aliquid, i. e. conjectura assequi divinare*. Phorm. 1. 3. 14.
- Conjugalī amoris commoda*. Heaut. 2. 3. 12.
- Conjugio liberali & consuetudine devincti multi juvenes e malis, i. e. libidinem cœno sese emergunt*. Andr. 3. 3. 28, 29, 30, &c.
- Collocare filiam cum aliquo*; *to match one's Daughter with any Person*. Phorm. 4. 6. 33.
- Conloquupletare se*; *to enrich one's self*. Heaut. 2. 2. 17.
- Corradere munus*; *to scrape together for a Present*. Phorm. 1. 1. 6. *Corradere vas, vestimentum, omnia*; *to heap all together, Dishes, Garments, &c.* Heaut. 1. 1. 89.
- Consciam esse sibi, in bonam partem*. Eun. 1. 2. 119.
- Conscindere capillo aliquem*; *to drag one by the Hair of one's Head*. Eun. 4. 3. 4.
- Consecuta est matrem mores ex ægritudine*; *the Mother died of Grief*. Phorm. 4. 6. 23.
- Considerare secum in animo vitam alicujus*; *to consider with himself one's Way of Life*. Heaut. 2. 3. 5.
- Consilium non est*; *that's not my Design*. Hec.

3. 5. 44. *Consilium minuire*; to alter one's Purpose. Ibid. 4. 3. 10. *Consilium cognoscere*; to see into one's Design, or Project. Andr. 1. 1. 23. *Consilium repudiare*; to drop a Project. Ibid. 4. 4. 12. *Consilium intendere*; to form a Project. Ibid. *Consilium consumere*; to put a Design in execution. Ibid. 1. 1. 133. *Consilium captare cum aliquo*; to take Counsel with any one. Ibid. 143. *Consilium expetere*; to sue for Advice. Ibid. 2. 1. 21. *Consilium sequi*; to follow one's Advice. Phorm. 2. 3. 21.
- Consilii nihil quit consistere pectore*; I can come to no Resolution. Adelph. 4. 4. 4. *Consilii locum non habeo*; I'm in no Condition to give Advice. Andr. 2. 1. 22.
- Consilio huic palmam do*; Ibis I look upon as a Master-piece of Art. Heaut. 4. 2. 31. *Consilio alicujus quid prospicere*; to settle or manage Matters by any one's Advice. Hec. 4. 1. 46. *Consilio amorem missum facere*; to get the better of Love by Thought and Reflection. Ibid. 3. 3. 48. *De consilio alicujus facere*; to be determined by any one's Advice. Phorm. 3. 1. 17.
- Consilia mihi jam sunt corde instructa*; all my Measures are settled. Phorm. 2. 1. 7. *Consilium cum re simul amitti*? Have you lost your Understanding, as well as your Estate? Eun. 2. 2. 10.
- Consiliiis alienis impedire*; to be in Perplexity from following another's Advice. Andr. 3. 5. 11.
- Consistere, i. e. audacter & constanter stare*. Adelph. 2. 1. 2.
- Conspectum alicujus vereri*; to be afraid to be seen by one. Phorm. 2. 1. 1. *Neque in conspectum mihi prodit*; nor does he offer to come near me. Ibid. 2. 2. 3.
- Conspicor cur te in his regionibus*? How come I to see you in this Quarter? Eun. 5. 10. 13.
- Constabilire rem suam*; to improve one's Estate. Adelph. 4. 8. 9.
- Constituero, i. e. horam adventus dixerō*. Heaut. 4. 3. 4.
- Constringere aliquem quadrupedem*; to bind one Hand and Foot. Andr. 5. 2. 24.
- Consuefacere, pro assuefacere*. Adelph. 1. 1. 29.
- Consuescere aliqui*; to have an Attachment to one. Adelph. 4. 5. 32. *Consuescere cum aliqua*; to have an Affair with one. Phorm. 5. 5. 33. *Quicum consuesset tot annos*; whom he had loved so many years. Hec. 4. 1. 40.
- Consuetudo, pro notitia, commercio, vel familiaritate cum muliere*. Andr. 1. 1. 83. & 2. 6. 8.
- Consuetudo quotidianæ vitæ, cujusque ingenium ut sit, declarat maxime*; one's daily Course of Life gives the true In-
- sight into their real Inclinations and Character*. Heaut. 2. 2. 42.
- Consulere in longitudinem*; to provide against future Contingencies. Heaut. 5. 2. 10.
- Consumere consilium*; to put a Project in Execution. Andr. 1. 1. 133.
- Contaminare hoc gaudium ægritudine aliqua*; to blast one's present Happiness by some Disaster. Eun. 3. 5. 4.
- Contegere injuriam factam alicui*; to bide a Wrong offered to one. Hec. 3. 3. 41.
- Contemnere consilium suum*; to reject a Resolution taken. Hec. 1. 2. 15.
- Conterere operam frustra*; to waste one's Time, or Labour to no Purpose. Phorm. 1. 4. 32. *Conterere vitam atque ætatem in quærundo*; to wear out one's Life and best Days in amassing Riches. Adelph. 5. 2. 16.
- Continere optime (secreta)*; to be good at keeping a Secret. Eun. 1. 2. 23. *Continere se fere ruri*; to keep almost always in the Country. Phorm. 2. 2. 17.
- Contortor legum*; a Perverter of the Laws. Phorm. 2. 2. 27.
- Contra, pro viciisum*. Andr. 1. 1. 25. *Contra insidiari alicui*; to countenance one. Hec. 1. 1. 13. *Contra gratiam referre*; to return the favour. Hec. 4. 2. 6.
- Contumeliam facere alicui*; to offer an Affront to one. Eun. 5. 2. 27. *Contumeliam insignem in se accipere*; to submit to or put up a gross Affront. Eun. 4. 7. 1.
- Contumeliosus facta injuria, i. e. majore contumelia*; an outrageous Insult. Phorm. 2. 2. 1.
- Conturbare omnes rationes*; to disconcert all one's Measures. Eun. 5. 2. 29.
- Convassare aliquid*; to scrape what one can together. Phorm. 1. 4. 13.
- Conveniet numerus*; 'twill be found the exact Sum. Phorm. 1. 2. 3. *Conventurum nec inter nos posthac arbitror*; nor have any Hopes that we shall hereafter live in Harmony. Hec. 4. 4. 37. *Non conveniunt hæc fratri mecum*; in this my Brother and I differ widely. Adelph. 1. 1. 34. *Conveniebat bene inter eas*; they agreed mighty well. Hec. 1. 2. 103. *Convenit in me quidvis harum rerum, pro apte in me quadrat*; any of the Names, &c. may be justly applied to me. Heaut. 5. 1. 3.
- Convenire aliquem*; to meet with, or find one. Andr. 2. 2. 31. Eun. 2. 2. 3. *Conventum esse aliquem expetere, pro expetere convenire*. Hec. 4. 5. 1.
- Convicium facere ante sedes*; to raise a Disturbance before the Door. Adelph. 2. 1. 26.
- Convivam sibi aliquem abducere*; to invite one to, or do the Dis Company at Supper. Eun. 3. 1. 17.

Convivium de die apparare; *to prepare a repast in the Morning.* Adelph. 5. 7. 8. Convivium libere agitare antiqua consuetudine; *to enjoy the same free merry Meetings as of old.* Hec. 1. 2. 18.

Convocat populus; *the People flock together.* Hec. Prol. 2. 32.

Convortam me domum; *I'll go home.* Adelph. 2. 4. 22.

Copia, *pro facultate.* Andr. 2. 1. 20. Eun. Prol. 21. Heaut. Prol. 28. & 2. 2. 87. Copias alias quærere, *i. e.* aliud consilium, auxilium. Heaut. 5. 1. 54.

Corporis habitudo; *plight of Body.* Eun. 2. 2. 11.

Corrigere peccatum; *to give satisfaction for a Fault.* Adelph. 4. 3. 2.

Corripere sese intro; *to rush hastily into a House.* Hec. 3. 3. 4. Corripuit sese ad filiam; *ran hastily into her Daughter's Chamber.* Ibid. 4. 1. 3.

Corrumpitur pradium; *Dinner is spoiled.* Adelph. 4. 2. 29. Ne corrumpantur pisces mihi cautio est; *I must take care that the Fish be'n't spoiled.* Adelph. 3. 4. 58. Corruptela communis liberorum; *the common Corruptor of our Children.* Adelph. 5. 1. 7.

Crassus, *i. e.* ventricosus. Hec. 3. 4. 26.

Credo. *Ironice.* Eun. 5. 2. 23. Crede hoc meæ fidei; *trust me, believe me for once.* Eun. 5. 2. 59.

Creduas, *pro credas.* Phorm. 5. 7. 4.

Credere, *i. e.* committere. Andr. 1. 5. 38. Eun. 1. 2. 48. & 3. 1. 12. & 5. 2. 59.

Credidit sibi id negotii dari solum; *imagined it was his only Task.* Andr. Prol. 2.

Crescendi copiam dare; *to encourage.* Heaut. Prol. 28.

Crimine se expedire; *to clear one's self from Suspicion.* Hec. 4. 5. 29. Hera in crimen veniet; *my Mistress will be blam'd.* Hec. 3. 1. 55.

Criminari quem alicui; *to accuse one Person to another.* Eun. 5. 2. 16.

Criticem in malo quærere; *to hazard one's Neck.* Phorm. 3. 3. 11.

Crucis, *pro meretricibus* quæ animos amatorum execruciant. Eun. 2. 3. 9.

Cruciatu exquirere quidquam; *to extort a Confession by the Rack.* Hec. 4. 6. 7.

Cudetur istæc in me faba; *my bones will pay for all.* Eun. 2. 3. 89.

Cudere argentum; *to coin, to contrive to get Money.* Heaut. 4. 3. 18.

Culpam in te transferet; *he'll lay all the Blame upon you.* Andr. 2. 3. 5. Verum ne post culpam conferas in me; *but don't afterwards lay the Blame upon me.* Eun. 2. 3. 96. Culpam a me hanc esse procul; *that there is no Reach in my side.*

Adelph. 3. 2. 50. Non mea opera neque culpa evenit; *it happens not through me, nor by any Fault of mine.* Hec. 2. 1. 31. Quidquid hujus factum est, culpa non factum est mea; *whatever has happened here in this Affair, is through no Fault of mine.* Eun. 5. 6. 10. In culpa is non est; *he's not to blame.* Hec. 4. 4. 78. Culpa est penes te; *the Fault is wholly yours.* Hec. 4. 1. 20. In te sola omnis culpa, hæret; *no Creature is to be blam'd but yourself.* Ibid. 2. 1. 32. Culpam meritum esse illum; *that he is highly to blame.* Phorm. 5. 7. 25. Nullam de his rebus culpam commeruit tua; *your Wife is no way to blame in the Affair.* Hec. 4. 4. 9. Culpam in se admittere. Phorm. 1. 5. 40. Culpa est ignoscenda; *the Crime is not wholly unpardonable.* Phorm. 5. 7. 25.

Cum maxime volo; *I desire of all Things.* Heaut. 4. 4. 40.

Cupere alicui, *i. e.* bene velle; *to wish well to one.* Andr. 5. 4. 2.

CURA. Curam argentariam adimere; *to deliver one from the Anxiety of procuring Money.* Phorm. 5. 5. 47. Cura ex corde excessit; *my Heart is eased of all Care.* Hec. 3. 2. 12. At cura quotidiana hæc non augeret animum; *I should not have suffered under this hourly and perpetual Anxiety.* Phorm. 1. 3. 8. Cura sese expedit; *was released from all Care.* Ibid. 5. 3. 4. Cura confectus; *overwhelmed with Anxiety.* Andr. 2. 1. 5. Cura & solitudine aliquem afficere; *to bring Care and Anxiety upon one.* Phorm. 2. 3. 1.

Curare una funus; *to join with, &c. in providing for the Funeral.* Andr. 1. 1. 81. Curasti te molliter; *thou hast car'd for thyself delicately.* Adelph. 4. 8. 1.

Curatura, *pro cura.* Eun. 2. 3. 24.

Curemus æquam uterque partem; *let each take care of what he ought.* Adelph. 1. 2. 50.

Curriculo percurrere; *run in all haste.* Heaut. 4. 4. 11.

Cursum fursum deorsum; *to be running frequently up and down.* Eun. 2. 2. 47.

Curium instituire; *to be in haste.* Phorm. 5. 5. 8.

Custos, *pro pædagogo.* Phorm. 1. 5. 57.

Cyathos forbillare; *to drink off a Glass leisurely.* Adelph. 4. 2. 52.

D.

DA locum melioribus; *give place to your letters.* Phorm. 3. 2. 47. Dabit hic alicuem turbam genuo; *he'll raise some new Disturbance again.* Eun. 5. 2. 60.

Dare

Dare jusjurandum; *to offer the sanction of an Oath.* Hec. 4. 4. 75.
 Dabo, pro dicam. Heaut. Prol. 10. Phorm. 5. 5. 38.
 Dabo effectum, pro efficiam. Eun. 2. 1. 7. Andr. 4. 2. 20.
 Damno auctum esse; *to have an Expence brought on one.* Heaut. 3. 3. 15.
 Dammum aut malum dare; *to do a Mischief or Injury to another.* Andr. 1. 1. 116.
 Dare virginem nuptum; *to give a Girl in Marriage.* Andr. 2. 1. 1. Dare alicui in manum; *to give into one's Hand.* Andr. 1. 5. 63. Di date facultatem pariundi; *grant Heaven a safe Delivery.* Andr. 1. 4. 5.
 Dare aliquem præcipitem in pistrinum jure, injuria; *to send one right or wrong to the Work-house.* Andr. 1. 3. 8.
 Dare bibere alicui; quod iustum est; *to offer one a Draught prescrib'd for him.* Andr. 3. 2. 4. Dare operam obstatum; *to be earnestly bent upon a Thing.* Ibid. 1. 5. 9.
 Dare aliquid inventum; *to contrive, or hit upon a Project.* Ibid. 4. 1. 60. Dare effectum; *to do one's Business effectually.* Eun. 1. 1. 7. Incensum dare; *to rouse, or inflame one.* Phorm. 5. 6. 18. Solum aliquid dare in aliqua re; *to promise for one's Skill in any thing.* Eun. 3. 2. 25. Dare se in clientelam ac fidem; *to put one's self under the Protection and Patronage of another.* Eun. 5. 9. 9. Dare aliquem exornatum atque depexum; *to dress and curvy one's Hide for him.* Heaut. 5. 1. 77.
 Dare gladiatores; *to exhibit a Combat of Gladiators.* Hec. Prol. 2. 32. Dare mutuum quid; *to lend a Thing.* Heaut. 3. 3. 40. Dare operam amori; *to give up one's Mind to Love.* Ibid. 1. 1. 58. Dare operam operæ maximo; *to be extremely anxious and desirous to do a Thing.* Phorm. 4. 6. 33. Dare ad languorem; *to fatigue, or make one faint.* Heaut. 4. 5. 3. Dare palmam consilio cuidam; *to regard as a Master-piece of Art.* Ibid. 4. 2. 31. Dare quid paternum; *to learn of one's Father.* Adelph. 3. 5. 4. Dare partes alterius alicui; *to give to one a part that properly belongs to another.* Heaut. Prol. 1. Dare argentum alicui ad præstitutum; *to pay at the time fixed.* Phorm. 3. 2. 39. Dare Poetæ copiam crescendo; *to encourage a Poet to write on.* Heaut. Prol. 28.
 Dare primam mammam; *to be the first that suckles one.* Adelph. 5. 7. 18. Legibus daturum poenas dices; *the Law, you'll say, will punish him.* Phorm. 4. 3. 22.
 Dare cautim ac paulatim; *to give cau-*

tiously and sparingly. Heaut. 4. 7. 29. Dari tibi in manum quid vis? *what would you demand now?* Phorm. 4. 3. 29. Dare in sumptum; *to give as Pocket Money, to spend, to be laid out, &c.* Adelph. 3. 4. 7. Dare signum militibus; *to give the signal, &c.* Eun. 4. 7. 11. Dare silentium; *to be silent, to attend with Silence.* Hec. Prol. 2. 47. Dabo supplicium illi de me; *I'll revenge his Wrongs upon myself.* Heaut. 2. 1. 86. Da hanc veniam mihi; *yield to me in this, grant me this Fault.* Hec. 4. 2. 29. Date mihi hodie; *for this Day be directed by me.* Adelph. 5. 1. 52.
 Datum est istuc mihi; *that's remarkably my case.* Eun. 3. 1. 5. In servitutem pauperem ad ditem dari; *that being poor, and married into a rich Family, she would be rather a Slave than a Wife.* Phorm. 4. 3. 48.
 Davus sum, non Oedipus; *I'm a Man of plain Sense, no Expounder of Riddles.* Andr. 1. 2. 20.
 De via clamare alicui; *to call to one from the Street.* Andr. 3. 2. 11.
 De industria facere; *to do a Thing by Premeditation and Concert.* Andr. 4. 5. 56.
 Decidere de magna spe; *to fall from high Hopes.* Heaut. 2. 2. 9.
 Deducere cibum alicui; *to flint one in his Meat.* Eun. 2. 3. 23.
 Deducere uxorem domum; *to marry.* Hec. 1. 1. 5. Illam deductum iri domum in cubiculum sine tua opera; *that without any care on your side, she would be miraculously convey'd into your Bed-Chamber.* Adelph. 4. 5. 60.
 Defendere summa vi quempiam; *to defend, or support to the utmost of one's Power.* Adelph. 3. 5. 47.
 Defensorem quemquam parare; *to pitch upon one as a Champion or Defender.* Eun. 4. 6. 32.
 Deservisse jam adolescentiam sperabam; *I was in hopes that the high Tide of his Youth was now over.* Adelph. 1. 2. 72.
 Desetiscar neque usque adeo experiri; *nor will I cease trying every Method I can think of.* Phorm. 4. 1. 23.
 Desraudans suum genium; *denying himself every Indulgence.* Phorm. 1. 1. 10.
 Defunctus jam sum; *I now go off with Applause.* Eun. Prol. 15.
 Defunctum utinam hoc sit; *I heartily wish it may end here.* Adelph. 3. 5. 63.
 Defungi in hac re cupio; *I wish indeed that here his Follies may end.* Phorm. 5. 7. 32.
 Degere perpetuum diem in lætitia; *to spend the whole Day pleasantly.* Adelph. 4. 1. 6.
 Dejerare perfunctum; *to partur solemnly.* Hec. 4. 6. 5.

- De illo hercle grege est; *he too is one of the Gang.* Adelph. 3. 3. 8.
- De improvise obijcit mihi malum; *the Mischiefe comes unexpected, unforeseen.* Adelph. 4. 4. 1. De improvise interventum est mulieri; *we came unexpectedly upon the Woman.* Heaut. 2. 2. 40.
- De integro, pro denuo. Andr. Prol. 26. De integro cui est potestas consulendi quid velis; *who have it still in your Power to resolve on what pleases you best.* Phorm. 1. 3. 22.
- Deleo ex animo omnes mulieres; *I banish all other Women from my Heart.* Eun. 2. 3. 5.
- Delibutum gaudii aliquem reddere; *to plunge one into a Sea of Joy.* Phorm. 5. 5. 16.
- Deludere aliquem dolis; *artfully to over-reach one.* Andr. 3. 4. 4.
- Demensum; *a Servant's monthly Allowance in Bread-Corn.* Phorm. 1. 1. 9.
- Demulcere alicui caput; *to stroke one's Head.* Heaut. 4. 4. 14.
- Denum, pro denique. Andr. 4. 1. 61.
- Dentes labe facere cui; *to dash out one's Teeth.* Adelph. 2. 2. 35.
- Deorum vitam adipisci; *to arrive at a more than human Happiness.* Heaut. 4. 2. 15.
- Deo irato meo me relinqui memini; *I'm satisfied my good Genius abandoned me in Anger.* Phorm. 1. 2. 24.
- Deos nescio; *I know not what the Gods will do.* Heaut. 5. 4. 15.
- Deos quæso ut istæ prohibeant; *formula est mali ominis averfandi.* Adelph. 2. 4. 11.
- Depecisci jam morte cupio; *I would be content to die the next Moment.* Phorm. 1. 3. 13.
- Depexum & exornatum dare aliquem; *to drub and curry one's Hide for him.* Heaut. 5. 1. 77.
- Depingere facta alicujus probe; *to give a true Picture of one's Behaviour.* Phorm. 1. 5. 38.
- Deputare quid esse in lucro; *to account as so much clear Gain.* Phorm. 1. 5. 16.
- Deputat meam operam esse parvi pretii; *makes little Account of my Labour.* Hec. 5. 1. 1.
- Derivem omnem iram senis in me; *that I turn the old Man's Anger wholly upon myself.* Phorm. 2. 1. 9.
- Desidere, pro omisso animo esse, & otiose agere. Hec. 5. 1. 2.
- Desiderio magno esse alicui; *to be impatient after a Thing.* Heaut. 4. 4. 5. Desiderio tu id fieri; *that it was all for Love of you.* Ibid. 2. 2. 66.
- Designare aliquid; *to be upon a Project.* Adelph. 1. 2. 7.
- Definit telam continuo; *she immediately threw aside her Work.* Heaut. 2. 2. 64.
- Defuatum habere adolescentiam alicujus; *to bold one's Youth in Contempt.* Eun. 2. 3. 92.
- Despondere filium; *to contract one's Son.* Andr. 1. 1. 75. Virginem, uxorem; *to promise in Marriage.* Adelph. 4. 7. 16. Phorm. 5. 6. 32.
- De symbolis esse; *to dine at a Club.* Eun. 3. 4. 2.
- De te largitor; *promise for yourself.* Adelph. 5. 6. 17.
- Deteriores sumus omnes licentia; *we are all apt to grow worse by Indulgence.* Heaut. 3. 1. 74.
- Divinciri consuetudine & conjugio liberali; *to be secured from Vice by Intimacy and Marriage with one of equal Rank.* Andr. 3. 3. 29.
- Devinxit ubi semel se animus cupiditate mala; *where the Mind is once entangled by corrupt Desires.* Heaut. 1. 2. 34.
- Dicam scribere; *to commence a Suit against one.* Phorm. 1. 2. 77. Dicam grandem impingere; *to bring a heavy Action against one.* Phorm. 2. 2. 92.
- Dicere, pro credere. Andr. 3. 2. 22. Phorm. 1. 2. 54.
- Dicere aliquam partem æqui bonique; *to make Proposals any thing reasonable.* Phorm. 4. 3. 32. Dicere causam adversum aliquem; *to oppose, plead against.* Adelph. 4. 5. 42. Dicere diem nuptiis; *to fix the Day for the Wedding.* Andr. 1. 1. 75. Dicere quid dotis filio, i. e. promittere. Heaut. 5. 1. 64. Dicere inclementius in aliquem; *to speak in severe Terms against one.* Eun. Prol. 4. Dicere pro aliquo, i. e. defendere aliquem; *to speak in one's Favour.* Phorm. 5. 4. 8.
- Dices mutum; *pollicitatio silentii.* Heaut. 4. 3. 26.
- Dic mihi; *verba curiosus interrogantis.* Andr. 4. 1. 44. Hec. 3. 2. 21.
- Dico tibi hanc operam; *I promise you I will (be attentive)* Phorm. 1. 2. 12.
- Dictio testimonii non est servo homini; *a Slave's Evidence is not taken in any Cause.* Phorm. 1. 5. 63.
- Dictis confutari; *to give one a Lecture.* Heaut. 5. 1. 76.
- Dictum ac factum invenerit; *he'll easily find, i. e. no sooner said than done.* Andr. 2. 3. 7.
- Dictum, hoc inter nos fuit; *it was agreed upon between us.* Adelph. 5. 1. 10. Dictum puta; *imagine you have told me already.* Andr. 1. 1. 2. Dictum sapienti sat est; *a Word to the Wise.* Phorm. 3. 3. 8.
- Diem hunc sumamus hilarem; *let us make a cheerful Day of it.* Adelph. 2. 4. 23.
- Dies hos aliquot sumam; *I'm resolved to spend these few Days merrily.* Phorm. 5. 4. 4. Diem operare commoditatibus; *to make a Day overflow with Blessings;* Ibid.

- Ibid.* 5. 5. 2. *Diem paulatim producere; to prolong, or lengthen out the Day.* Adelph. 4. 2. 52.
- Differor doloribus; I'm distracted, and torn to pieces with Pain.* Adelph. 3. 5. 40.
- Differre rumores; to spread Rumours.* Heaut. ProL. 16.
- Differre aliquem; to disconcert one.* Andr. 2. 4. 5.
- Difficilis, pro morosus.* Heaut. 3. 2. 24.
- Diffuit luxuria & lascivia animus; his Mind is borne away with Luxury and Debauchery.* Heaut. 5. 1. 72.
- Dii bene vortant quod agas; Heaven prosper the Design.* Phorm. 3. 3. 19.
- Dii melius dunt; Heaven forbid.* Phorm. 5. 7. 16.
- Dii te eradicent; a Curse for ever upon you.* Andr. 4. 5. 22.
- Dii vestram fidem; good Heavens.* Andr. 4. 3. 1.
- Diligere aliquem in germani fratris loco; to love one as a brother.* Andr. 1. 5. 58.
- Diminuetur tibi cerebrum; I'll break your Head for you.* Adelph. 4. 2. 32.
- Dionysia agitare; to celebrate the Feast of Bacchus.* Heaut. 4. 3. 11.
- Disciplinæ philosophorum habent ex ipsis vocabula; the Sects of Philosophers are denominated from their Founders.* Eun. 2. 2. 32.
- Discipline exemplum illud sis videri; see for Heaven's sake this rare Model of their Discipline.* Adelph. 4. 8. 5.
- Discreto animi, i. e. mente; I'm racked to the Soul.* Adelph. 4. 4. 1.
- Dispergere cerebrum alicui; to beat out one's Brains.* Adelph. 4. 9. 7.
- Dispergere viam cerebro; to strew the Way with one's Brains.* Ibid. 3. 2. 19.
- Dispiciam jam aliquid; I'll soon hit upon a Remedy.* Andr. 3. 5. 16.
- Disputare in aliqua re; to argue upon a Point, to maintain with Warmth.* Andr. ProL. 15.
- Dissimulatus bene ac celatus amor; a Love well dissembled and concealed.* Andr. 1. 1. 105.
- Distrahi amorem horum poteris pati; can you be so cruel as to tear these Lovers from one another?* Phorm. 3. 2. 33.
- Disturbare nuptias; to plot against a Marriage.* Andr. 1. 2. 8.
- Diverſe animum trahere; to distract one.* Andr. 1. 5. 26.
- Divorticulum; an Alley, or Turning that leads to a House.* Eun. 4. 2. 7.
- Dividuum facie; compound and take one half.* Adelph. 2. 2. 33.
- Doctræ in eodem ludo ad malitiam; train'd up in the same School of Perverseness.* Hec. 2. 1. 6.
- Dolia relinere; to unſeal one's Casks.* Heaut. 3. 1. 51.
- Dolis aperte fallere; to play upon one openly.* Andr. 3. 2. 13.
- Dolis deludere; to deceive artfully.* Ibid. 3. 4. 4.
- Dolore ac miseria tabescere; to languish in Misery and Distress.* Adelph. 4. 3. 11.
- Dolore laborare; to be in Labour.* Andr. 1. 5. 34.
- Dubia cœna; an Entertainment where the Variety makes one at a loss what to choose.* Phorm. 2. 1. 28.
- Ducere laudem maxumam; to regard as one's greatest Praise.* Adelph. ProL. 18.
- Ducito hominem in jus; carry him before a Magistrate.* Eun. 4. 6. 30.
- Duci falso gaudio; to be let into a Fool's Paradise.* Andr. 1. 2. 6.
- Ductans restim saltabis; you'll trip it along, and lead the Dance.* Adelph. 4. 7. 34.
- Duit, pro det.* Phorm. 4. 5. 1.
- Duint, pro dent.* Andr. 4. 1. 43.
- Dum molitur, dum comantur, (mulieres) annus est; 'tis an Age before they are comb'd and powdered out.* Heaut. 2. 1. 11.
- Dum ne, pro dummodo non.* Andr. 5. 3. 31.
- Hec. 4. 4. 12.*
- Duram cepisti provinciam; you had a hard Task to enter upon.* Phorm. 1. 2. 22.
- Duriter ac parce vitam agere; to lead a frugal and industrious Life.* Andr. 1. 1. 47.
- Duriter ac parce se habere; to be sparing and laborious.* Adelph. 1. 1. 20.
- Durum illud, pro difficile, grave est illud.* Phorm. 1. 5. 9.

E

- E***Cce autem; look ye there now.* Phorm. 1. 5. 34.
- Hec. 3. 5. 53.*
- Educere, pro educare.* Adelph. 1. 1. 23.
- Eun. 1. 2. 37. & 76.* Phorm. 5. 6. 50.
- Adelph. 5. 2. 21.*
- Effectum dabo; it shall be done.* Eun. 2. 1. 7.
- Efferre funus, pro mortui hominis corpus ad sepulturam exportare.* Andr. 1. 1. 90.
- Efferro me hic magnifice; here I can never triumph too much.* Heaut. 4. 2. 31.
- Efferre verbum de verbo expressum; to translate Word for Word.* Adelph. ProL. 11.
- Efferri usquam quod minime opus est; the Thing in the World that requires the greatest Secrecy.* Adelph. 4. 4. 16.
- Effluere, pro divulgari.* Eun. 1. 2. 41.
- Effodere oculos; to dig out one's eyes.* Eun. 4. 6. 2.
- Efringere fores; to break open a Door, a Feast of Gallantry.* Adelph. 1. 2. 8. & 22, & 23, & 40.
- Eſugere foras; to come out, or leave the House.*

- Hoſe in baſte.* Eun. 5. 5. 3. Effugere aſſinitatem alicujus; *to ſhun the Alliance of any one.* Andr. 1. 5. 13. Effugere nuptias; *to decline, or avoid a Marriage.* Ibid. 2. 1. 34. Effugere hanc maculam nos decet; *we ought to avoid this Reproach.* Adelph. 5. 6. 32.
- Egentis orbæ ignoratur patiens, negligitur ipſa; *because an Orphan and poor, her Father is diſown'd, herſelf neglected.* Phorm. 2. 3. 10. Hæc egens and ignota are for the moſt part join'd together, as if the one was a Conſequence of the other.
- Ego dudum verus ſum; *I have for ſome time been diſtruiſtful of you.* Andr. 3. 4. 3.
- Ego amplius deliberandum cenſeo; *I think we ought to deliberate farther upon it.* Phorm. 2. 3. 17.
- Ego meorum ſolus ſum meus; *I am myſelf my only Friend at home.* Phorm. 4. 1. 21.
- Egredi nihil officio ſuo; *in every thing to acquit one's ſelf of his Duty.* Phorm. 4. 5. 10.
- Ejecta, pro naufraga. Andr. 1. 3. 18. Ejicere oppido aliquem, pro expellere. Ibid. 2. 3. 8. Ejicere de filio omnem animum patris; *to caſt off paternal Affection; the Concern a Father naturally has for a Son.* Heaut. 5. 2. 2.
- Elapſus eſt paulatim Bacchidi animus; *his Affection is by degrees withdrawn from Bacchi.* Hec. 1. 2. 94.
- Elegans formarum ſpectator; *a nice Judge of Beauty.* Eun. 3. 5. 18.
- Elegantia Attica; *Athenian Elegance or Politeſſa. A Phraſe proverbial of refin'd good Breeding, here us'd ironically.* Eun. 5. 10. 45.
- Eluſet ubi te victum ſenſerit; *ſhe'll uſe you at pleaſure when ſhe finds you her Slave.* Eun. 1. 1. 10.
- Emere alicui quid dono; *to buy a thing as a Preſent for another.* Eun. 1. 2. 55.
- Emergere ex malis; *to extricate one's ſelf, from a bad Courſe.* Andr. 3. 3. 30.
- Emergi e rebus; *to be extricated from Troubles.* Adelph. 3. 2. 4.
- Emittere manu; *to reſtore to one's Freedom.* Phorm. 5. 4. 2.
- Emoriri riſu; *to die with laughing.* Eun. 3. 1. 42.
- Emere ſpem pretio; *to pay for Hope.* Adelph. 2. 2. 11.
- Emungere ſenex argento; *to cozen the old Man out of their Money.* Phorm. 4. 4. 1.
- Eradicept te Dii; *Perdition blaſt thee.* Andr. 4. 4. 23.
- Eripere aliquem ex crimine; *to clear one of all Blame.* Phorm. 2. 1. 9.
- Erras tota via; *you're quite miſtaken.* Eun. 2. 2. 14.
- Errans patria caret; *wanders in a foreign Land.* Heaut. 2. 2. 16.
- Erubuit, ſalva res eſt; *he bluſhes, all's well.* Adelph. 4. 5. 9.
- Erumpere hoc gaudium mihi jamne licet? *may I not now freely give vent to theſe my Jys?* Eun. 3. 5. 2.
- Erumpat ne in nervum denique iſtæ fortitudo; *leſt this Courage prove your Ruin at laſt.* Phorm. 2. 1. 11.
- Eſt quod ſuccenſet tibi; *he has ſome little Reaſon to complain of you.* Andr. 2. 6. 17. Eſt ubi vos ulciſcar probe; *I know how to be ſoundly revenged.* Phorm. 5. 6. 96.
- Etiam quoque timida ſum; *I too indeed, or on my ſide, am in ſome pain.* Hec. 4. 5. 8.
- Everſas cervicēs abſtine; *forbear your ſide Glances.* Heaut. 2. 2. 131.
- Eunuchi; *amatores mulierum maximi.* Eun. 4. 3. 23.
- Evolvere ſe ex turbiſ; *to rid one's ſelf of his Fears, Anxieties, &c.* Phorm. 5. 3. 5.
- Omni turba. Eun. 4. 4. 56.
- Evomere omnem iram in aliquem; *to diſcharge one's whole Vengeance full againſt, &c.* Adelph. 3. 2. 14.
- Exacta ætate; *my Life almoſt at an end.* Adelph. 5. 2. 16.
- Ex aliquo gravidam eſſe; *to be with Child by one.* Andr. 1. 3. 11. Parere, filium; *to bear a Child to one.* Ibid. 3. 2. 17.
- Ex aliarum ingeniis judicare; *to judge of one by others.* Eun. 1. 2. 118.
- Ex animo familiæ alicui factum velle; *to act in a friendly manner towards a Family.* Adelph. 5. 5. 21.
- Exangere alicui animum; *to rack or torment one.* Heaut. 2. 1. 3.
- Excedere ex ephebis; *to grow up, to come to be of Age.* Andr. 1. 1. 24.
- Excidere uxore; *to loſe one's Wiſe.* Andr. 2. 5. 12.
- Excludere oculos alicui; *to daſh one's Eyes out.* Phorm. 5. 6. 96.
- Excutere alicui lacrymas; *to force tears from one.* Heaut. 1. 1. 115.
- Exedere aliquem aſſidue; *to prey upon one daily.* Heaut. 3. 1. 53.
- Exemplum magnum continentia; *a great Example of Moderation.* Andr. 1. 1. 65.
- Exemplum diſciplinæ illud vide ſis; *See for Heaven's ſake this rare Model of their Diſcipline.* Adelph. 4. 8. 5.
- Exemplum ſi conferendum eſt; *would be but take Example.* Ibid. 1. 2. 14.
- Exemplum capere de aliquo. Andr. 4. 1. 27. Ad exemplum ambarum mores eorum exiſtimans; *Eſtimating their Manners by Compariſon.* Hec. 1. 2. 88.
- Exemplum bonorum habet quo exemplo, &c. *be Eaſ the Example of our beſt Poets, and looks upon that, &c.* Heaut. Proh

I N D E X.

- Prol.* 20. Exemplum omnibus curarem ut esses; *I'd take care you should be an Example to all others.* Adelph. 4. 8. 9. Di te malis exemplis perdat; *the God's confound thee for an Example to such Rascals.* Phorm. 4. 4. 7.
- Exequias ire alicui; *to be present at one's Funeral.* Phorm. 5. 7. 37.
- Exequi, *pro* facere. Andr. 1. 5. 25. Exequi imperium alicujus; *to execute, or fulfil one's Orders.* Heaut. 3. 4. 22. Exequi veram rationem, i. e. recte rem perpendere, rationis veræ ductum sequi. Hec. 3. 1. 26.
- Exercere, *pro* fatigare. Adelph. 4. 2. 48. Heaut. 1. 1. 64.
- Exigere fabulas; *to damn a Play.* Andr. *Prol.* 27. Hec. *Prol.* 2. 7.
- Existimatio, *pro* judicio, sententia. Heaut. *Prol.* 25.
- Exit res, i. e. palam fit. Adelph. 4. 4. 16.
- Exsolvere quemquam errore, suspitione; *to undeceive one, to free one from a Mistake, to rescue from Suspicion.* Hec. 4. 6. 26.
- Exsollabitur congruus ubi ego rediero; *when I return, the Conger Eel shall be bon'd.* Adelph. 3. 4. 14.
- Expedire se ex turba; *to free one's self from a Perplexity.* Adelph. 4. 4. 15. Expedire se crimine; *to clear one's self from a Charge, or Accusation.* Hec. 4. 5. 29. Expedire se arumnis; *to extricate one's self from Misery, Misfortunes.* Hec. 3. 1. 8.
- Expiscari, *pro* diligentissime inquirere & elicere. Phorm. 2. 2. 35.
- Explere animum suum; *to satisfy one's self to the full.* Andr. 1. 2. 14. Explere alicujus animum gaudio; *to fill one's Soul with Joy.* Ibid. 2. 2. 2.
- Explere voluptatem suam quam minimo precio (de meretrice;) *to enjoy her at the cheapest Rate.* Hec. 1. 1. 12.
- Exporre frontem; *smooth up your Countenance.* Adelph. 5. 1. 53.
- Expostulare cum aliquo injuriam; *to expostulate an Injury with one.* Andr. 4. 1. 15.
- Expromere apud amicum omnia sua occulta; *to disclose all one's Secrets to a Friend.* Heaut. 3. 3. 14.
- Exculpere verum ex aliquo, *pro* extorquere. Eun. 4. 4. 45.
- Expuerit ubi miseriam illam ex animo; *when he wanted to rid himself of the Misery of a Crowd of Attendants.* Eun. 3. 1. 16.
- Extrahere se e malis. Phorm. 1. 4. 3. Extrahere aliquem ex arumna. Hec. 5. 2. 36.
- Ex usu tuo nemo magis est; *no Man can be more convenient, or to your wish.* Eun. 5. 10. 29. Ex usu nostro esset si hoc matrimonium; *were this Marriage like to prove well.* Hec. 4. 1. 33.

F.

- F**aba istæc in me cudetur; *I shall pay for all.* Eun. 2. 3. 89.
- Fabrica, i. e. officina fabricorum. Adelph. 4. 2. 45.
- Fabuler ut nunc tibi aperte; *but to be free with you.* Phorm. 4. 3. 49.
- Facere, *pro* fingere, inducere; Heaut. *Prol.* 31. Facere ab orco in lucem reducem mortuum; *to restore one from Death to Life.* Hec. 5. 3. 12. Facere aliquem reducem in patriam; *to bring back one to his native Country.* Heaut. 2. 3. 18. Facere adversum aliquem omnia; *to do against all the Mischiefs one can.* Phorm. 2. 2. 89. Facere contra voluit hunc agere; *wanted in his turn to mortify her.* Eun. 4. 1. 10. Facere alicui ventulum; *to fan one.* Eun. 3. 5. 47. Facere aliquem consilii incertum; *to perplex one, or disturb his Measures.* Phorm. 4. 1. 12. Facere iram missam; *to lay aside Anger.* Hec. 4. 6. 14. Facere aliquem missum; *to dismiss, discharge one, &c.* Andr. 4. 1. 57. Facere sumtum nimium parce; *to be too sparing in Expence, &c.* Ibid. 2. 6. 19. Ex animo facere; *to do a thing from Inclination.* Adelph. 1. 1. 57.
- Facies cadaverosa; *a ghastly Plix.* Hec. 3. 4. 27.
- Facile omnes cum valemus, recta consilia ægrotis damus; *we all, when well, find it an easy matter to give good Counsel to the sick.* Andr. 2. 1. 9.
- Facile, *pro* liquido & manifesto. Andr. 4. 3. 5.
- Facilis & benevolus, quid. Hec. 4. 5. 35.
- Facili patre uti; *to find one an easy indulgent Father.* Heaut. 1. 5. 4.
- Facilitate nihil homini melius. Adelph. 5. 2. 7.
- Facilitas & clementia, ut differunt. Adelph. 5. 2. 7.
- Facillime agere; *to be in easy Circumstances of Life.* Adelph. 3. 5. 36.
- Facilitatis, i. e. lenitatis & clementiæ erga liberos, comæda. Adelph. 5. 2. 17.
- Facinus illiberale; *an ungentle, unbecoming, ungentleman-like Action.* Adelph. 5. 4. 3.
- Facinus animadvertendum; *an Action deserving of Censure, Punishment, &c.* Andr. 4. 5. 28.
- Facium, *pro* ostendunt. Hec. 3. 1. 28.
- Factum abs te, i. e. factum tuum. Eun. 1. 2. 14.
- Factum velle, *pro* laudare. Hec. 4. 2. 31. Adelph. 5. 5. 21.

I N D E X.

- Facultatem Dii date; *Heaven grant.* Andr. 7. 4. 5.
- Fallacia alia aliam trudit; *one Story makes way for, brings on another.* Andr. 4. 5. 40.
- Fallere, pro ignorare, latere, & decipere. Andr. 1. 2. 20.
- Fallere aliquem aperte dolis; *openly to go about to deceive one.* Andr. 3. 2. 13.
- Falsa causa, pro fallaci. Andr. 1. 5. 22.
- Falsus animi es; *you are under a Mistake.* Andr. 1. 4. 23.
- Fama foris e'o, ut vos mihi eritis domi; *your Behaviour at home affects my Character abroad.* Hec. 2. 1. 21.
- Familia decem dierum vix mi est, pro re familiar; *I shall scarce be able to keep House ten Days.* Heaut. 5. 1. 36.
- Familiaritas dum intercedet; *so long as we continue good Friends.* Phorm. 4. 1. 17.
- Familiariter mortem alicujus ferre; *to be concern'd at one's Death, to lament it as that of an intimate Friend.* Andr. 1. 1. 84.
- Fautrix familiæ nostræ; *a Friend to our Family.* Eun. 5. 8. 22.
- Facis, pro facias, faxim, faciam. Andr. 4. 5. 14. Adelph. 5. 4. 8.
- Fenestram ad nequitiam patefacere; *to open a Door to Debauchery and Extravagance.* Heaut. 3. 1. 72.
- Fere, pro circiter. Andr. 1. 1. 77. pro vehementer. Heaut. 1. 1. 70.
- Ferieretur alio munere, i. e. mulcabitur; *will have another Demand upon him, will be struck for another Present.* Phorm. 1. 1. 13.
- Ferine, pro facile, & pro adverbio festinantis. Andr. 1. 5. 49. & 3. 1. 2.
- Ferres infortunium; *you should pay for it.* Adelph. 2. 1. 24.
- Festinas, pro trepidas. Eun. 3. 2. 8.
- Festivitas, pro comitate. Eun. 5. 8. 8.
- Fidelis & fidus, ut differunt. Heaut. 1. 1. 2. Phorm. 1. 2. 20.
- Fides in maximis; *fidelis in minoribus negotiis.* Hec. 1. 1. 2.
- Fides nec jusjurandum illum repressit, neque reflexit; *neither the Ties of Honour, nor the Sanction of an Oath could restrain or bold him back.* Adelph. 3. 2. 9.
- Fides nusquam tuta; *Honour is no where to be found.* Adelph. 3. 2. 32.
- Fidibus ferre; *to be skill'd in Musick.* Eun. 1. 2. 53.
- Fiducia, pro impudentia. Andr. 3. 5. 7.
- Figura, pro specie & forma; Eun. 2. 3. 25.
- Filiam locare; *to contract a Daughter, & dispose of her in Marriage.* Phorm. 4. 3. 40.
- Finem orationi statuere; *to lay a Restraint upon one's Tongue.* Hec. 1. 2. 21.
- Fingere, pro instruere. Heaut. 5. 1. 25.
- Fingit vultus hominum scelus; *the Rascal can fashion Men's Countenances too, or form them to his Projects.* Ibid. 5. 1. 14.
- De finibus ambigunt; *have a Dispute about their Lands, about the Bounds of other Farms.* 3. 1. 93.
- Firmare fidem alicui, i. e. sancte promittere. Andr. 3. 1. 4. Et quod dotis dixi firmas; *and confirm the Settlement I have made upon her.* Heaut. 5. 5. 4.
- Firmiorem amicum quære; *look out for some Gallant more to be relied on.* Hec. 4. 5. 19.
- Fit argentum; *the Money is got, procured.* Phorm. 4. 2. 3.
- Fiunt verba mortuo; *'tis all in vain, he talks to a Stone.* Phorm. 5. 7. 26.
- Flabellum cape; *take this Fan.* Eun. 3. 5. 47.
- Flagitium facimus; *'tis a base scandalous Project we are upon.* Eun. 2. 3. 90.
- Flagitia capitalia; *capital Crimes, that merit Death.* Adelph. 4. 7. 5.
- Floccifacere aliquem; *to undervalue one, to have him in no Estimation.* Eun. 2. 3. 11.
- Flos, pro vigore ætatis. Eun. 2. 3. 27.
- Fodere noli; *don't punch me so.* Hec. 3. 5. 17.
- Fœneratum beneficium tibi dises; *you shall say the Favour has been repaid with Interest.* Phorm. 3. 2. 8.
- Foris sapere; *to be wise in the Concerns of others.* Heaut. 5. 1. 50.
- Forma in ipsa inest vis boni; *she possesses a native Stock of Charms.* Phorm. 1. 2. 52, & 58.
- Formarum elegans spectator; *a nice Judge of Beauty.* Eun. 3. 5. 18.
- Foro uti scis; *you know how to make the best of your Market.* Phorm. 1. 2. 29.
- Fors fuit pol; *it may be so perhaps.* Phorm. 1. 2. 88.
- Fors quod feret; *serendum æquo animo; ought to bear with calmness, what Fortune has doom'd us to suffer.* Phorm. 1. 2. 88.
- Fortes fortuna adjuvat; *Fortune favours the brave.* Phorm. 1. 4. 26.
- Frangere navem; *to be ship-wreck'd.* Andr. 1. 3. 17. & 5. 4. 70.
- Fraus, pro homine fraudulento. Heaut. 5. 4. 19. pro pœna, damno, aut periculo. Heaut. 3. 1. 33.
- Frigent nimirum hic homines; *the Men, or I mistake, have a cold post of it here.* Eun. 2. 2. 37.
- Frontem explicare vel contrahere; *to smooth up one's Countenance, or knit his Brows.* Andr. 5. 3. 53.
- Fructi, pro fructus. Adelph. 5. 4. 16.
- Frugi homo es; *there's a brave good Man.* Adelph. 5. 7. 2.

Frustrata

I N D E X.

Frustrata est; adhuc nos sat tua fides; you have already enough amused us with your fine Promises! Adelph. 4. 4. 12.
Fucum factum mulleri; to deceive an unsuspecting Girl. Eun. 3. 5. 40.
Fugam ornare; to prepare for flight, for an escape. Eun. 4. 4. 6.
Fugiendo miserrimus fui; I barra'st'd myself to death in flying. Eun. 5. 2. 8.
Fugitans litium; one that hates Law-Suits. Phorm. 4. 3. 18.
Fugitivum id argentum; that same fugitive Money. Heaut. 4. 2. 11.
Funambulus; a Rope-Dancer. Hec. Prol. 4. The fondness for that Diversion which prevail'd at Rome. Ibid.
Functus officium; one who has acquitted himself of his Duty. Heaut. 3. 3. 19. Adelph. 3. 4. 18.
Fundere verba; to throw away words, to overwhelm with Maxims. Adelph. 4. 3. 7.
Funditus perire; to be ruin'd for ever. Andr. 1. 5. 9.
Fundi calamitas nostri; the Flood that ravages our Fields. Eun. 1. 1. 34.
Furti se alligat; he owns himself a Thief. Eun. 4. 7. 39.
Furum manipulus, pro servorum. Eun. 4. 7. 6.
Futiline servo me, commississe fortunas me? What! Trust myself and Fortunes to the Management of a wretched Slave! Andr. 3. 5. 3.

G.

Gallina cecinit; my Hen crow'd. Phorm. 4. 4. 27.
Ganeo, pro scortatore. Heaut. 5. 4. 11.
Ganpire, i. e. plorare; to whimper, complain. Adelph. 4. 2. 17.
Gaudere malis alienis; to rejoice at another's Misfortunes. Andr. 4. 1. 2.
Geminabit, nisi caves; he'll give you such another, if you are not more civil. Adelph. 2. 1. 19.
Genius, i. e. naturæ deus; Phorm. 1. 1. 10.
Gerunt pueri iras inter se quam pro levibus noxiis? for what Trifles do Children fall out among themselves? Hec. 3. 1. 30.
Gliadiatores dare; to exhibit a Show of Gladiators. Hec. Prol. 2. 32.
Gliadiandi animo ad me adfectant viam; they make to me with so stern and threatening an Air. Phorm. 5. 6. 71.
Grædo suspensio; with a light soft Pace. Phorm. 5. 5. 27.
Græcorum liberi docebantur, literas, palæstram & medicam. Eun. 3. 2. 24.
Graviter, ad gravem referatur, non ad corpus. Adelph. 4. 5. 39.

Grandiæscula erat; she was pretty well grown up. Andr. 4. 6. 19.
Gratia, pro causa. Andr. 2. 6. 1. & 3. 4. 8.
Gratiā inire; to gain Favour with one, or his Good-will. Eun. 3. 5. 9. Hec. 4. 6. 19.
Gratiā parem referre; to be even with one, to repay them in kind. Eun. 4. 4. 52.
Gratis, i. e. sine questu. Adelph. 4. 7. 26.
Graviter ferre; to bear with Impatience, to be heartily vexed. Hec. 2. 2. 19.
Gravius in aliquem quid dicere; to say any thing harsh or severe against one. Andr. 5. 3. 3.
Grex, pro scenicorum turba; Heaut. Prol. 45. Adelph. 3. 3. 8.
Gynæceum. Phorm. 5. 5. 24.

H.

Habeas; take her. Andr. 5. 3. 18.
Habere & referre gratiam, ut deferunt. Eun. 4. 6. 12.
Habere quid impune; to come off clear, or without Punishment. Eun. 5. 2. 13. **Habere** cum aliquo orationem; to enter into Conversation with one, to make a Speech to him. Hec. 3. 3. 21. **Habere** quid eam; to conceal a thing. Ibid. 4. 1. 4. **Habere** neminem eximium; to suffer none to escape. Ibid. 1. 1. 9. **Habere** Chrysidem, pro ea ad arbitrium suum frui. Andr. 1. 1. 58. **Habere** omnes servos sollicitos; to keep them all employed, all in a continual Hurry. Heaut. 3. 1. 52.
Habens me male, i. e. ægre ferens. Eun. 4. 2. 6.
Habes, i. e. intelligis. Eun. 3. 1. 11. **Habes** rem omnem; I have now told you all. Hec. 1. 2. 119. **Habes**, pro inventisti. Eun. 3. 2. 22.
Habet, i. e. vulneratus est. Andr. 1. 1. 56.
Habet hoc male virum; this nettles the Gentleman. Andr. 2. 6. 5.
Habeo quid agam; I know my Cue. Andr. 3. 2. 18.
Habitudo corporis; Plight of Body. Eun. 2. 2. 11.
Habui, pro credidi, duxi. Adelph. 1. 1. 23.
Habui, i. e. potui. Andr. 1. 1. 12.
Hærere in parte apud aliquem; to share some part of one's Favours. Eun. 5. 10. 7.
Haud muto factum, i. e. haud pœnitet me facti. Andr. 1. 1. 13.
Haud sic auferent; they shant come off so. Adelph. 3. 4. 8.
Hercules servivit Omphale. Eun. 5. 8. 3.
Hilarem sumamus diem; let us make a cheerful Day of it. Adelph. 2. 4. 23.
Hinc illæ lacrymæ; hence all this Tears. Andr. 1. 1. 99.

I N D E X.

Hocceine agis, an non? *Do you mind what I say to you?* Andr. 1. 2. 15.

Homine imperito nihil injustius; *nothing is more unreasonable than a Man without Experience of the World.* Adelph. 1. 2. 18.

Homo homini quid præstat! *How much one Man surpasses another!* Eun. 2. 2. 1.

Homo perpaucorum hominum; *one nice in the Choice of his Friends, who admits but few into an Intimacy with him.* Eun. 3. 1. 19.

Homo pristino dignus; *a Fellow that deserves Bridewell.* Heaut. 3. 2. 19.

Homo si sis; *were you possess'd of the Spirit of a Man.* Adelph. 5. 6. 11.

Homo sum, humani nihil a me alienum puto; *I am a Man, and think every thing that regards my Neighbour respects also me.* Heaut. 1. 1. 25.

Honestum, pro pulchro. Inhonestum, pro fædo. Andr. 1. 1. 96. Eun. 3. 2. 21. & 1. 2. 52.

Huc viciniae, pro in hanc viciniam. Andr. 1. 1. 43.

Huc mandes, si quid recte curatum velis; *if you would have any thing done to purpose, leave it to this Gentleman.* Adelph. 3. 4. 9. Phorm. 4. 4. 8.

Hujus neque sis veritus feminae primariae; *without any Regard to this worthy Gentlewoman.* Phorm. 5. 6. 78.

Hujus non faciam; *shall have no weight with me.* Adelph. 2. 1. 9.

Hujus quid feci; *whatever I have done in this Affair, &c.* Eun. 1. 2. 122.

Hujus rerum ne quid ignores; *that you may not be ignorant of any thing that concerns her.* Heaut. 2. 2. 28.

Humane tamen vix patitur; *and yet he is scarce able to contain himself.* Adelph. 1. 2. 65.

Non humanitus tractare aliquem; *to use one roughly, and without due regard to the Infirmary and Weakness of human Passion.* Heaut. 1. 1. 47.

Hymenæum cantare; *to chant the nuptial Song.* Adelph. 5. 5. 7.

I.

I Hinc in malam rem; *go and be bang'd.* Phor. 5. 6. 37.

Jamdudum, pro jamprimum. Andr. 1. 4. 1. Jam, pro quam ocissime, celerrime, Eun. 1. 2. 5.

Ibi, pro tunc. Eun. 2. 2. 30. pro tum. Hec. 1. 2. 45.

Id populus curat scilicet; *doubtless the Town has nothing else to talk of.* Andr. 1. 2. 14.

Ignis, pro mesetice. Eun. 1. 2. 5.

Ignoscentior animus; *an indulgent Disposition, making Allowances for the Weakness of others.* Heaut. 3. 4. 32.

Illicet, pro ire licet. Eun. 1. 2. 55. Heaut. 5. 2. 21. Semper in fine transactæ rei ponitur. Eun. 1. 1. 9. Desperantis est, ac perturbantis. Adelph. 5. 1. 5.

Illiberalite, i. e. injuste. Adelph. 4. 5. 30.

Illiberaliter aspernari; *to slight ungenerously.* Phorm. 2. 2. 24.

Illicere in fraudem; *to draw in, to seduce.* Andr. 5. 4. 8.

Illudere in aliquo; *to play upon one, to make a Dupe of him.* Andr. 4. 5. 19. Illudere in aliquem; *to make Sport of one.* Eun. 5. 4. 29.

Illudere, cum accusativo. Heaut. 4. 3. 19. Vitam alicujus; *to fool away one's Life.* Andr. 5. 1. 3.

Illum ut vivat optant; *they are desirous he should live.* Adelph. 5. 4. 20.

Illuvie immunda; *very nasty.* Heaut. 2. 2. 54.

Imber aureus; *a golden Shower.* Eun. 3. 5. 37.

Imbrus, insula apud Thraciam. Hec. 1. 2. 96.

Immemores, num discipuli? *What, have your Scholars forgot their Lesson?* Andr. 3. 1. 19.

Immerenti, pro immerito. Hec. 4. 5. 13.

Immisericorditer factum; *a cruel inhumane Behaviour.* Adelph. 4. 5. 29.

Immortalitas mihi parva est; *I'm as happy as a God.* Andr. 5. 5. 4.

Imparatum adoriri aliquem; *to attack one unprovided.* Andr. 3. 1. 20.

Impedire se nuptiis; *to entangle himself in a Marriage.* Phorm. 2. 3. 2.

Impeditum expedire; *to extricate one involv'd in Perplexities.* Andr. 3. 5. 11.

Impellebant te causæ leves; *a Trifle induc'd you.* Hec. 3. 4. 12.

Impellere, pro persuadere. Andr. 3. 2. 44.

Impellere aliquem ad laborem; *to force one upon Hardships.* Heaut. 1. 1. 113.

Impellerim, pro impulerim. Ibid.

Impendunt ita subito te imparatum tanta mala; *so many sudden Misfortunes threaten thee wholly unprepared.* Phorm. 1. 4. 2.

Impendio, pro multo. Eun. 3. 5. 39.

Impense, i. e. misere maxime. Eun. 3. 1. 23. Impense cupere; *to wish earnestly, mightily.* Adelph. 5. 7. 36.

Impertire aliquem plurima salute; *to salute one heartily.* Eun. 2. 1. 40.

Impertiri heram malo; *to inform my Mistress of her Misfortune.* Adelph. 3. 2. 22.

Impetrare quid cum gratia; *to obtain any thing with a good Grace.* Andr. 2. 5. 11.

Impingere alicui dicam; *to bring an Action against one.* Phorm. 2. 2. 92.

Impotenti

I N D E X.

- Impotenti adeo animo esse; *to be so little Master of one's self.* Andr. 5. 3. 8.
- Imprudens, & ignarus, *ut differunt.* Eun. 1. 2. 56. Imprudens, *i. e. nihil tale cogitans.* Andr. 1. 3. 22. Imprudentia, *pro ignorantia.* Eun. Prol. 27.
- Impune optare istuc licet; *that you may safely wish for.* Hec. 3. 5. 14. Impune habere aliquid; *to escape unpunished.* Eun. 5. 2. 13.
- Impuratus ille; *that Varlet.* Phorm. 4. 3. 64. Impurus, *pro improbo.* Adelph. 2. 1. 29. Impurissimus, *Idem.* Ibid. 2. 4. 17.
- In amore est totus, *i. e. amori est mancipatus seu immerfus.* Adelph. 4. 2. 50.
- In animum inducere, *i. e. existimare.* Heaut. Prol. 49.
- In aurem utramvis otiose dormire; *to be every way easy in one's Mind.* Heaut. 2. 2. 101.
- In clientelam & fidem se commendare; *to put one's self under the Patronage and Protection of another.* Eun. 5. 9. 9.
- In commune consilere; *to be equally concern'd for the good of all Parties.* Andr. 3. 3. 16.
- In eodem ludo doctæ ad malitiam; *brought up in the same School of Perverseness.* Hec. 2. 1. 6.
- In ipso articulo; *in the very critical Article.* Adelph. 2. 2. 21. In ipso tempore; *in the critical Minute.* Andr. 3. 2. 52.
- In jus ambula; *come before a Magistrate.* Phorm. 5. 6. 53.
- In lauta & bene aucta parte esse; *to be in a thriving or flourishing way.* Heaut. 4. 4. 50.
- In manu est tibi; *'tis in your Power.* Hec. 3. 5. 43.
- In manu non est mea quid uxor faciet; *I can't pretend to answer for my Wife's Behaviour.* Hec. 4. 4. 44.
- In manum quid vis tibi dari? *What would you demand now?* Phorm. 4. 3. 29.
- In medio est mater virginis, ipsa virgo; *both the Girl and her Mother are here ready to satisfy you.* Adelph. 3. 5. 33. In medio est ipsa res; *the thing itself speaks plain.* Ibid.
- In memoria habeo; *I remember it.* Andr. 1. 1. 13.
- In nervum erumpere; *to be fatal to one, to prove one's Ruin.* Phorm. 2. 1. 11. In nervum ire; *to go to Jail, to be made a Prisoner.* Ibid. 4. 4. 15.
- In oculis alicquem gestare; *to have one always in our Eye.* Eun. 3. 1. 11.
- In ore est omni populo; *'tis in every body's mouth.* Adelph. 1. 2. 13.
- In os laudare; *to praise one to his Face.* Adelph. 2. 4. 5.
- In portu navigare; *to be secure or out of danger.* Andr. 3. 1. 22.
- In præsentia suavia; *present Pleasures.* Heaut. 5. 2. 9.
- In proclivi quod est, id faciam; *I'll take the Meibod that most directly offers.* Andr. 4. 2. 18.
- In rem si est utrique; *if it is for their mutual Advantage.* Andr. 3. 3. 14.
- In sinu gestare; *to love one, to carry him in one's Bosom.* Adelph. 4. 5. 75.
- In somnis se illam si amplecti maluit; *if he had rather she had slept in his Arms.* Andr. 2. 5. 19.
- In tempore venire; *to come seasonably, at the critical Juncture.* Heaut. 2. 2. 123. Andr. 4. 4. 19.
- In tranquillo fratri meo amorem esse gaudeo; *I rejoice in that my Brother Phædria's Mistress is secured to him.* Eun. 5. 9. 8.
- In tuto est omnis res; *all is now safe.* Andr. 2. 4. 3. In vado, *pro in tuto.* Ibid. 5. 2. 4.
- In viam redire; *to take up and amend.* Andr. 1. 2. 16.
- In vita alicujus laudem querere; *to seek Fame at another's Cost, or Risk.* Heaut. 2. 2. 74.
- Incendere alicquem; *to provoke one.* Phorm. 1. 4. 9. Heaut. 2. 2. 120. Incendor ita merito; *I am justly angry or offended.* Hec. 4. 1. 47.
- Incensam ita tibi dabo; *I'll so rouse and provoke her.* Phorm. 5. 6. 81.
- Inceptio est amentium, haud amantium; *'tis the Project rather of mad People than Lovers.* Andr. 1. 3. 13.
- Inceptare facinus; *to set about an Enterprize.* Heaut. 3. 3. 39.
- Incertus animi; *wavering, irresolute.* Hec. 1. 2. 46.
- Incessit in te nunc nova religio; *you are become wonderful & scrupulous all of a sudden.* Andr. 4. 4. 9.
- Incidere, *pro in mentem venire.* Andr. 2. 2. 22.
- Inclementius, *pro inclementer.* Eun. Prol. 4.
- Incogitans, *pro temerario.* Phorm. 1. 3. 3.
- Incommode mihi nuptiis evenit; *the Marriage was indeed unlucky for me.* Hec. 5. 2. 24.
- Incommodum & Infelicitas, *ut differunt.* Eun. 2. 3. 37.
- Incurvus & tremulus senex; *sloping and tottering thro' Age.* Eun. 2. 3. 44.
- Inculcare coram alquem aliquid; *to urge it, to bring home to one, to charge him Face to Face.* Phorm. 5. 6. 21.
- Inde, *pro ex quibus.* Adelph. 1. 1. 22.
- Indicium id facio alicui; *pro indico.* Adelph. 4. 4. 7.
- Indiligens ne nimium sis verëor; *but I doubt*

- doubt you are too thoughtless.* Adelph. 4. 5. 50.
- Inducere in animum; to believe, to persuade one's self.* Adelph. 4. 3. 6.
- Indulgeo me nimis; I give too much way to this Weakness.* Eun. 2. 1. 16.
- Indulges nimium illi; you indulge him too much; you're too easy to him.* Heaut. 4. 7. 21.
- Induxerunt me huc promissa Syri satis proterve; Syrus's fair Promises have brought me here to a fine Purpose.* Heaut. 4. 3. 1.
- Inepta causa; any silly idle Excuse.* Andr. 1. 5. 23.
- Inops, qui est sine arte.* Andr. 3. 5. 1. Heaut. 5. 4. 10.
- Inescare homines; to decoy, to draw in young Men.* Adelph. 2. 2. 12.
- Infamem me fieri flagitiis tuis patiar; suffer myself to be disgraced by your Debaucheries.* Heaut. 5. 4. 14.
- Infelix, pro qui affert infelicitatem.* Phorm. 2. 2. 81.
- Infamiae ne ea res sibi esset cavit; he took care that it might not hurt his Character.* Andr. 2. 6. 13.
- Infecta pace; without a Reconciliation before the Breach is made up.* Eun. 1. 1. 8.
- Infortunium ferres; you should have paid dear for it.* Adelph. 2. 1. 25.
- Infracti, pro valde fracti.* Eun. 2. 3. 44.
- Infringere alicui colaphos; to heap Blows on one.* Adelph. 2. 1. 46.
- Ingenium, pro homine.* Andr. 1. 1. 66, pro natura. Andr. 3. 1. 8. Heaut. 3. 1. 11.
- Ingenium par postquam nactus est; when he found her of a Temper that so well accorded with his own.* Hec. 1. 2. 95.
- Ex ingenio suo alios judicare; to judge of another by one's self.* Heaut. 5. 1. 7. Ad ingenium rursus redire; to be one's self again. Hec. 1. 2. 38.
- Ingerere multa mala; to reproach one heavily.* Andr. 4. 1. 16.
- Ingratiis, pro invitus.* Heaut. 3. 1. 37. Eun. 2. 1. 14. Phorm. 5. 5. 48.
- Inimicis nostris istuc fiet; be that the Lot of our Enemies.* Heaut. 5. 3. 12.
- Inimicitias suspicere cum aliquo; to quarrel with one.* Hec. 2. 1. 34.
- Inimicum aliquem habere; to offend one, to make them an Enemy.* Eun. 1. 2. 94.
- Iniqui patris est; were acting the Part of a severe Father.* Andr. 1. 2. 16.
- Iniquus quam sis præ studio; how unreasonable you are out of earnestness, &c.* Andr. 5. 1. 6.
- Initium narrationis incipit; he begins a long Story.* Andr. 4. 2. 26.
- Initum beneficium, pro ceptum.* Andr. 5. 1. 5.
- Injuria una est tecum; I have one Action against you.* Phorm. 5. 6. 90.
- Injuria, pro severitate.* Heaut. 1. 2. 3.
- Injuriam facis, i. e. injuste.* Hec. 4. 4. 70.
- Injussu meo; without my Consent.* Phorm. 1. 5. 1.
- Innuere alicui; to give one a Nod.* Eun. 4. 5. 9.
- Inianire cum ratione, operam dare; to aim at being mad with Reason, or rationally mad.* Eun. 1. 1. 18.
- Inscribere ædes; to put up a Bill for the Sale or letting of a House.* Heaut. 1. 1. 92.
- Inserere manum in sinum mulieri; to put one's Hand into a Woman's Bosom.* Heaut. 3. 3. 2.
- Insiitari alicui contra; to counterplot one.* Hec. 1. 1. 13.
- Insigne, pro nobili facinore.* Eun. 5. 5. 31.
- Insimulabis si herum avaritiæ; if you charge my Master with Avarice.* Phorm. 2. 2. 12.
- Insistere viam & cursum, & insistere via; to go, to set out.* Phorm. 1. 4. 15. Eun. 2. 3. 3.
- Insistere prave ira impulsus, i. e. persistere male pertinacem esse seu iniquum.* Hec. 3. 5. 33.
- Insolens, pro insolitus, insuetus, non solens.* Andr. 5. 4. 4.
- Insomnia, pro vigiliis.* Eun. 2. 1. 13.
- Insuperante, pro non sperante.* Andr. 3. 1. 24.
- Insipicere tanquam in speculum in vitas omnium jubeo; in fine, I tell him to look into the Lives of Men as into a Mirror.* Adelph. 3. 4. 52.
- Instare factum; to maintain that the Thing is so.* Andr. 1. 1. 120.
- Instituere in animum; to set one's Mind upon a Thing.* Adelph. 1. 1. 13.
- Instructa pulchre quam ea sit ad perniciem? What a Mistress she is in the Art of undoing?* Heaut. 3. 1. 41.
- Instructa mihi sunt corde consilia omnia; My Measures are all settled.* Phorm. 2. 1. 7.
- Insultare calcibus fores; to kick the Door with one's Heels.* Eun. 2. 2. 54.
- Integrascit hoc malum; Misfortunes come one upon the Neck of another.* Andr. 4. 2. 5.
- Integratio, pro instauratione.* Andr. 3. 3. 23.
- Integrum relinquere, pro intactum.* Adelph. Prof. 10.
- Ad integrum quam redeat eadem oratio; than be forced to bear all over again.* Heaut. 5. 3. 7.
- Intelligere quid callide; to take one's Meaning thoroughly.* Andr. 1. 2. 24.
- Intendenda est fallacia in senem; some Plot must be formed to draw in the old Man.* Heaut. 3. 2. 2.
- Intercessit ægritudo si nulla huius gaudio; if no Misfortune happens to disturb the present Joy.* Andr. 5. 5. 5.

Intervenire de improvſo; *to ruſh in upon, unexpectedly.* Adelp. 3. 3. 52.

Intimum aliquem habere; *to make a Conſident of one.* Eun. 1. 2. 27.

Intimus alicujus conſiliis; *truſted with all one's ſecret Deſigns.* Andr. 3. 3. 44.

Invenire, incipere; & perficere, *ut differunt.* Eun. 5. 8. 3.

Invenire, pro adipiſci, & acquirere. Eun. 2. 1. 4.

Inverſa verba; *your double Entendres.* Heaut. 2. 2. 131.

Inventus quod facias, difficile fit; *what we ſet about unwillingly becomes difficult.* Heaut. 4. 5. 1.

Invocatus, i. e. non vocatus. Eun. 5. 1. 29.

Involare alicui in oculos; *to ſcratch one's Eyes out.* Eun. 4. 3. 6. In capillum. Ibid. 5. 2. 20.

Jocularium in malum inſciens pene incide; *I was like to have fallen unawares into a comical kind of Scrape.* Andr. 4. 5. 43.

Ira inter eas interceſſit unde, quæ permanſit tamdiu; *to give Occaſion to a Quarrel that has laſted ſo long.* Hec. 3. 1. 25.

Irritatus ita ſum; *I'm ſo provoked, ſo much out of humour.* Phorm. 1. 5. 10.

Irruere in ædes alienas; *to break into another Perſon's Houſe.* Adelp. 1. 2. 8.

Iſtæc in me cudetur faba; *I ſhall pay for all.* Eun. 2. 3. 89.

Ita fugias ne præter caſam, quod aiunt; *run ſo as not to paſs your own Gate, as the Saying is.* Phorm. 5. 1. 3.

Ita, pro valde, & pro talis. Andr. Prol. 11. pro ut. Hec. 3. 5. 50.

Ita mihi atque huic ſis, ſuperſtes; *Heaven grant you to ſurvive us both.* Heaut. 5. 4. 7.

Itiones crebræ & manſiones; *his frequent Journeys, and long ſtays.* Phorm. 5. 7. 23.

Jubeo, pro volo. Andr. 3. 3. 1. Adelp. 3. 4. 15. & 5. 6. 1. Eun. 4. 7. 20.

Judicium cras eſt mihi; *my Cauſe comes on to-morrow.* Eun. 2. 3. 47.

Jugulare aliquem ſuo gladio; *to ſoil one at his own Weapons.* Adelp. 5. 6. 35.

Junget nos una ſibi amicos; *ſhe will at the ſame Time make us her Friends.* Hec. 4. 6. 32.

Junio, a juvando dicta. Andr. 3. 1. 15.

Jus ſummum sæpe ſumma eſt malitia; *the more Law, eſt the leſs Juſtice.* Heaut. 4. 4. 48.

Juſta ſervitus, i. e. moderata. Andr. 1. 1. 9.

LAbſciſc, victus uno verbo; *he yields, vanquiſhed by a ſingle Word.* Eun. 1. 2. 98.

Liber, victus uno verbo; *he yields, vanquiſhed by a ſingle Word.* Eun. 1. 2. 98.

Liber, victus uno verbo; *he yields, vanquiſhed by a ſingle Word.* Eun. 1. 2. 98.

Labor, pro moleſtia. Andr. 1. 1. 30. & 5. 2. 29.

Laborare de reliqua, id eſt, ſolicitum eſſe. Adelp. Prol. 1.

Laborare e dolore, i. e. parturitione. Andr. 1. 5. 33.

Labore alieno partem gloriam in ſe tranſmovère; *to appropriate to one's ſelf the Glory acquired by others.* Eun. 3. 1. 9.

Laborem inanem capis; *'tis vain Labour to himſelf.* Hec. 3. 2. 9.

Labos, pro ægritudine & dolore. Hec. 3. 1. 6.

Lacerare aliquem variis modis; *to deviſe various Kinds of Torture for one.* Adelp. 3. 2. 17.

Lachrimæ illi illico cadunt; *immediately the Tears fall from him.* Adelp. 4. 1. 20.

Lacrumo gaudio; *I weep for Joy.* Adelp. 3. 4. 46.

Lactare aliquem; *to tantalize one.* Andr. 4. 1. 24.

Lacrimare aliquem; *to ſeduce by fine Speeches and Promiſes.* Ibid. 5. 4. 9.

Lædere, pro injuria afflicere. Eun. Prol. 2.

Lædere nulli os; *to be inoffenſive, to hurt nobody.* Adelp. 5. 2. 10.

Lamentari; *to mourn, to be dejected.* Andr. 1. 1. 94.

Lana ac tela victum quæritans; *living an induſtrious Liſe, gaining her livelihood by the Diſſaff and Loin.* Andr. 1. 1. 48.

Lapis, de homine ignavo & ſtupido. Heaut. 4. 6. 3. Hec. 2. 1. 17.

Largitas ſubita; *a ſudden and unuſual Liberality.* Adelp. 5. 7. 28.

Largitor de te, puer; *promiſe for yourſelf, Boy.* Adelp. 5. 6. 17.

Lascivia & luxuria diſſuere; *to be borne away by Luxury and Debauchery.* Heaut. 5. 1. 72.

Latere teſto abſcedere; *to come off with a whole Skin.* Heaut. 4. 1. 5.

Laterem lavare; *to labour in vain.* Phorm. 1. 4. 9.

Lavare peccatum precibus; *to waſh away an Offence by Submiſſions.* Phorm. 5. 6. 88.

Laudare fortunas alicujus; *to congratulate one on his good Fortune.* Andr. 1. 1. 70.

Lectum eſt, ſcilicet, argentum; *'tis good Coin.* Phorm. 1. 2. 3.

Lege hæc, i. e. conditione. Eun. 1. 2. 23. Andr. 1. 2. 25.

Lenirent quo mihi illam miſeriam; *to pleaſe me, and ſoſten my Chagrin.* Heaut. 1. 1. 75.

Lenitas, pro facilitate. Andr. 1. 2. 4.

Lepus tute es, & pulpamentum quæris, proverbium uſitatum. Eun. 3. 1. 36.

Libenter vivis, & bene libenter victitas; *you live at a very free Rate, and feaſt bright.* Eun. 5. 10. 20.

Libenter vivis, & bene libenter victitas; *you live at a very free Rate, and feaſt bright.* Eun. 5. 10. 20.

Libenter vivis, & bene libenter victitas; *you live at a very free Rate, and feaſt bright.* Eun. 5. 10. 20.

Liber adolescens, *pro effreni*. Eun. 3. 1. 40.
 Liberali causa, & liberali manu asserere;
to claim by an Action of Freedom. Adelph.
 2. 1. 40.
 Libero homini indignum erat *loris cædi*.
 Adelph. 2. 1. 28.
 Liberos tollere; *to educate, or bring up Chil-*
dren. Andr. 1. 3. 14. & 3. 1. 6. Heaut.
 3. 4. 14.
 Libertus (*Athenis*) æqua omnibus. Adelph.
 2. 1. 29. Summum servorum quod per-
 solvi illis potest pretium. Andr. 1. 1. 12.
 Libido, *pro voluntate*. Hec. 2. 2. 3; Phorm.
 4. 5. 4.
 Libido multa fert; *Lovers have a thousand*
Things to say and do. Heaut. 3. 3. 12.
 Licet dum per ætatem; *while he is of an*
Age fit for it. Adelph. 1. 2. 28.
 Ligurire, *quid, & unde dictum?* Eun. 5. 4.
 14.
 Limis spectare oculis; *to look askance, to give*
a side-look. Eun. 3. 5. 53.
 Linda extrema amare, certe haud nihil est;
in Love, the least Enjoyment is sure better
than nothing. Eun. 4. 2. 12.
 Lingua hæret metu; *my Tongue is tied up by*
Fear. Eun. 5. 6. 7.
 Lingua tua me reddidit tibi facilem; *what*
you now say has gained my Confidence. Hec.
 4. 5. 34.
 Liqueat, i. e. certum est. Eun. 2. 3. 39.
 Liquido jurare; *to swear with a good Con-*
science. Andr. 4. 4. 8.
 Lites sequi; *to engage in a Law-Suit*. Andr.
 4. 6. 16.
 Locare filiam; *to dispose of one's Daughter in*
Marriage. Phorm. 4. 3. 41.
 Locitare foras; *to let out, (i. e. upon Lease.)*
 Adelph. 5. 6. 26.
 Loco sibi cevere; *to secure a safe Station for*
himself. Eun. 4. 7. 12.
 Locus, *pro tempore & statu*. Adelph. 2. 2.
 8. Phorm. 1. 3. 23.
 Locumque ordinis homo; *a Man of my*
own Quality and Rank. Eun. 2. 2. 3.
 Logi, *pro inanibus & contemnendis verbis*
 Phorm. 3. 2. 8.
 Longe, *pro eminus*. Eun. 2. 3. 43.
 Longinquitas mea ætatis, ne cui obset;
that my Age be not a Burden to any. Hec.
 4. 2. 26.
 Longue, *pro longius*. Heaut. 2. 1. 10.
 Longum atque adeo est, nos expectare illum
 dum exeat; *and because it is too long to wait*
his coming out. Andr. 5. 6. 13.
 Lucifcit hoc jam; *it begins to dawn*. Heaut.
 3. 1. 1.
 Luculenta forma; *magnopere laudantis ver-*
bum. Heaut. 3. 2. 12.
 Cudere, i. e. vivere & moveri. Adelph. 3.
 3. 23.

Ludificatus est postquam virginem; *after he*
had abused the young Girl. Eun. 4. 3. 3.
 Luditur opera in illis; *the others were lost*
Labour. Phorm. 2. 1. 18.
 Ludos facere; *to make a jest of one*. Phorm.
 5. 6. 52. Præbere Eun. 5. 7. 9.
 Lúdum jocumque dices illum alterum; *you'll*
say the other was meer Play and Pastime
&c. Eun. 2. 3. 8.
 Ludus, *pro exercitii loco*. Phorm. 1. 2. 36.
 Lupo ovem commisisi; *you set the Wolf to*
guard the Sheep. Eun. 5. 1. 16.
 Lupum autibus tenere; *a Proverb expres-*
sing Danger on each side, whether one per-
sisted in what they were about, or gave it
up. Phorm. 3. 2. 21.
 Lupus in fabula; *a proverbial Expression ex-*
plain'd. Adelph. 4. 1. 21.
 Luxu perditus; *enslaw'd by Luxury*. Adelph.
 4. 7. 42.

M.

Macellum; *a publick Market-Place*.
 Eun. 2. 2. 24.
 Macerare se, *pro affligere, curis consumere,*
& attenuare. Andr. 4. 2. 2. & 5. 3. 15.
 Eun. 1. 2. 107.
 Maceria; *properly a Wall about any Ground*.
 Adelph. 5. 5. 10.
 Mactatum tali infortunio eum faxo; *he*
shall be served the same Sauce. Phorm. 5.
 7. 39.
 Maculam hanc nos effugere decet; *we ought*
to avoid this Reproach. Adelph. 5. 6. 31.
 Magis ex usu, i. e. utilior. Eun. 5. 10. 29.
 Magnifice efferre; *to triumph*. Heaut. 4.
 2. 31.
 Magnifice tractare aliquem; *to cozen one ef-*
fectually, to manage nobly. Heaut. 3. 2. 45.
 Magno conatu magnas nugas dixerit; *with*
all these great Efforts she is going to be
delivered of some mighty Trifle. Heaut. 3.
 4. 8.
 Majuscula quam ego sum Thais est; *Thais*
is older than I am. Eun. 3. 3. 21.
 Mala mens, malus animus; *an evil Head,*
an evil Heart. Andr. 1. 1. 137.
 Malam in rem hinc abis; *get you gone, you*
Slut. Eun. 3. 3. 30.
 Male audire, *pro vituperari*. Phorm. 2. 3.
 12.
 Male conciliare; *bought in an unlucky Hour*.
 Eun. 4. 4. 2.
 Male est animo; *it wounds me to the Soul*,
 Adelph. 4. 5. 21.
 Male hoc habet virum, sentio; *this nettles*
my Gentleman, I see. Andr. 2. 6. 5.
 Maledictis deterreere ne scribat parat; *en-*
deavours by Invektives to deter him from
Writing. Phorm. Prolog. 3.

Mali,

I N D E X.

- Mali, pro difficilibus, tenacibus, & parcis.** Phorm. 4. 2. 1.
Malum hoc nisi putas ad salutem converti non posse; unless you think this Misfortune incapable of being redressed. Andr. 4. 1. 48.
Malum, pro interjectione. Eun. 4. 7. 10. Adelp. 4. 2. 5.
Mammam dare; to suckle. Adelp. 3. 7. 18.
Mancipium, pro puella. Eun. 2. 2. 43.
Manedum, pro mane; stay a little. Hec. 5. 3. 4.
Manent, pro remanent. Eun. 3. 3. 6. Ibid. 3. 5. 33.
Manere, pro expectare. Phorm. 4. 1. 4. & 3. 2. 27.
Manibus pedibusque obnixè omnia facere; to make all the Opposition in one's Power, to leave nothing unessay'd. Andr. 1. 1. 134.
Manipulus furum; a Regiment of Black-Guards. Eun. 4. 7. 6.
Matres filiis in peccato adjutrices solent esse; Mothers are commonly Advocates for their Son's Faults. Heaut. 5. 2. 38.
Manum oportuit; he ought to have said at home. Heaut. 1. 2. 6.
Maturem ut nuptias quantum quam; to hasten forward the Match as fast as I can. Andr. 3. 3. 45.
Mavolo, pro malo. Hec. 4. 1. 25.
Me vide; mark me, attend to what I say, I engage for it. Andr. 2. 2. 13.
Me incidente hæc non fiunt; these things don't happen without my foretelling them. Adelp. 3. 5. 62.
Mea tu, & amabo, blandimenta mulieres sunt. Eun. 4. 3. 14. Adelp. 3. 1. 2.
Meam paulatim plebem primum facio; I begin with the lowest, and strive to gain them by degrees. Adelp. 5. 4. 10.
Mecastor & ædopol, jurandi formulæ. Hec. 1. 2. 8.
Mecum, pro penes me. Eun. 3. 3. 10.
Moderi quas paulo possis parare in animo cupiditatis; to give way only to Passions that can be gratified at a small Expence. Phorm. 5. 3. 3.
Medicari cum ego mihi in hac re possim; when I have it in my Power to remedy myself at once. Andr. 5. 4. 41.
Meditata mihi sunt omnia mea incommoda; I have already considered with myself all the Evils that threaten me. Phorm. 1. 5. 18.
Medium aliquem arripere; to snatch one up by the Middle. Adelp. 3. 2. 18.
Megalentes ludi; Games in honour of Cybele, the Mother of the Gods. Andr. Didasc. &c.
Meliuscula est; she's somewhat better. Hec. 3. 2. 19.
Memoria, pro dexteritate agendi. Andr. 4. 3. 8.
Memoriter facere, cognoscere. Andr. 4. 3. 8. Eun. 5. 3. 6.
Mensis agitur hic jam septimus; 'tis now seven Months. Hec. 3. 3. 34.
Memtem vobis meliorem dari; that you may learn more Wisdom. Adelp. 3. 4. 69.
Mentiri non est meum; I seldom fail in what I undertake, I'm not given to vain boasting. Heaut. 3. 2. 38.
Mecorum solus sum meus; I'm myself the only Friend I have at home. Phorm. 4. 1. 21.
Meretrix, a merendo sic dicta. Hec. 4. 5. 29.
Metui a Chryside; I dreaded some Mischiefs from this Chrysis. Andr. 1. 1. 79.
Metuo ut subitet; I doubt whether he can put up this ill Usage. Andr. 5. 4. 11.
Mihi sic est usus; I find my Account in doing so. Heaut. 1. 1. 28.
Minerva ex capite Jovis nata. Heaut. 5. 4. 13.
Minueris nec tu hæc quæ facis; &c. nor would I have you hesitate a Moment. Andr. 2. 3. 18.
Minuere suum consilium; to alter one's Purpose or Design. Hec. 4. 3. 10.
Minue vero iram; moderate your Passion. Phorm. 2. 2. 88.
Misera sum, pro innocens sum. Hec. 4. 1. 21.
Misere cupio, i. e. nimis valde cupio. Adelp. 4. 5. 64. Misere sollicita, i. e. valde sollicita. Andr. 1. 5. 33.
Miserefcatur te inopis meis mei; pity me in this Distress. Heaut. 5. 4. 3.
Miseria, pro molestia. Eun. 3. 1. 16.
Misericordia & pudor, passivæ. Andr. 1. 5. 26. & 27.
Missæ hæc fac; let these idle Ceremonies alone. Adelp. 5. 5. 8.
Missum me fac; have done with me, dismiss, discharge me. Andr. 4. 1. 56. Phorm. 5. 6. 53.
Modeste terre, pro moderate. Phorm. 1. 3. 18.
Modesto adeo, adeo venusto vultu; of a Countenance so full of Modesty and Sweetness. Andr. 1. 1. 93.
Modo, pro præsentit tempore. Adelp. 3. 1. 2. Modo, pro jamdudum. Eun. 4. 4. 30.
Modò non, i. e. propemodum. Phorm. 1. 2. 18. Modo meo, i. e. mea voluntate. Andr. 1. 1. 126. Modo meo, pro arbitrio. Eun. 5. 3. 11. Modus, pro moderatione. Andr. 1. 1. 68.
Molestus certe ei fuero; I shall at least give him some Disturbance. Andr. 4. 1. 17.
Moliri, pro magno labore facere. Heaut. 2. 1. 11.

Molliri ut neque misericordia neque precibus queas; *that you can be softened neither by Pity, nor Entreaties.* Phorm. 3. 2. 13.

Molliter te curasti; *thou hast cared for thyself delicately.* Adelph. 4. 9. 1.

Mollities hæc animi ejicienda; *I must shake off this Effeminacy and Weakness of Mind.* Eun. 2. 1. 16.

Montes auri pollicens; *promising him Mountains of Gold.* Phorm. 1. 2. 18.

Morbus me detinuit; *I was detained by an Illness.* Phorm. 4. 1. 8.

Mordere clanculum, *pro obtestare.* Eun. 3. 1. 21.

Mors hominum evenit; *'tis according to the common Run of human Things.* Andr. 5. 6. 3.

Morem gestum oportuit adolescenti; *you should have yielded to the young Gentleman.* Adelph. 2. 2. 6.

Mores pudici in pulchro gratiores. Heaut. 2. 4. 2.

Moribus quam multa prava ac injusta fiunt! *How many wrong and unjust Things has Custom introduced!* Heaut. 4. 6. 11.

Mors consecuta est miseram ex ægitudine; *the poor Mother after much Suffering and Anxiety, died of Grief.* Phorm. 5. 6. 23.

Morum similitudo, amicitiae mater. Heaut. 2. 3. 13.

Mos gerundus est; *I find I must yield.* Eun. 1. 2. 108.

Movere, *pro differre.* Andr. 3. 2. 36. *pro festinare.* Eun. 5. 3. 3.

Move oculus te; *bestir yourself.* Andr. 4. 3. 16.

Moveone ego isthæc? *Am I the Cause of this Disturbance.* Andr. 5. 4. 18.

Mulier mulieri magis congruit; *it will come better from one Woman to another.* Phorm. 4. 5. 14.

Mulieres semper adversantur viris; *Women are always ready to cross their Husbands.* Hec. 2. 1. 5.

Mulierum natura describitur. Heaut. 2. 1. 10. & ingenium. Eun. 4. 7. 42.

Multa ex quo fuerint commoda, ejus incommoda æquum est ferre; *'tis but reasonable to bear some little Inquietudes from one who has been so much my Friend.* Hec. 5. 2. 25.

Multis modis, i. e. vehementer. Hec. 3. 3. 7. Legitur & multimodis. Heaut. 2. 2. 79.

Musica ars, i. e. poetica. Hec. Prol. 2. 15.

Musicum studium, *pro poetico.* Heaut. 3. 2. 23.

Mutuas operas tradunt; *they help one another by turns.* Phorm. 2. 1. 37.

N.

NÆ, Græce nāi, jurandi particula. Andr. 4. 4. 3. Heaut. 2. 1. 5.

Narrando male, quidvis depravari potest; *the best Story may be spoil'd in the telling.* Phorm. 4. 4. 16.

Narrare fabulam furdo; *a Proverb used where no regard is paid to one's Remonstrances.* Heaut. 1. 3. 10.

Nata nunc demum istæ oratio est; *you have at length then found this Salvo.* Adelph. 5. 1. 19.

Natus huic rei, *pro ad hanc rem.* Adelph. 4. 2. 6.

Navigare incommodum est; *the being at Sea is attended with many Hardships.* Hec. 3. 4. 3.

Navigo ego in portu; *I'm out of Danger.* Andr. 3. 1. 22.

Naviter, *pro strenue & fortiter.* Eun. 1. 1. 6.

Ne, *pro nec nimis, multum, & valde.* Andr. Prol. 17. Ne, *pro non & nedum.* Andr. 4. 2. 23. Phorm. 1. 5. 84.

Ne graverè; *pray don't refuse.* Adelph. 5. 6. 19.

Ne præter casam, ita fugias; *run so as not to pass your Gate.* Phorm. 5. 1. 3.

Ne quid sit nimis; *follow nothing too eagerly.* Andr. 1. 1. 34.

Nec qui, *pro quomodo, qua ratione.* Hec. 2. 3. 5.

Nec quid me nunc faciam scio; *nor can I think what Course to follow.* Andr. 3. 5. 8.

Nec opinantes; *not aware, not dreaming of the Thing.* Andr. 1. 2. 4.

Negotium, *pro molestia & cura.* Andr. Prol. 2.

Nervos ubi tu intendas tuos; *in a Case that so well deserves your exerting all your Abilities.* Eun. 2. 3. 20.

Nutquam, id est, non nimis. Hec. 1. 2. 50. & 3. 3. 43.

Ni, *pro ne.* Eun. 3. 3. 36. *pro si non.* Adelph. 3. 4. 8.

Nil suave meritum est; *I can see no manner of Temptation for it.* Phorm. 2. 1. 75.

Nil tam difficile est, quin querendo possit investigari; *nothing is so difficult but by Industry it may be accomplished.* Heaut. 4. 1. 8.

Nihil nisi sapientis es; *you're Wisdom itself.* Adelph. 3. 3. 40.

Nihil pendere; *to undervalue, to despise.* Eun. 1. 2. 14.

Nisi animus me fallit; *if I am not much mistaken.* Phorm. 4. 5. 8.

Niti, *pro facere, experiri.* Adelph. 3. 4. 51.

Nitor, *pro pinguedine; Plight of Body.* Eun. 2. 2. 11.

Nobilitas, *pro fama, celebritate.* Hec. 4. 6. 31.

Nobilitate

I N D E X.

Nobilitare aliquem, *flagitiis*; to train one on in Crimes. Eun. 5. 7. 20.
 Nobilitatem ex eo sibi natam scit; *she knows it will tend to her Reputation.* Hec. 4. 6. 31.
 Nodum in scirpo quæris; you are hunting for a Knot in a Bulrush. Andr. 5. 4. 38.
 Nollem factum; I'm heartily sorry for it. Adelp. 2. 1. 11.
 Nolo, volo, &c. *imperiosa verba.* Phorm. 5. 6. 57. Andr. 2. 5. 7.
 Non est mentiri meum; I'm not given to vain boasting. Heaut. 3. 3. 38.
 Non sit sine periculo facinus magnum, & memorabile; no great and memorable Attempt can be undertaken without Danger. Heaut. 2. 2. 73.
 Non iusta, iusta, quia non prorsus omnino obsequor; because I don't wholly humour you in every thing, right or wrong. Adelp. 5. 7. 33.
 Non licet hominem esse sæpe ita ut volt; A Man often can't do as he would. Heaut. 3. 4. 53.
 Non pœnit me famæ; I shall not regret the Fame. Hec. 4. 6. 9.
 Non possum pati, quin, &c. I can scarce, I protest, forbear from, &c. Heaut. 4. 4. 13.
 Non rete quia accipitri tenditur; because the Net is never spread for the Hawk. Phorm. 2. 1. 16.
 Non usus factus est, there's no occasion, there's no need for, &c. Hec. 3. 1. 47.
 Non usus veniet, spero; that I hope will never be. Heaut. 3. 2. 42.
 Nostri nosmet plenit; we are never contented with our own Condition. Phorm. 1. 3. 20.
 Nova figura oris; a Countenance of quite a new make. Eun. 2. 3. 25.
 Nox, & amor, vinumque nihil moderabile suadent. Adelp. 3. 4. 24.
 Noxa, pro injuriis ac culpis. Hec. 3. 1. 30.
 Nugas magnas dicere; to bring out something very trifling. Heaut. 3. 4. 8.
 Nullum jam dictum, quod non sit dictum prius; nothing can be said now, but what has been said before. Eun. Prol. 41.
 Nullus sum, pro perii, actum est. Andr. 3. 4. 20. Hec. 4. 4. 31. Phorm. 1. 4. 1.
 Nullus, pro non. Andr. 2. 2. 33. Hec. 1. 2. 4.
 Numquam, pro non. Eun. 5. 8. 62. Adelp. 2. 1. 3. Phorm. 1. 2. 71. Numquam quidquam, id est, non. Adelp. 4. 1. 12.
 Numquid vis, abiturientium mos. Eun. 2. 3. 49.
 Numquam ita quisquam bene subducta ratione fuit ad vitam; there is no Man has so well computed the Measures of Life. Adelp. 5. 2. 1.

Nupera notitia; an Acquaintance of but short standing. Heaut. 1. 1. 1.
 Nupta nam metetrici hostis est; for a Wife is an irreconcilable Enemy to a Mistress. Hec. 4. 6. 23.
 Nupta mulier, id est, uxor. Hec. 4. 5. 31.
 Nuptias dum nimis sanctas facere student; in this Formality of Preparation for the Marriage. Adelp. 5. 5. 1.
 Nuptum daturne illa Pæmphilo hodie; Is she to be married to Pæmphilus to-day? Andr. 2. 2. 11.
 Nusquam gentium fratrem invenio; I can find my Brother no where. Adelp. 4. 2. 1.

O.

O Intersectio optantis. Andr. 1. 5. 32.
 O cælum, o terra! Verba vehementer dolentis, & exclamantis. Adelp. 5. 1. 4.
 O festus dies hominis! O happy Day! Eun. 3. 5. 12.
 Obdere pessulum foribus, id est, opponere. Heaut. 2. 2. 37. Ostio. Eun. 3. 5. 55.
 Obfirmare me posse; that I can keep to my Resolution. Eun. 2. 1. 11.
 Obfirma ne tam te, Chreme; don't be so obstinate, Chremes. Heaut. 5. 5. 8.
 Obfirmare me viam quam decrevi persequi certum est; I'm resolved to keep firm to my Purpose. Hec. 3. 5. 4.
 Objicere alicui lætitiâ nec opinanti; to give one unexpected Joy. Heaut. 1. 2. 12.
 Obire mortem; to die. Andr. 1. 3. 18.
 Oblatus dicitur, quod offertur invito. Adelp. 3. 1. 9.
 Oblectare se in aliquo; to take delight in one. Adelp. 1. 1. 24.
 Oblectes ut te me; that you delight yourself with the Remembrance of me. Eun. 1. 2. 115.
 Obnixe, id est, cum conatu. Andr. 1. 1. 134.
 Obnoxius tum uxori sum; then I'm under a thousand Obligations to my Wife. Hec. 3. 1. 22.
 Obnuntiare, & renuntiare, ut differunt. Adelp. 4. 2. 8.
 Obulus, pro exiguo admodum pretio. Andr. 2. 2. 32.
 Obsaturabere istius propediem; you'll soon have enough of him. Heaut. 4. 7. 29.
 Obscundare in loco; to direct as Occasion offers. Adelp. 5. 7. 37.
 Obscundato in loco; mind your cue. Heaut. 4. 5. 22.
 Obsequi alicui; to do a Kindness to, to oblige one. Andr. 1. 1. 156. Ibid. 5. 1.

3. Studiis aliorum; to comply with their Humours. Ibid. 1. 1. 37.
- Obsequium parat amicos; Complaisance makes Friends. Andr. 1. 1. 41.
- Obfidere domi certum est; I'm resolved to wait for him at his own House. Adelph. 4. 6. 6.
- Obfusus pannis annisque; covered with Years and Rags. Eun. 2. 2. 5.
- Obsonare cum fide; to cater, to market well. Adelph. 5. 7. 7.
- Obstare meæ voluptati; to marr my Happiness. Andr. 5. 4. 41.
- Obstinate operam dare; obstinately to oppose; obstinately to be resolved on a thing. Andr. 1. 5. 8.
- Obstupuit animus timore; my Mind is stupid thro' Surprise. Adelph. 4. 4. 3.
- Obtigit, pro accidit. Phorm. 1. 5. 9.
- Obtundere, quid? Eun. 3. 5. 6. Andr. 2. 2. 11. Phorm. 3. 2. 30.
- Obtundere deos gratulando define; have done teasing the Gods with your Thanks. Heaut. 5. 1. 6.
- Occidere, pro vehementur cadere. Adelph. 4. 2. 19.
- Occidere aliquem fallaciis; to undo one by Schemes and Plots. Phorm. 4. 3. 67.
- Occidi, desecantis. Eun. 2. 3. 1. & 4. 4. 34. & 5. 1. 11. Heaut. 5. 1. 35. Phorm. 1. 4. 21. & 4. 3. 36. Hec. 4. 4. 16.
- Occidunt me, id est, cruciant. Adelph. 5. 1. 1.
- Oclusaque dum est contumeliis ejus lubido; and while his Passion is cool'd by ill Usage. Andr. 3. 3. 25.
- Occupare animum in funambulo; to be fond of this Diversion of Rope-dancing. Hec. Prolog. 2. 5.
- Oculi quod tuo viro doleant; what will make your Husband's Eyes ache. Phorm. 5. 7. 64. Oculi vel parum prospiciunt; either my Eyes deceive me. Phorm. 4. 6. 8.
- Odio tuo nunquam tu me vinces; you shall not with all your Importunity be able to bring me back. Phorm. 5. 5. 9.
- Odiū, pro molestia; a teasing, troublesome Importunity. Phorm. 5. 5. 9.
- Odiū tui Philomenam cepisse jam pridem audiui; I heard indeed some time ago, that Philomena had taken an Aversion to you. Hec. 2. 1. 22.
- Odiū neque urbis unquam me percipit, neque agri; I am never weary either of the Town or the Country. Eun. 5. 6. 2.
- Offendere, i. e. casu invenire; to meet one by accident. Eun. 4. 4. 6.
- Offere injuriam alicui inscite; to injure one by mistake, imprudently. Hec. 4. 5. 13.
- Officio nostro nos nihil egressos esse; that we have every way acquitted ourselves of our Duty. Phorm. 4. 5. 10.
- Ogganniat quod ei usque ad aurem, dum vivat, habet; she has something to ring in his Ears as long as he lives. Phorm. 5. 7. 41.
- Olet unguenta? Does he smell of Perfumes? Adelph. 1. 2. 37.
- Olfacere, pro deprendere; to smoke a thing. Adelph. 3. 3. 43.
- Olim, pro nuper. Andr. 3. 3. 13.
- Olim quondam apud seclum prius; formerly, in Days of yore. Eun. 2. 2. 15.
- Omen, pro conditione. Andr. 1. 2. 25.
- Omissiores ab re ne sint, metuas; you're perhaps afraid lest they should be indiscreet and negligent as to their Fortunes. Adelph. 5. 1. 45.
- Omissio animo esse ubi te vidi; when I found you negligent and thoughtless. Heaut. 5. 2. 9.
- Omnēs quibus res sunt minus secundæ, magis suspiciosi; Men under Misfortunes are apt to be soon affronted. Adelph. 4. 3. 15.
- Onerare me injuriis jam remittas; you would abate of these injurious Demands. Andr. 5. 1. 8.
- Onerasti diem quantis commoditatibus? With how many Blessings have you made this Day overflow? Phorm. 5. 5. 2.
- Onero qui non humerum hunc pallio; that I don't throw my Cloak over my Shoulder, &c. Phorm. 5. 5. 4.
- Opera luditur in illis; the others were left Labour. Phorm. 2. 1. 18.
- Opera cui vita erat; who supported himself wobly by his Labour. Phorm. 2. 2. 16.
- Operæ pretium est audire; 'tis worth while to hear, to attend to. Andr. 1. 3. 12.
- Operam dare amicis; to be engaged in Company with Friends. Adelph. 4. 1. 16.
- Operæ maximo orare; to beg with Earnestness and Warmth. Eun. 3. 3. 27.
- Operiere loris usque ad necem; you shall be lashed without Mercy. Adelph. 2. 1. 28.
- Operire quid, pro celare, tegere. Hec. 4. 4. 6. Ostium, i. e. claudere. Heaut. 5. 1. 33.
- Opinionem hanc a me amotam volo; I would fain remove this groundless Prejudice you have conceived against me. Andr. 3. 2. 30.
- Oportuit nonne communicatum ante? Ought I not to have been first made acquainted with it? Andr. 1. 5. 4.
- Opportune. i. e. in ipso tempore. Hec. 4. 4. 4.
- Oppido, pro valde. Heaut. 4. 1. 2. Hec. 2. 1. 41.
- Oppignetare num illa potuit filiam meam, me invito? Could she pawn my Daughter without my Consent? Heaut. 4. 4. 46.
- Oppressit ut in ipso articulo, vide; see but

How he has nick'd me in the very critical Article. Adelp. 2. 2. 21. *Oppressisset nox prius; Night would come on before.* Ibid. 4. 1. 9.
Optare, unum de duobus eligere. Andr. 4. 5. 2.
Optata loquere; give me a more favourable Answer. Heaut. 3. 3. 50.
Opus, pro agricultura. Eun. 2. 1. 14.
Oratio, index ingenii. Heaut. 2. 4. 4.
Ore quo appellabo patrem? How can I look my Father in the face? Heaut. 4. 2. 22.
Ornare fugam; to provide for Flight, for an Escape. Eun. 4. 4. 6.
Ornare munus verbis; to set off a Present with all one's Eloquence. Eun. 2. 1. 8.
Os durum; Assurance, Impudence. Eun. 4. 7. 36. & 5. 1. 22.
Os, nulli lædere; to live without Offence. Adelp. 5. 1. 10.
Os sibi distortuere; to distort his Countenance. Eun. 4. 4. 3.
Otiöse, pro secure; at his Ease, without Fear or Apprehension. Adelp. 2. 1. 2.
Otium & cibus quid facit alienus, vide; do but see the Effects of Idleness, and living at another's Expence. Eun. 2. 2. 34.
Otium hercle non est mihi auscultandi; I am not at leisure now to hear you out. Adelp. 3. 4. 65.
Ovem lupa commisit; you set the Wolf to guard the Sheep. Eun. 5. 1. 16.

P.

Pace quod fiat tua, quaeso; pray, Sir, wish your leave. Eun. 3. 2. 13.
Pace infecta; without having first made up the Breach. Eun. 1. 1. 8.
Pacem ut conciliem exeo; I am come out if possible to make up this Breach. Heaut. 5. 5. 2.
Pactio eo, pro modo; by that means. Andr. 1. 1. 22.
Palæstra; a School for training up Youth in the various Exercises of the Body. Eun. 3. 2. 34. *Pro ganeo.* Phorm. 3. 1. 20.
Palam est; it is out, I make a Discovery of it immediately. Eun. 1. 2. 24.
Palam ac fieret; lest it might be divulged. Adelp. 4. 4. 13.
Palmam in medio omnibus esse positam; that the Prize of Honour is proposed in common to all. Phorm. Præl. 18.
Palmam equidem do hæc confilio; was indeed I look upon as my Master-Piece. Heaut. 4. 2. 31.
Palmarium, quod palma dignum. Eun. 5. 4. 8.
Par pari referre; to repay in kind. Eun. 3. 1. 75. Adelp. 1. 1. 48.
Par pari ut respondeas vide; be sure that you return like for like. Phorm. 1. 4. 55.

Para puero nutricem; provide a Nurse for the Child. Hec. 4. 4. 104.
Parare amicos, odium; to get Friends, or raise Enemies. Andr. 1. 1. 41.
Parasitorum descriptio graphica. Eun. 2. 2. 17. & seq.
Paratus, id est, subornatus. Andr. 5. 4. 6.
Parce ac dimitte te habere; to be sober, sparing, and industrious. Adelp. 5. 1. 20.
Pariter, id est, similiter. Eun. 1. 2. 12.
Pars æqui amoris tecum utinam esset mihi; I wish we loved one another upon equal Terms. Eun. 1. 2. 12.
Parvi perdere, id est, continui. Hec. 3. 1. 2.
Partes seni cur poeta dederit; why the Poet has given to an old Man a Part. Heaut. Præl. 1.
Partes priores apud aliquem habere; to have the Preference with one. Eun. 1. 2. 71.
Partes primas agere; to be chief in conducting the Plot. Phorm. Præl. 28.
Partes tuas vicissim est acturus; be going in his Turn to act your Part. Phorm. 5. 4. 7.
Partes duras fratris prædicas; my Brother must have but an indifferent time of it, by your Account. Eun. 2. 3. 62.
Particeps, pro hærede. Heaut. 1. 1. 98.
Parvi pendere; to make no account of. Andr. 3. 2. 46.
Patefacere fenestram ad nequitiam; to open a Door to Debauchery. Heaut. 5. 1. 72.
Pater ac dominus hoc interest; in this lies the Difference between a Father and a Master. Adelp. 1. 1. 51.
Pater illi es natura; you are his Father by Nature. Adelp. 1. 2. 46.
Paternum istuc hand dedisti; you never learnt that of your Father. Adelp. 3. 5. 4.
Paternus amicus virginis; a Relation of the Girl's by the Father's side. Phorm. 1. 2. 78.
In patinis jamdudum est animus; my Mind has long ago been set upon my Disobedience. Eun. 4. 7. 46.
Pati, pro durare. Hec. 1. 2. 108.
Patrisas; you take after your Father. Adelp. 4. 2. 35.
Patrocinari indotatis; to take for one's Girls under one's Protection. Phorm. 5. 6. 46.
Patronam te mihi capio; I desire to have you for my Patroness. Eun. 5. 2. 48.
Pavescere, pro ægrotare, vel vehementer timere. Hec. 3. 1. 41.
Paulum interesse, pro multum. Andr. 4. 4. 55.
Paupertas olim militiæ causa fuit. Adelp. 3. 4. 21.

I N D E X.

- Paupertas, onus miserum & grave. Phorm. 1. 2. 44.
 Pauxillum nummorum; *a Trifle of Money*. Phorm. 1. 1. 3.
 Pax, admirantis intercessio. Heaut. 4. 2. 39. & 2. 3. 50.
 Pax, pro benevolentia. Heaut. 5. 2. 45.
 Peccando detrimenti nil fieri potest; *no new Fault can make you appear in a worse Light*. Hec. 2. 1. 37.
 Peccatum magnum, magnum, at humanum tamen; *this is a Fault, a very great Fault, and yet but too common*. Adelph. 4. 5. 53.
 Pecuniam in loco negligere, maximum interdum est lucrum; *to seem to slight Money on some Occasions, is often the surest Gain*. Adelph. 2. 2. 8.
 Pedetentim tamen age; *don't be too hasty however*. Phorm. 3. 3. 19.
 Pedum via est visa; *I have pondered the Paths of my Feet*. Phorm. 2. 1. 12.
 Pejore loco res non potest esse; *Things can't be worse*. Adelph. 3. 2. 46.
 Pellicere aliquem per epistolas; *to draw one over by Letters*. Phorm. 1. 2. 8.
 Penates Dii; *one's Household or Family Gods*. Phorm. 2. 1. 81.
 Pendebit cum Clitipho spe animi; *when Clitipho shall be on the Stretch of Expectation*. Heaut. 4. 3. 5.
 Pendere, pro vapulare. Eun. 5. 6. 20.
 Penes vos istæc jam psaltria est? *Is this Musick-Girl now with you?* Adelph. 3. 4. 44.
 Per ætatem dum licet; *while his Age allows of it*. Adelph. 1. 2. 28.
 Per annos jam diu parere non potest; *she's long past Child-bearing*. Adelph. 5. 6. 8.
 Per me, id est, me permittente. Hec. 4. 4. 7.
 Per me stetisse; *that I am the Hindrance*. Andr. 4. 2. 16.
 Per tempus advenis; *you came very opportunely*. Andr. 4. 4. 44.
 Perbenigne, id est, multum, valde benigne. Adelph. 4. 5. 68.
 Percellere, pro pervertere. Eun. 1. 2. 87.
 Percussit ilico animum; *the Thing struck me immediately*. Andr. 1. 1. 98.
 Perducere, ejusque significata. Andr. 1. 1. 54.
 Perduint, pro perdant. Phorm. 1. 2. 73.
 Peregre redire; *to return from abroad*. Phorm. 1. 5. 15.
 Peregrina, pro meretrice. Andr. 3. 1. 11. & 1. 1. 119.
 Pergræter, eleganter, pro pergere in itinere. Hec. 1. 2. 119.
 Peribit, pro male collocabitur. Eun. 2. 1. 5.
 Periculum ex aliis facere, tuo quod ex usu fiet; *to be made wise by the Sufferings of others*. Heaut. 1. 2. 36.
 Periculum ut mihi etiam fame sit; *that I am in danger even of starving*. Heaut. 5. 2. 27.
 Perliberalis visa est; *she's quite a fine Woman*. Hec. 5. 3. 24.
 Permanet hoc aliqua ad patrem; *the Story may some how come to my Father's knowledge*. Adelph. 2. 4. 19.
 Perparce nimum sumtum facis; *you're too sparing in Expenses*. Andr. 2. 4. 24.
 Perpaucorum hominum homo; *a Man delicate in the Choice of his Friends*. Eun. 3. 1. 10.
 Perpellere, pro persuadere. Andr. 4. 1. 38.
 Perpetuum triduum; *for the whole Space of three Days*. Adelph. 4. 1. 4.
 Perplexe loqui; *to speak in a confused and perplexing manner*. Eun. 5. 1. 1.
 Perquam, id est, nimis. Adelph. 4. 2. 27.
 Perreptavi uique omne oppidum; *I have trotted all over the Town*. Adelph. 4. 6. 3.
 Perseitus puer, id est, valde elegans; *a fine Child*. Andr. 3. 2. 6.
 Persequi jus suum; *to prosecute his Right*. Adelph. 2. 1. 9.
 Perpicere animum alicujus; *to discover how one stands inclined or affected*. Andr. 2. 3. 4.
 Fidem alicujus in pecunia; *to have Proof of one's Fidelity in Money Matters*. Phorm. 1. 2. 10.
 Pertendere aliquid; *to persevere in any Pursue*. Heaut. 5. 5. 9.
 Pertendere gnauiter; *to continue firm to a Resolution*. Eun. 1. 1. 6.
 Perterrefecere aliquem; *to keep one in awe*. Andr. 1. 1. 142.
 Pertentare aliquem; *to try how one stands inclin'd*. Andr. 3. 4. 9.
 Perturbavi jam omnia; *I have now spoil'd all*. Andr. 3. 4. 22.
 Pervix ædes hinc fratri; *my Brother's House will be a Thorough-fare*. Adelph. 5. 45. 14.
 Pervicaci adeo animo esse; *to be so maliciously stubborn*. Hec. 4. 1. 17.
 Pervolvam, pro perro volvam. Andr. 4. 4. 38.
 Pes neque, neque mens satis suum officium facit; *neither Feet nor Head knew how to do their Office*. Eun. 4. 5. 3.
 Pessime istuc in te atque in illum consulis; *'twill be unhappy both for yourself and him*. Heaut. 3. 1. 28.
 Pestilum ostio obdere; *to bolt the Door*. Eun. 3. 5. 55.
 foribus. Heaut. 2. 2. 37.
 Pestumdabunt me aut herum; *will prove the Ruin of either me or my Master*. Andr. 1. 3. 3.

Pestis, pro damno vel perniciæ. Adelph. 2. 1. 35.
 Petere cibum e flamma; to *stick at nothing, however sordid*. Eun. 3. 2. 38.
 Phaleratis dictis ut ducas me; to think you can make me the Dupe of your fine Speeches. Phorm. 3. 2. 15.
 Phasma Menandri; a Comedy of Menander, so called. Eun. Prolog. 9.
 Piget me hoc, pro huius, Phorm. 3. 3. 21.
 Pignori oppositus est ager; I have a little Estate mortgaged. Phorm. 4. 3. 56.
 Piræum, Athenarus portus. Eun. 2. 2. 59.
 Pistrinum. Andr. 3. 4. 21. Ejus descriptio. Ibid. 1. 2. 23.
 Placidum instar ovis reddo; I make him as meek as a Lamb. Adelph. 4. 1. 18.
 Planissime filia abs te prodita est illi anui; 'tis evident you have betray'd your Child to this old Woman. Heaut. 3. 4. 26.
 Plectar pendens, id est, feriar. Phorm. 1. 4. 43.
 Plaudite, quid sibi velit. Andr. 5. 6. 7.
 Plenus rimarum sum; I'm full of Creaks. Eun. 1. 2. 25.
 Plerique omnes; almost all Men. Andr. 1. 1. 28. Eun. 1. 2. 5.
 Plumbeus, de ignavo loquens. Heaut. 5. 1. 4.
 Plus milies audiui; I have heard it above a thousand times. Eun. 3. 1. 32.
 Plurcula suppellectili opus est; I must too be provided with a little Household Furniture. Phorm. 4. 3. 60.
 Pœnitet, id est, parum putat. Heaut. 1. 1. 26.
 Pol. haud paternum istuc dedisti; you never learnt that of your Father. Adelph. 3. 4. 4.
 Pollicitando eorum animos lætas; Do you bewitch them with your fine Promises? Andr. 5. 4. 9.
 Pollinis, fumi, ac favillæ plena; bedaub'd with Ashes, Meal, and Smoke. Adelph. 5. 1. 60.
 Pompa, pro comitatu. Heaut. 4. 4. 17.
 Pone pallio apprehendere; to pull one back by his Cloke. Phorm. 5. 5. 23.
 Porro, conjunctio expletiva. Andr. 1. 5. 43. pro præterea, ultra. Hec. 3. 1. 18. & 20. pro deinceps. Andr. 3. 4. 17. Eun. 2. 5. 65. pro postea, deinde. Eun. 1. 2. 87.
 Post principia ego ero; I'll take my Station in the Rear. Eun. 4. 7. 11.
 Postputavit sibi omnia; postpon'd every other Consideration. Adelph. 2. 3. 9.
 Posteriores non feram; I shan't be behind with him. Adelph. 5. 2. 26.
 Posterius iste tuus ipse sentiet; that Spark of yours will be sensible of it in time. Adelph. 1. 2. 60.
 Posthabui omnes res, ita uti par fuit; I

postpon'd every thing else, as was fit I should. Phorm. 5. 6. 15.
 Postilla, pro postea. Andr. 5. 4. 33.
 Postulare, pro optare. Andr. 4. 1. 20.
 Postulatio, id est, querela. Hec. 1. 2. 105.
 Postules, pro velis. Eun. 1. 1. 16. Postulo, pro jubeo. Andr. 2. 5. 11.
 Potē, pro potis est, potin' es. Adelph. 2. 3. 11. Andr. 2. 6. 6.
 Potentes, dites, fortunati. Adelph. 3. 4. 57.
 Potē, pro posse. Eun. 4. 3. 24.
 Potiri, cum accusativo. Adelph. 5. 2. 17.
 Potissimum, superlativum, a potis. Adelph. 3. 1. 9.
 Præ manu paululum aliquid dare; to give some small Matter beforehand. Adelph. 5. 7. 23.
 Præ me hic ego illum contempni; here I hold him in Contempt in comparison of myself. Eun. 2. 2. 8.
 Præut huius rabies quæ dabit; in comparison of the wild Pranks his Madness will drive him to. Eun. 2. 3. 9.
 Præbes te servum haud inliberalem; you shew yourself to be a very faithful Servant. Adelph. 5. 3. 5.
 Præcidere omnes causas omnibus; to remove all Causes of Discontent. Hec. 4. 2. 22.
 Præsinito nisi loqui illic haud licebat; for there I durst not speak, but when, and what, be pleas'd. Hec. 1. 2. 19.
 Prægnans, unde dictum. Hec. 4. 4. 19.
 Præmonstrator, id est, ductor. Heaut. 5. 1. 2.
 Præoptare potius, id est, mallo. Hec. 4. 1. 17.
 Præpediti gaudio aut ægitudine; byas'd by our Joys, or Grievs. Heaut. 3. 1. 100.
 Præpositam amoris tuo quo pacto me habueris; in what manner you preferred me to your Love. Hec. 4. 2. 7.
 Præpositam se ire tibi apud me si fidem habeat, ait; he says, that if he could be sure of having always the first degree of Favour with me. Eun. 1. 2. 59.
 Præfigit mihi animus nescio quid mali; my Mind presages I don't know what Misfortune. Heaut. 2. 1. 7.
 Præscisse me ante oportuit; I ought to have been made acquainted with it before-hand. Andr. 1. 5. 5.
 Præscripti tute ipse, pater, finem his rebus; you, Father, have fixed the Period of all these Levities. Andr. 1. 1. 124.
 Præsens cum milite isto, absens ut fies; that when in company with this Soldier, your Heart may be elsewhere. Eun. 1. 2. 112.
 Præsens absensque idem erit; present or absent he will be the same. Adelph. 1. 1. 48.
 Præsens præsentem eripi cum videbit; when he shall see her hurried away, and torn from his Sight for ever. Adelph. 4. 5. 34.
 Præsentē

I N D E X.

Præfente absente pateat domus; *that whether you dine at home or abroad, I may be admitted to your Table.* Eun. 5. 1. 29.
 Præfenti animo quid dicere; *to speak with Presence of Mind.* Eun. 4. 6. 31.
 Præsidium; *pro fobole.* Hec. 1. 2. 44.
 Præstabilius quanto fuerat? *How much better had it been?* Hec. 3. 1. 4.
 Præstat mihi hoc; *far out-does me in this.* Heaut. 5. 1. 3.
 Præstituta olim est dies; *a Day was once fixed upon.* Phorm. 3. 2. 29.
 Præ studio dum efficias; *out of Earnestness to accomplish, &c.* Andr. 5. 1. 6.
 Præter ætatem facere; *to do more than one's Years will allow of.* Heaut. 1. 1. 7.
 Præter, *pro contra.* Andr. 2. 6. 5. & 5. 3. 8.
 Præter cætera, *id est, plus cæteris.* Andr. 1. 1. 3. & 49.
 Præter æquumque & bonum; *beyond what is either just or reasonable.* Adelph. 1. 1. 39.
 Præter spem evenit sentio, *pro contra*; *be's disappointed of his aim, I see.* Andr. 2. 6. 5.
 Præterit hoc me, *id est, latet.* Hec. 5. 2. 38.
 Præut, *in comparatione.* Eun. 2. 3. 9.
 Precatorem sibi parare; *to provide an Intercessor.* Heaut. 5. 2. 23. & 49.
 Prehendendus est Syrus atque adhortandus; *I must find out Syrus, and give him the requisite Instructions.* Heaut. 3. 1. 89.
 Prendo hominem sulum; *I take my Gentleman aside.* Phorm. 4. 3. 15.
 Pretii parvi operam alicujus deputare; *to make but little account of one's Labour.* Hec. 5. 1. 1.
 Pretii maximi homo; *a Man of great Worth.* Adelph. 5. 4. 4.
 Pretium, & præmium, *ut differant.* Andr. 3. 5. 4.
 Prima fabula, *pro in prima parte fabulæ.* Adelph. Prol. 9.
 Prima habere quæ suavia in præsentia essent; *to be wholly sway'd by present Pleasures.* Heaut. 5. 2. 10.
 Primas partes agere; *to act a principal Character.* Phorm. Prol. 28.
 Primulum, *id est, in primis.* Adelph. 3. 1. 2. & 5. 4. 10.
 Primus, *pro præcipuo.* Eun. 1. 2. 10.
 Princeps primarum artium; *one distinguished for every good Quality.* Adelph. 2. 3. 6.
 Principia, *de militibus.* Eun. 4. 7. 11.
 Pro re nostra satis duo talenta decrevi; *I thought two Talents enough, considering my little Estate.* Heaut. 5. 1. 67.
 Pro se quisque sedulo faciebant; *every one did his utmost.* Heaut. 1. 1. 74.
 Processisti hodie pulchre; *you have had a lucky Day of it.* Adelph. 5. 7. 22.
 Prodeambulare libet; *I have a mind to take an airing here.* Adelph. 4. 3. 4.

Prodire in funus; *to go to a Funeral.* Andr. 1. 1. 38.
 Producere, *pro differre, pro latere, pro longare.* Andr. 3. 5. 9. Adelph. 4. 2. 52.
 Producere falsa spe; *to feed one with false Hopes.* Andr. 4. 1. 24.
 Producere diem; *to prolong a Day, to lengthen it out by Enjoyment.* Adelph. 4. 2. 52.
 Produci res venales dicuntur. Eun. 1. 2. 54.
 Proferendum hoc tibi videtur usquam? *Is this a Business to make known to any body?* Adelph. 3. 2. 39.
 Profitetur in his nomen suum poeta; *with these our Poet ranks himself.* Eun. Prol. 3.
 Profundat, perdat, pereat; *let him squander, consume and destroy.* Adelph. 1. 2. 54.
 Prohibere aliquem domo; *to turn one out of doors.* Phorm. 2. 3. 78.
 Prologo non est opus; *it must not be divulged.* Heaut. 1. 2. 29.
 Prolixe accipere, *id est, benigne; to entertain well.* Eun. 5. 8. 10.
 Prologus, *pro verbis quæ a prologo sunt; the Speaker of the Prologue.* Phorm. Prol. 15.
 Promissa fac ut jam appareant; *make your Promises now good.* Eun. 2. 3. 19.
 Promissa perficere; *to perform one's Promise.* Andr. 4. 1. 7.
 Promittere, *pro minari.* Heaut. 4. 3. 7.
 Promovere, *pro proficere.* Andr. 4. 1. 16. Eun. 5. 3. 4. Hec. 4. 4. 81.
 Promovere nuptias, *pro differre.* Andr. 4. 2. 28.
 Propediem, *pro cito.* Heaut. 4. 7. 28. & Adelph. 5. 3. 3.
 Propino hunc comedendum & deridendum vobis; *I give him up to be stee'd and derided by you.* Eun. 5. 10. 40.
 Proprium, *pro perpetuo.* Andr. 4. 3. 1.
 Propter, *pro prope, & juxta.* Adelph. 4. 2. 37.
 Prospicere, *id est, providere.* Eun. 4. 6. 24.
 Protervitas, *pro petulantia.* Heaut. 4. 5. 10.
 Provincia illa huic nostro tradita est; *that Province is therefore assign'd to our Syrus.* Heaut. 3. 2. 5.
 Provinciam cepisti duram; *you had a hard Task to enter upon.* Phorm. 1. 2. 22.
 Proviso, *pro provideo, & procedo.* Andr. 5. 5. 1. Adelph. 5. 4. 1.
 Provolvere in viam mediam; *to tumble into the middle of the Street.* Andr. 4. 4. 38.
 Proxumus, *sum egomet mihi; Charity begins at home.* Andr. 4. 1. 12.
 Pueri, *pro quam levibus noxiis iras gerunt? What trifling Things set Children at variance?* Hec. 3. 1. 30.
 Pugnaveris, *pro magnam rem feceris.* Adelph. 5. 1. 57.
 Pulchre, *pro nimis & fortiter.* Eun. 4. 5. 2.
 Runctum temporis, *pro momento.* Phorm. 1. 4. 7.

Q.

Qua, id est, qua ratione; & per annos.
 Adelpb. 4. 5. 59.
 Quadrupedem constringito; *bind him Hand and Feet.* Andr. 5. 2. 24.
 Quæstum occipere; *to enter upon a Trade, or Method of Gain.* Andr. 1. 1. 55.
 Quamvis pretii homo; *a Man of Worth and Consequence.* Andr. 5. 2. 15.
 Quætus quantus; *nothing tu nisi sapientia es; you're Wisdom itself.* Adelpb. 3. 3. 40.
 Quasi jam usquam tibi sint viginti minæ, dum hunc obsequare; *as if threescore Pounds were any thing to you in comparison of obliging my Master.* Adelpb. 2. 2. 15.
 Quætiatur foras cum donis; *he'll be hicks out of doors with his Presents.* Eun. 2. 3. 66.
 Qui dicit ea quæ vult, ea quæ non vult audiet; *he shall get as good as he brings.* Andr. 3. 4. 17.
 Quicum, pro quocum. Adelpb. 3. 4. 31. Eun. 4. 4. 31.
 Qui, pro quemadmodum. Andr. 1. 3. 5. pro quamobrem; *Ibid.* 5. 4. 51. pro quare. Adelpb. 5. 1. 14. pro quæ. Hec. 4. 3. 1. pro quo; & qua. Eun. 3. 2. 35. & 4. 4. 31. pro unde. Andr. 2. 1. 2. Eun. 3. 2. 35. Hec. 2. 3. 6. pro ut. Andr. 2. 1. 7.
 Quidquid præter spem evenit in lucro deputandum; *if things fall out different from what was apprehended, we may account it so much clear Gain.* Phorm. 1. 5. 16.
 Quid, pro propter quid. Andr. 1. 4. 7. Eun. 3. 5. 7. pro quare. Adelpb. 3. 3. 50.
 Quid faciemus pueri? *What shall we do with the Child?* Hec. 4. 4. 46.
 Quid animi tum credis illi fuisse? *How great do you think must have been his Confusion?* Eun. 5. 7. 14.
 Quid cum illis agas qui nec jus nec æquum sciunt? *What can be done with People who know neither Reason, Right, nor Justice?* Heaut. 3. 4. 29.
 Quid hoc morbi est? *(viz. amor.) What for a Disease is this?* Eun. 2. 1. 19.
 Quid mulieris uxorem habes? *What kind of Woman have you got for your Wife?* Hec. 4. 4. 22.
 Quid si animam debet? *What, if he owes more than his Head is worth?* Phorm. 4. 3. 56.
 Quid si cælum nuncruit? *What, if the Sky should fall now?* Heaut. 4. 2. 41.
 Quid tu es tristis, quidve alacris? *Why so thoughtful, why in such a flutter?* Eun. 2. 3. 12.
 Quid tu Athenas insolens? *What could occasion a thing so unusual as your coming to Athens?* Andr. 5. 4. 4.
 Quidquid est id. Hec. 3. 5. 13. Ad rem mul-

tiplicem & ambiguam claudendum aptum est hoc loquenti genus. *Lucet. Lib. V. V. 577. Virg. Æneidos Lib. II. V. 49.*
 Quid huc editio est? *i. e. quid huc redis.* Eun. 4. 4. 4.
 Quin, pro imo. Andr. 2. 2. 9. Eun. 4. 7. 41. Quin, ex qui & ne compositum, pro ut non. Hec. 1. 2. 75. Quin, pro quinimo, & quo minus. Eun. 5. 2. 3.
 Quoad, pro quamdiu & quando. Phorm. 1. 2. 68.
 Quo iure, quæ injuria, proverbium; *Right or Wrong.* Andr. 1. 3. 9.
 Quod, pro quoad. Eun. 2. 1. 9. pro ut. *Ibid.* 5. 8. 34. pro ad quod, ad quam rem. Adelpb. 5. 1. 49. pro quantum. Hec. 4. 5. 34. pro ob quod. Phorm. 1. 5. 33.
 Quod cum salute ejus fiat? *Could it be without Prejudice to his Health?* Adelpb. 4. 1. 3.
 Quoniam aliquid fieri quod vis non potest, velis id quod possis; *since it can't be as you would have it, content yourself with what may be.* Andr. 2. 1. 5.
 Quoquo terrarum asportabitur; *wherever she shall be carried.* Phorm. 3. 3. 18.
 Quot homines, tot sententiæ; *so many Men, so many Minds.* Phorm. 2. 3. 14.
 Quotidianarum harum formarum tædet; *I'm weary of these every day Faces.* Eun. 2. 3. 6.

R.

Rapere in peiorem partem; *to discredit a thing, to represent it in a bad Light.* Adelpb. Prolog. 3.
 Raptio, rapina, & raptus, ut differunt. Adelpb. 3. 3. 2.
 Rastros ad, illæc res vere redit mihi; *that will indeed soon reduce me to the Rake and Harrow.* Heaut. 5. 1. 58.
 Rationem veram si vis vero exsequi; *if you were indeed to know the real Case.* Hec. 3. 1. 26. Rationem inire; *to consider with one's self.* Phorm. 2. 1. 30. Rationem eandem illam antiquam obtine; *observe now this your wonted Rule.* Adelpb. 5. 1. 26.
 Ratiuncula illi erat; *I had a trifle of an Account with him.* Phorm. 1. 1. 2.
 Re comprobare beneficium; *to confirm Promises by Deeds.* Andr. 5. 1. 5.
 Recta qui prava faciunt, his nunc præmium est; *there is now a Reward for confounding right and wrong.* Phorm. 5. 1. 6.
 Reddere, & restituere, ut differunt. Eun. 4. 6. 8. Hec. 3. 1. 21.
 Redigam ego vos in gratiam; *I'll make all up between you.* Phorm. 5. 6. 73.
 Redigere aliquem ad inopiam; *to beggar one.* Heaut. 5. 1. 56.
 Redigere in memoriam alicujus; *to rub up one's Memory.* Phorm. 2. 2. 36.

Redire

Redire ad ingenium; *to be one's Self again.*
 Hec. 1. 2. 38. Redire ad se, *idem.* Andr.
 3. 5. 16. Adelph. 5. 1. 8.
 Reducem in patriam tu sola me facis; *it is you alone that have now brought me back again to my native Country.* Heut. 2. 3. 18.
 Reducere animum ad misericordiam; *to soften one to Pity.* Andr. 3. 3. 27.
 Reges, & reginæ, *pro divitibus.* Phorm. 1. 2. 20. Eun. 1. 2. 88.
 Regnumne hic possides? *What, are you King here?* Adelph. 2. 1. 21.
 Rei alicui qui est, *i. e.* alicui spei; *who promises fair, who is a hopeful Youth.* Adelph. 3. 3. 4.
 Rejicere aliquem ab studio; *to discourage one from Study.* Phorm. Prol. 19.
 Relevare alicui animum; *to relieve one's Mind.* Adelph. 4. 3. 11.
 Religio, *pro metu.* Andr. 5. 4. 38.
 Religio est dicere; *it were an Error to own.* Heut. 2. 1. 16.
 Religio nova in te nunc incessit; *you're become wonderfully scrupulous all of a sudden.* Andr. 3. 4. 9.
 Religiosæ sunt mulieres; *Women have generally a strong Tincture of Superstition.* Heut. 4. 1. 37.
 Relevi dolia; *I unsealed or, tapped all my Casks.* Heut. 3. 1. 51.
 Rem habere cum aliquo; *to have an Affair of Gallantry with one.* Hec. 4. 4. 96. Eun. 1. 2. 39.
 Rem ipsam putemus; *let us come to the Point.* Adelph. 5. 1. 10.
 Remedium mearum miseriarum solus est; *he's my only Consolation amidst all my Misfortunes.* Adelph. 3. 1. 7.
 Remissane opus sit vobis, reductane domum; *whether it be most expedient to leave her, or take her back.* Hec. 4. 4. 43.
 Remittere nullum tempus; *to give one's self no respite.* Heut. 1. 1. 18.
 Remorari alicujus commodum; *to be an Obstacle to one's Advantage.* And. 4. 3. 24.
 Remordere aliquem, *i. e.* sollicitare. Eun. 3. 1. 24.
 Renumeret dotem; *let him return her Fortune.* Hec. 3. 5. 52.
 Renunciatum est; *you have been told of it.* Andr. 3. 2. 21.
 Reprehensus, *id est,* resamtus. Adelph. Prol. 14.
 Repressit quem neque reflexit fides nec misericordia; *whom neither Honour nor common Humanity have been able to restrain, or soften to Pity.* Adelph. 3. 2. 9.
 Reprimere iracundiam; *to smother, or suppress one's Resentment.* Adelph. 5. 1. 8.
 Reprimere se; *to hide one's Indignation, to diminish one's Passion.* Hec. 4. 6. 37.

Repudiatus, hem repctor; *Habl on a sudden I am cast off, and again sought after.* Andr. 1. 5. 14.
 Repudio consilium quod primum intenderam; *I reject my first Scheme.* Andr. 4. 3. 18.
 Reputavit rem secum recta via; *he has now thought of the matter as became him.* Andr. 2. 6. 11.
 Res alias agere; *not to attend to one, to be thinking of other things.* Eun. 2. 3. 56.
 Res, *pro experientia.* Adelph. 5. 2. 2.
 Res composita est; *the Business is settled, ended, made up.* Adelph. 4. 7. 17.
 Res adhuc tranquilla est; *Euberto Matters go smoothly.* Phorm. 3. 1. 15.
 Res est jam in vado; *all is now safe.* Andr. 5. 2. 4.
 Res illa tibi vortat male; *little good may it do you.* Adelph. 2. 1. 37.
 Res ut sese dant, ita magni atque humiles fumus; *we are all elated, or depressed, according as Fortune smiles or frowns upon us.* Hec. 3. 3. 20.
 Resciscunt, & scient, ut differunt. Hec. 5. 2. 28.
 Rescribere argentum; *to return or pay back Money.* Phorm. 5. 6. 29.
 Respice me in tuis secundis; *think of me in your good Fortune.* Andr. 5. 6. 1.
 Respiciere se, *i. e.* ratione habere. Andr. 4. 1. 18. Heut. 1. 1. 18. Ibid. 5. 1. 46.
 Respirare, *pro animum recipere.* Heut. 2. 2. 12.
 Restituere ac reddere, ut differunt. Eun. 1. 2. 67.
 Resituas tu rem perditam & impeditam? *Can you set to rights an Affair desperate and lost?* Andr. 3. 5. 13.
 Relupinare aliquem; *to pull one back.* Phorm. 5. 5. 23.
 Retrahere aliquem a studio; *to make one abandon his Studies.* Phorm. Prol. 2.
 Retraham ad me fugitivum argentum; *I'll recover yet this same fugitive Money.* Heut. 4. 2. 11.
 Retundere animum alicujus; *to check, to blunt the Edge of a too forward Temper.* Heut. 5. 1. 73.
 Revereri imperium patris; *to show Regard to a Father's Authority.* Phorm. 1. 5. 2.
 Revolutum te in eandem vitam denuo video; *I see you are again plunged into your old debauch'd way of Life.* Hec. 4. 4. 69.
 Rex absolute, *pro rege Persarum.* Heut. 1. 1. 65.
 Rex, *pro potentiore & divite amico, & qui quenquam alit.* Phorm. 2. 1. 24.
 Rex te ergo in oculis; *you was therefore the King's chief Favourite.* Eun. 3. 1. 11.
 Rhamnus, pagus Atticæ; *a District of Attica.* Andr. 5. 4. 27.
 Ridiculum caput, *simpliciter.* Andr. 2. 2. 34.
 Rumpere

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- Rumpere aliquem ambulando ; *to walk one off his Legs*. Hec. 3. 4. 21.
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- S.
- Sacrificabant apud veteres celebraturi nuptias. Phorm. 4. 4. 21.
 Sacrilegus, pro scelerato. Eun. 5. 3. 2. & 13.
 Sæva uxor, *id est*, difficilis, aspera, immitis. Phorm. 4. 6. 17.
 Sævidiciis dictis protelare ; *to disconcert one by Rant and Blustering*. Phorm. 1. 4. 36.
 Salem qui in te est qui habet ; *a Man who is Master of your Wit and Talent of Humour*. Eun. 3. 1. 10.
 Saltem ; *a Word frequently used in speaking of Things in a desperate way, as* Andr. 2. 1. 13.
 Salva res est ; *all's safe, or in a fair way*. Eun. 2. 2. 37. Adelph. 4. 5. 9.
 Salus ipsa si cupiat servare hanc familiam, non potest ; *Providence itself, however desires, will never be able to save this Family*. Adelph. 4. 7. 43.
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 Sat habeo, pro sufficit ; *enough*. Andr. 2. 1. 35.
 Satagere rerum suarum ; *to have Business enough of his own upon his Hands*. Heaut. 2. 2. 13.
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 Scisti uti foro ; *you know how to make the best of your Market*. Phorm. 1. 2. 29.
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 Scrupulum injeci homini ; *I have aim'd right ; I have touch'd the Sore*. Adelph. 2. 2. 20. Phorm. 5. 6. 61.
- Scrupulus unus mihi restat ; *I have yet one Scruple remaining*. Andr. 5. 4. 37.
 Sectari lites ; *to engage in a Law-Suit*. Phorm. 2. 2. 61.
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 Sentire cum aliquo ; *to be of the same mind with another*. Andr. 2. 1. 26.
 Sepultus sum ; *verba plene desperantia, & plus est quam nullus sum*. Phorm. 5. 6. 50.
 Sermo, animi index. Heaut. 2. 2. 4.
 Sermones cadere ; *to chat, to discourse together*. Heaut. 2. 2. 1.
 Servus homo causam ne orato ; *lex Arbeniensium*. Phorm. 1. 5. 62.
 Si mihi pergit ea quæ vult dicere, quæ non vult audire ; *I'll give him as good as he brings*. Andr. 5. 4. 17.
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 Similia omnia, omnes congruunt ; *they are all of a piece, all hang together*. Phorm. 1. 5. 34.
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 Simulare certe hominis est ; *it were decent however to seem so*. Adelph. 4. 7. 46.
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 Sine Cerere & Libero friget Venus ; *without Wine and good Cheer, Love is but cold Entertainment*. Eun. 4. 5. 6.
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 Socors cæterarum rerum ; *thoughtless in other Matters*. Adelph. 4. 5. 61.
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- Solidum & succi plenum corpus; *a Body of a good make, and in good plight.* Eun. 2. 3. 26.
- Solicitos omnes habui; *all my Servants were kept on the run.* Heaut. 3. 1. 55.
- Solvere, pro luere, perolvere. Adelph. 2. 1. 10.
- Solus est homo amico amicus; *he's the truest Friend in the World.* Phorm. 3. 3. 30.
- Solus est quem diligant Di; *he is the distinguished Favourite of Heaven.* Andr. 5. 5. 9.
- Solus locus, id est, desertus. Andr. 2. 4. 3.
- Somniat num ille quæ vigilans voluit? *Does he dream what he would wish to happen, when awake?* Andr. 5. 6. 7.
- Somnium, pro re futili. Phorm. 3. 2. 9. Adelph. 1. 1. 50. and 3. 3. 41.
- Somnium non vidi hac nocte; *I have slept not a wink to night.* Heaut. 3. 1. 82.
- Spaium, pro mora. Hec. 3. 3. 14. pro tempore. Andr. 1. 2. 8.
- Spectandæ, id est, probandæ. Andr. Prol. 27.
- Spectata, id est, probata. Andr. 1. 1. 64. Ibid. 5. 1. 1.
- Spectator elegans formarum; *a nice Judge of Beauty.* Eun. 3. 5. 18.
- Spem pretio non emo; *I don't care to pay for Hope.* Adelph. 2. 2. 11.
- Sperare, pro gaudere. Adelph. 1. 2. 72. pro timere. Andr. 2. 3. 21.
- Spero, pro confido. Eun. 1. 2. 123. Spero confore, i. e. confectum vi. Andr. 1. 1. 139.
- St, nota indicentis silentium. Andr. 3. 3. 36. Phorm. 2. 3. 31.
- Stat sententia; *this my fixt Resolution.* Eun. 2. 1. 17.
- Statuere aliquem capite in terram; *to dash one's Head against the Ground.* Adelph. 3. 2. 18.
- Stetquilibrium, pro homine abiectissimo. Phorm. 3. 2. 41.
- Studeo hæc, id est, cum studio hæc ago. Hec. 2. 2. 20.
- Studeo, provehementer cupio. Andr. 1. 1. 32.
- Subagitare amicam alicuius; *to deal underhand with one's Mistress.* Heaut. 3. 3. 6.
- Subducere se alicui; *to withdraw from.* Eun. 4. 7. 25. Subducere, & ducere, ut differunt. Andr. 5. 4. 1.
- Subditus, i. e. suppositivus. Heaut. 5. 5. 12.
- Subducta ratione ad vitam esse; *to have well concerted the Measures of Life.* Adelph. 4. 8. 1.
- Subfarcinata, i. e. succinctura tumens. Andr. 4. 4. 31.
- Sublimem arripere aliquem; *to trust one up.* Adelph. 3. 2. 18.
- Subservire orationi; *to promote, to be assisting to one in.* Heaut. 4. 3. 20.
- Subtare, pro constantem esse. Andr. 5. 4. 11.
- Subternere infanti verbenas; *to frown it under.* Andr. 4. 3. 11.
- Succensere alicui; *to be displeased with one.* Andr. 4. 1. 30. Heaut. 5. 1. 42.
- Sumere hilarem diem; *to make a cheerful Day of it.* Adelph. 5. 1. 68.
- Summa forma, pro excellenti. Eun. 2. 3. 34.
- Summum jus, summa malitia, proverbium; *the more Law, the less Right.* Heaut. 4. 4. 48.
- Sunium; *a Promontory of Africa.* Eun. 1. 2. 35. & 3. 3. 13.
- Suo sibi gladio hunc jugula; *I foil him at his own Weapon.* Adelph. 5. 6. 55.
- Suppeditare sumptibus si pergo, Menedeme; *If I go on to support him in his Extravagances, Menedemus.* Heaut. 5. 1. 57.
- Surdo quam ille nunc narret fabulam mihi? *how little I regard all his grave Remonstrances?* Heaut. 1. 3. 10.
- Suspensio gradu placide ire perrexi; *I stole softly to the Door on tiptoe.* Phorm. 5. 5. 27.
- Suspicio tanta de me incidit; *the Suspicion against me is so strong.* Adelph. 4. 4. 6.
- Suspicio istæ qui tibi incidit; *how came you else by this Suspicion?* Andr. 3. 2. 21.
- Sursum deorsum cursitare; *to run backwards and forwards.* Eun. 2. 2. 47.
- T.
- T**abescere dolore; *to pine away with Grief.* Adelph. 4. 3. 12.
- Tacent, satis laudant; *they are silent that's Praise enough.* Eun. 3. 2. 23.
- Tacere, reticere, obicere, ut differunt. Eun. 5. 1. 4.
- Tace sis, citius audies; *don't interrupt me, and you'll know the sooner.* Eun. 3. 5. 23.
- Tam, pro tantum, vel tamen. Adelph. 2. 4. 10 & 14.
- Tangere, pro ludere, iocari. Eun. 3. 1. 30.
- Tantidem emptam postulat sibi tradere; *he wants that I should give her for what she cost me.* Adelph. 2. 1. 45.
- Tantillum, id est, parvulum. Adelph. 4. 2. 24.
- Technam hanc Parmenonis esse scio; *I know that this Trick is of Parmeno's Contrivance.* Eun. 4. 4. 51.
- Tector latere abledere; *to come off with a whole Skin.* Andr. 5. 2. 5.
- Tela victum queritare; *to acquire a livelihood by Industry.* Andr. 1. 1. 48.
- Temetum, unde dictum; *see the Note.* Andr. 1. 4. 2.
- Temperans minus famæ aut rei; *injurious either to his Interest or Reputation.* Phorm. 1. 5. 41.
- Tentare in ejus sententiam visum est; *it came into my Head to sound him a little.* Phorm. 4. 3. 14.
- Tempus, pro opportunitate. Eun. 4. 1. 7.
- Tempus ita fert, faciundum est; *Things are so at present that I must do it.* Adelph. 5. 1. 53.
- Tempus

I N D E X.

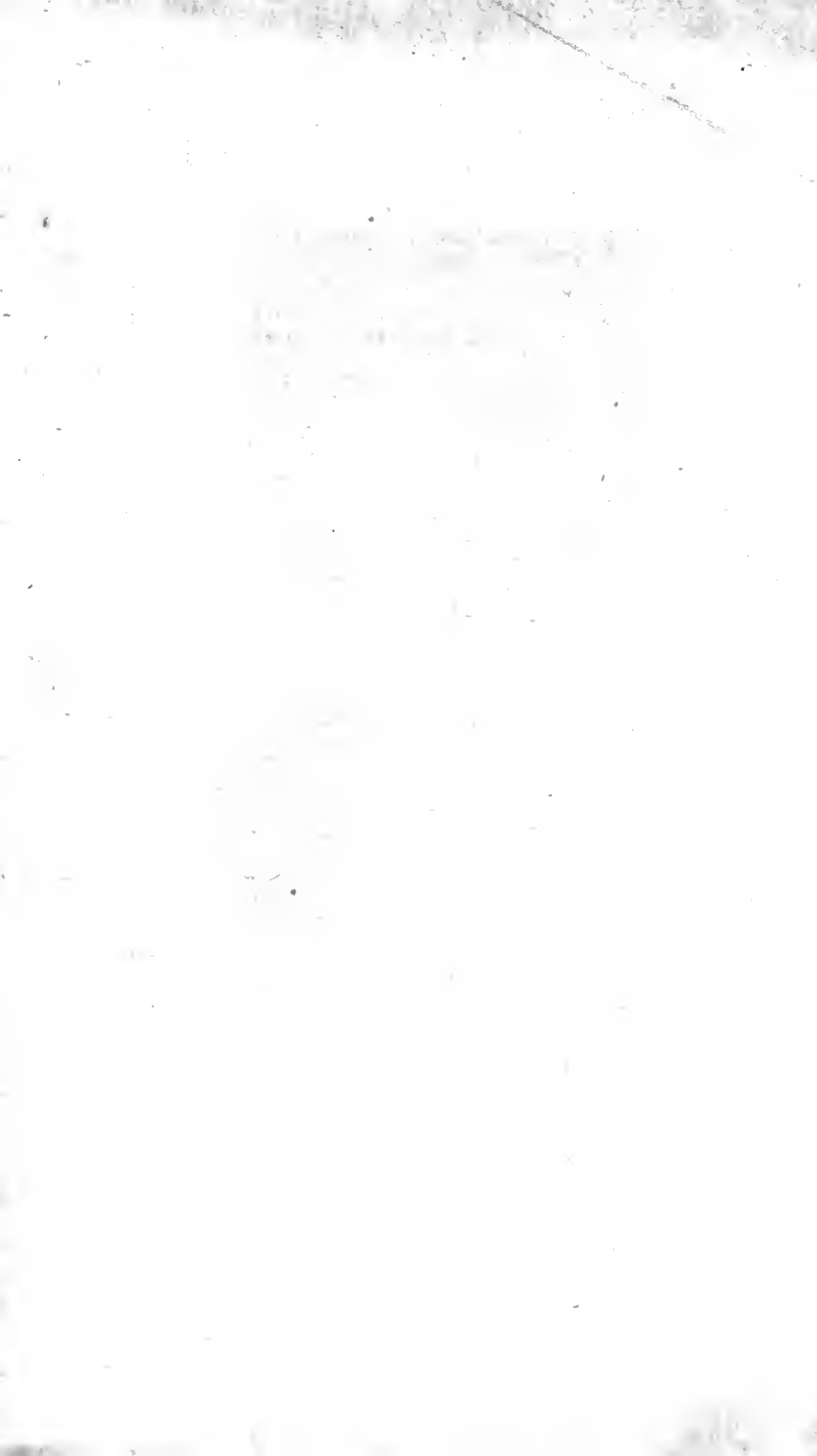
- Tempus** nullum remittere; *to take no Respite.* Heaut. 1. 1. 18.
- Temulenta** es; *pro vinolenta.* Andr. 1. 4. 2. Eun. 4. 3. 13.
- Tendere**, *propertinaci contentione.* Eun. 4. 1. 12.
- Tenet** est amor ejus me graviter; *though I love her dearly.* Hec. 3. 3. 44.
- Tergo** penas pendet mihi Syrus; *Syrus shall make Atonement to me with his Back.* Heaut. 4. 3. 6.
- Tergum** meum ut tuam in fidem committam; *to trust my Back to your Discretion.* Hec. 1. 2. 33.
- Timida**, *pro commota & ægra.* Eun. 4. 2. 14. Adelp. 3. 2. 7.
- Tollere**, *pro alere.* Adelp. 5. 1. 23. *pro educare.* Andr. 1. 3. 14.
- Tolli**, *pro educari, nutriri.* Adelp. 3. 1. 6. & 4. 1. 14.
- Totum** triduum hem! *What for three whole Days!* Eun. 2. 1. 17.
- Totus** Ctesipho in amore est; *Ctesipho thinks of nothing but his Mistress.* Adelp. 4. 2. 50.
- Tractare** aliquem non humanitus; *to make no Allowance for natural and human Infirmities.* Heaut. 1. 1. 4. *Tractare* magnifice; *to manage one nobly, with Art and Dexterity.* Ibid. 3. 2. 45.
- Tradunt** operas mutuas; *they help one another by turns.* Phorm. 1. 5. 37.
- Tranquilla** res est; *all's quiet.* Phorm. 3. 1. 15.
- Transcurso** opus est; *you must run.* Hec. 3. 4. 17.
- Tria** non commutatibitis inter vos verba; *you'll soon agree.* Phorm. 4. 3. 33.
- Tua** quod nil refert percontari desinas; *ask no Questions about what does not concern you.* Hec. 5. 1. 12.
- Tumultuari** audio; *I hear a Bustle.* Hec. 3. 2. 1.
- Tundendo** atque odio efficit senex; *by Importunity and teasing, the old Man prevail'd.* Hec. 1. 2. 48.
- Turba**, *pro tumultu; & multitudine.* Andr. 4. 4. 6.
- Turbas** dare; *to raise a Disturbance.* Eun. 4. 3. 11.
- Turpiter** se dare; *to make a sorry Figure.* Eun. 2. 1. 24.
- Tutatur** quia indiligenter; *because he takes no proper Care of.* Phorm. 5. 2. 5.
- Tute** hoc intristi; *you have made up this Pill for yourself.* Phorm. 2. 1. 4.
- V.**
- V**acivum tempus ne quod dem mihi; *that I may not give myself one Minute's Respite.* Heaut. 1. 1. 38.
- Vacuum** ad narrandum me nunc non credas; *don't fancy that I have Leisure now to give you a long Account.* Andr. 4. 2. 23.
- Vagire**, *de infantibus dicitur.* Hec. 3. 1. 2.
- Valeant**, *pro absceant; save them well all, &c.* Andr. 4. 2. 13.
- Ubi**, *pro quando, & quo in loco.* Andr. 5. 2. 7. Eun. 1. 2. 83.
- Ubi**, *pro postquam.* Andr. 2. 2. 19. *pro quando.* Adelp. 5. 1. 2.
- Ubivis** gentium; *in any Place whatever.* Hec. 3. 1. 4.
- Veniam** hanc mihi da, i. e. annue postulatis, concede. Adelp. 5. 8. 14. & 19.
- Ventulum** facere; *to fan one.* Eun. 3. 5. 47.
- Venus** friget sine Cerere & Libero; *without Wine and good Cheer, Love is but cold Entertainment.* Eun. 4. 5. 6.
- Verba** dare alicui; *to deceive, or impose upon one.* Andr. 1. 3. 6. & 3. 2. 25. Eun. *Prek* 24. and 5. 1. 17.
- Verba** sunt mortuo; *she's deaf to all he can say.* Phorm. 5. 7. 26.
- Verba** huc redeunt denique; *all in fine comes to this.* Eun. 1. 2. 78.
- Verba** erunt tibi, parata, huic homini verbera; *you may perhaps bechid a little, but I shall not come off without Blows.* Heaut. 2. 2. 115.
- Verberæ**, frondes erant festæ. Andr. 4. 3. 11.
- Verbero**, *pro homo verberibus dignus.* Phorm. 4. 4. 3.
- Verbis** meis hoc evoca Bacchidem; *desire Bacchis to come hither in my Name.* Hec. 4. 4. 98.
- Verbum**, *pro proverbio, & sententia.* Andr. 2. 5. 15. & 1. 5. 51.
- Veneri**, & metueret, ut differunt. Andr. 3. 2. 16.
- Vertere**, *pro in linguam Latinam transferre.* Eun. *Prok* 7.
- Vetus**, ad laudem & vituperationem refertur. Andr. *Prok* 7.
- Via**, *pro consilio.* Andr. 2. 6. 21. *pro arte & ratione.* Eun. 2. 2. 16.
- Vi & via** pervolgata patrum capicum tractare; *I treated him with rigour, and the usual severity of Fathers.* Heaut. 1. 1. 49.
- Vicissitudo** omnium rerum est; *all things are subject to Change.* Eun. 2. 2. 45.
- Vicinitas** in propinqua parte amicitiz; *Neighbourhood the next Rank to Friendship.* Heaut. 1. 1. 4.
- Vide** quod agas; *take care of what you do.* Eun. 2. 1. 18.
- Vidissem** recte mihi; *I should have well provided for my own Security.* Phorm. 1. 4. 11.
- Vigilare** ad lucem; *sit up till Day-break.* Eun. 2. 2. 47.
- Vincto** pectore; *with straitened or squeezed Chest.* Eun. 2. 3. 22.
- Vinolentus** mulierculam eam compressit; *over-beated with Wine, he got this Woman with Child.* Phorm. 5. 7. 28.
- Virum** me natam vellem; *I wish I had been a Man.* Phorm. 5. 2. 9.
- Vis**, tam de animo, quam corpore dicitur. Adelp. 5. 1. 42.

I N D E X.

Vis boni in forma; *a native Stock of Charms.*
Adelph. Phorm. 1. 2. 77.
Vis est hæc quidem; *this is down-right Violence.* Adelph. 5. 6. 20.
Vita, *pro moribus, anima, alimento.* Phorm. 1. 3. 12.
Vita hominum est quasi cum Iudas tessera; *human Life is like a Game at Hazard.* Adelph. 4. 7. 21.
Vitio dare, *pro vituperare.* Andr. Prol. 2.
Vitium novum intervenit, & calamitas; *a new and unforeseen Disaster interrupted.* Hec. Prol. 2.
Vivere modo liceat, est spes; *while there is Life, there is Hope.* Heaut. 5. 2. 28.
Vixit, dum vixit, bene; *while he lived, he lived well.* Hec. 3. 5. 11.
Vlscisci adversarios; *to be avenged of one's Adversaries.* Hec. 1. 1. 15.
Ulcus hoc noli tangere; *touch not this Sore.* Phorm. 4. 4. 9.
Unciatim quid comparcere; *to save anything by little and little.* Phorm. 1. 1. 9.
Unguibus illi in oculos involare; *to tear his Eyes out.* Eun. 4. 3. 6.
Uno verbo quid dicere; *to say a Thing at once, without Preamble.* Andr. 1. 1. 18.
Unum cognoris, omnes noris; *know one, and you know all.* Phorm. 1. 5. 35.
Voluntas vestra si ad poetam accesserit; *if you are disposed to encourage the Poet.* Phorm. Prol. 29.
Voluptati homo sane hercle obsequens; *truly he was one that minded his Pleasures.* Hec. 3. 5. 9.
Vorluram solves, Geta; *you must pay all with Interest at last, Geta.* Phorm. 5. 1. 15.
Urere aliquem male; *to roast, to gall a Man.* Eun. 3. 1. 48.
Uro hominem, i. e. molestiam exhibeo; Eun. 2. 2. 45.
Uspiam, & in loco, & ad locum significat. Adelph. 1. 2. 12.
Usque, adverbium de loco. Eun. 3. 8. 18. *pro*

diu & multum. Adelph. 2. 2. 5. *pro diu & valde.* Hec. 3. 4. 9.
Usus, *pro consuetudine.* Heaut. 1. 1. 28.
Usus si quid venerit; *if any opportunity offers.* Adelph. 5. 4. 7.
Usus mihi sic est; *I find Benefit in so doing.* Heaut. 1. 1. 28.
Ut, *pro ex quo.* Hec. 4. 5. 25. *pro ne non.* Andr. 2. 2. 12. and Prol. 3. *pro utinam.* Eun. 2. 3. 10. Adelph. 4. 4. 1. *pro quomodo.* Eun. 5. 4. 48.
Ut ad pauca redeam; *to cut my Tale short.* Hec. 1. 2. 60.
Ut est audacia; *so great is her Assurance.* Eun. 5. 3. 19.
Ut homo est, ita morem geras; *as the Man is, so you must study to humour him.* Adelph. 3. 4. 68.
Ut ut erat, mansum tamen oportuit; *however the Case was, he ought to have staid at home.* Heaut. 1. 2. 26.
Ut ut hæc sunt facta, potius quam lites sequar; *but however Matters stand, rather than engage in a Law-Suit.* Adelph. 2. 2. 40.
Utetur me facili patre; *he shall find me an easy and indulgent Father.* Heaut. 1. 3. 5.
Utramvis qui recte norit; *whoever knows either one of them well.* Andr. Prol. 10.
Vultus est capiendus novus; *I must assume a new Face and Manner.* Phorm. 5. 5. 50.
Vultum earum continuo sensu immutari; *I observed immediately a Change in their Countenances.* Hec. 3. 3. 9.
Vultus quoque hominum fingit seelus; *the Rogue can form Mens Countenances to his Schemes too.* Heaut. 5. 1. 14.
Uxore excidit herus, quantum audio; *my Master, as far as I can perceive, must go without a Wife.* Andr. 2. 5. 12.
Uxor ab re abhorrenti adolescentulo perpulsi ut filiam darem; *you have importuned me to give my Daughter to a young Man utterly averse to Marriage.* Andr. 5. 1. 11.

F I N I S.





Author Terence

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